The Catfolic Record

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might learn not a little to our own adjusted that it must show its quality amidst the aims and the achievements of the world, must rise more loftily and most lastingly endure than they. It is a message, a testament and a treasure house of the Word that shall not pass away. — Irish World.

FATHER BERNARD VAUGHAN

IMPRESSIONS OF CANADA AND THE UNITED STATES

THE UNITED STATES

might learn not a little to our own advantage."

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most rise more loftily and other members of religious orders. They are identified with the Catholic Church, whether it be in Portugal or in any other land, always insists upon respect for God's laws, sintsu upon respect for God

perty destroyed."

In this plain, unvarnished statement of one of the victims of the present Portuguese government, we can detect easily the motives back of the persecution of the Portuguese Jesuits and other members of religious orders. They are identified with the Catholic Church; and the Catholic Church, whether it be in Portugal or in any other land ways inside.

\*\*CATHULIU NOTES\*\*

From Budapest comes intelligence than Prince Esterhazy has given the banished Jesuits of Portugal an asylum on his extensive domain in Hungary. Thirteen hundred Esquimos in Alaska have been converted to Catholicity, it is reported, through the missionary labors of the Jesuit Fathers.

Father McCarthy, 6.

whether republican or monarchial, can never possess real strength. — N. Y. Freeman's Journal.

THE CHURCH OF THE FUTURE LIFE

A very common phrase with some writers and preachers is: "There is no room in the life of the future for the Church which aims to be merely a Church of the future life." The remark would be hardly worthy of notice did it not voice a certain rampant spirit which is growing up around us. The desire to do away with the supernatural in religion, especially the belief in a future life, is too preposterous to appeal to American people in whom the teachings of revelation have a strong hold. Hence the method of certain propagandists to introduce their atheism under a closk

## CATHOLIC NOTES

of the Jesut Fatners.

Father McCarthy, S. J., conducted a mission for deaf-mutes recently in St. Joseph's Cathedral, Hartford, Cons. Stereopticon views of the life of Christ were used, and sermons were given in

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on not Believe; me Questions; e of the Sick; sir Origin; The stments and In-of Meat in the People; Recent cholic Fraternal in the United

Articles

Days - A story

rlor- A strong

he Visitation ke-An absorb-

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e—An inspiring a father for his an saved his girl suitor, who would happiness. By

nal - Illustrated great waterway. By Charles C. A love misplaced me. An unusual

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bloodless revolution!"
"Yes, yes," said his pastor, "if it rested there. But you see the appeal to the nation's cupidity, and its success, have hardened the hearts of the people. have hardened the hearts of the people. So long as there was a Cromwellian landlord to be fought and conquered, there remained before the eyes of the people some image of their country. Now, the fight is over; and they are sinking down into the abject and awful condition of the French peasant, who doesn't care for king or country; and walk welks. Who is going to require the

"pusses me learer and any state of back a little. But I cannot. If I were to put back the hand on the dial, would it

"Halt who goes there?"—A friend, and give the countersign!—This was awkward. But be past few weeks, that he could only say faintly:

"But surely, sir, it was a grand thing to win back from the descendants of Cromwellians and Elizabethans the soil of Ireland? Surely our fatzers would excluit if they could see such a day!

There never was such a radical yet bloodless revolution!"

"Halt who goes there?"—A friend, and give the countersign!—This was awkward. But I braved it out; and I said gently:

"Sarsfield is the word; and Sarsfield is the word; and I said gently:

"Don't take all I say for granted," "Don't take all I say for granted," and the old man, with a touching absence of that dogmatism which was an esencial element of his character when dealing with the clogical matters. "I am old in years; older in experiences, and the same of the s

only asks: Who is going to reduce the rates?"

"It would have been better then for our people to remain as they were?" asked Henry, "with rack-rents, tumbling houses, the workhouse, and the emigrant vessel?"

"There again is the illogical, capricious, fickle brain of the young man of our generation," said his pastor. "I didn't say that. Wnen will you young men learn the value of words and their meaning? Look at that clock!"

Henry looked up to where a plainly-mounted clock was moving its hands slowly forward under a glass shade.

"Every hour," continued his pastor, "pushes me nearer my grave. It is not sleagant. I would rather a house the summer than the rather than the rather them in the ordinary walks of life, but I show them in the ordinary walks of life, but I showed on them with a kind of shy respect. It was the idea that glorified and transfigured these poor workmen into patriots. When I had crossed the stream, and mounted the glen on the three side, I stood still for a moment, strangely touched by what I had seen. Looking back, I could discern nothing beneath the dense darkness of the pine in which is the cavalry call of British soldiers—

Come. come, to your stables, My boys, when you're able.

back the hand on the dial, would it lengthen my life?"
"No!" said Henry.
"In the same way," said the old man, "I know right well that it is useless to stop, or to try to stop the progress, or evolution, of a nation. It is part of the eternal onwardness of things. There is no putting back the hand on the dial. But, there are times when I yearn for the grand old people that are gone; for the grand old ideas they held as a r-ligion. Perhaps it is old age, and I am be-

be when I was subdeely challenged:

"That is the good here?"—A condition of the contesting of "A condition of the contesting of "A condition of the contesting of "This was arbitrary in the contesting of "This was arbitrary in the contesting of the contesting of "This was arbitrary in the contesting of the contesting of "This was arbitrary in the contesting of the contes

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discovered."
"Yarra, make your mind aisy, yer
reverence," said Tim. "You're too
narvous intirely. Them that took the
ould minister's shirt can put it back
carin." again. I hope they will, and quickly," said "I hope they will, and quickly," said Henry Liston. "You wouldn't be so easy in your mind, if you saw the way he was watching you during the play!" "He may go to the divil," quoth Tim. And Henry Liston left him in peace.

He hastened out to find his sister alone, standing near the side-car, awaiting him.

ing him.
"Where's Annie?" he said. "Gone home," was the reply.
"Gone h me? I understood she was

oming back with us?" coming back with us?"

"She changed her mind. I heard
Mr. Wycherly say that it would be a
pleasure if she allowed him drive her to
her uncle's gate. And she consented.
The Wycherlys are gone a quarter of
an hour."

So they were. They drove along the So they were. They drove along common lit road, passing groups of passengers here and there, who gave way as the car passed; and then closed in, making uncomplimentary remarks on car and passengers. The two young boys, Jack and Dion, were on one wing of the car, Annie and Ned Wycherly on the other. The drive was short, barely Micky Mulvany raised his head,
Whin a bottle of whiskey flew at him,
It missed him, and striking agin the bed,
It missed him and Ned Wycherly of the other. The drive was short, bare two miles. But when she alighted, si passed into her uncle's house without ord of thanks or farewell; and that word of thanks or farewell; and that night a weary head pressed ner pillow, and bitter tears bedewed it. So power-ful is the utterance of a word in the ears of the innocent. It was only one word from the play they had just wit-nessed; but it revealed the beast that

in man. But he was unconcerned. For just as they left the priest's gate, a pyramid of flame shot up into the sky from the sum-mit of the hill, on which their father's house was built.
"Duggan's rick is on fire!" said Jack.
"No! 'tis Kerin's house and out-

offices," said his brother.

"It may be our own!" said as he pushed the horse forw, the road, and breasted the hi

**DECEMBER 10, 1910** 

A month or so later, Her who had quite forgotten all play, other more serious thin, ing him, strolled in on busin local shoe maker, named Cupp filled the office of sexton and to the Protestant church.

After the interchange of a later transaction of a little

and the transaction of a littl Cupps, looking up from his

"That was a grand play y
the school a few weeks ago, s
"It was!" said Henry, car
"It must have cost a powe
money to bring down all
clothes and wigs and swords
said Cuous, hammering aw said Cupps, hammering aw boot in his lap. "So it did," said Henry was little left for charity.

you!"
Cupps hammered away fu
few seconds. Then sudden
he looked up, and said:
"A quare thing happen
morning, your reverence: then continued:

"Whin I opened the vest
that morning, the fust thit
the diamond panes of glass
a jackdaw lying dead on the

a jackdaw lying dead on the A light was breaking imind, but he said nothing.

"Now, in all honesty, ye asked the cobbler, "do that a jackdaw could, or himself against a leaded break through it, killing had been the core with which leaves." Henry.
The cobbler beat round

morning, yer reverence. ken's surplice, which was pin on Sunday morning, w ing, as dirty as if a tram it. Wasn't that quare no And he looked up at th

meaning smile.

"It was; very stranguoth Henry.

And the cobbler seeme in the wooden rivets and

in the wooden rivets and furiously as if he were in no! he was only drama. Then he suddenly stoppe up again, he said:
"And the quarest thin yer reverence. I don't Archdayken drinks at helemaster, or it may Archdayken drinks at he champagne, or it may But this I can take my!—that, at least, whin idvine service, he's not spilling bottled porter o "I should say not, Henry Liston, with a greel. He didn't know wofficial, with the knowle possessed of the midnig vestry, was going to chowever, explained.

"But, mum's the wence. "I don't want to gool sent to gool for sit was fortunate for occurred in the beginn

urred in the beginn and not of a Saturday i whole thing spick and morning. 'I'm afraid, Archdayken, 'that you washed too often.' He chin and smiling. meant. 'The claner are, sir,' sez I, 'the mo

the ghosts away. An ghost has been seen all so I heard, Cupps, there'll be no more ab TO BE CONT A BIT OF HISTO

ING TO ORA IN THE MONTRI

Historical criticis it is only the investi of evidence."—Bisho

The character of the sport of contend it will ever emerge anything like its rea at present be predict historical champion religious party, and the worship of one guished historians. age in the contest sm. Against all co always remain a mamaterial. Only the ourageous critics courageous critics their voices again personage. And e on the purely per liam is assaited. Has the support of always conclusive His personal chara and can only be defensive commarking. defensive comparsi worse than James Louis XIV, is held

by people on whom has made little imp But the science wholly suppressed that the champion and religion ough decent regard for decent regard for own person, it c comparisons. The the throne by vir-base conspiracy of had sworn allegis sought and accept is a historical fact That he procede is a historical fact. That he procede sible to exhibit the political virthose principles; ans and praised fact writ large time. But the religion and theovered in cus. "Ten Command:

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in front, ointing to some ex-pearance. and there

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on inter-e an end; began to hall, Henry teer, "Wait teer, "Wait teed up the stage, and The lamp ed the per-shabille, as stumes, and has still in

as still in and silk a dignified ast the side seated on ed some of id his head legs in an despairing

n, in an ex-e costumes et. "They Temple of he "Ghost"

l manner.
Henry. "In
what posz;?"
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continued in ner, "didn't lent you a

be your sur-shure, you're man's hips, to commit a iesht's vest-

nd aisy, yer You're too hat took the put it back

uickly," said saw the way g the play!"
" quoth Tim.
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eply. stood she was ind. I heard t would be a n drive her to he consented. a quarter of

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ups of passengave way as
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d. For just as e, a pyramid of from the sum-

re!" said Jack. ouse and out-

DECEMBER 10, 1910			THOLIC RECORD	the first man in the		=
It may be our own!' said Edward, time goes the pushed the horse forward along road, and breasted the hill toward grown was in	world will hot comselle to goes but satisfied a	rt feeling, or what cause the The public at large stands all the Parliamentianity, a	and Socialism nates Christ and Christian	of men from whom the pres- ation mostly sprang. Out of	II) FROM CII	
month or so later, Henry Liston,	e of a cul-pable hero. entitled "The Court of Wil-	James had forfeited all that of the rgy recovered from the control of the respective states and oxidity and oxidit	or Lord died for. The Collism generation in one way—it is positive, that made	n descended the sturdy families up the true French Catholic-	UN TOTAL STREET JILL	
y, other more serious things engross- him, strolled in on business to the	time the memories of men oming lost in the mist to all four hundred clergy	refused to take the the Chur	while Socialism, having no of Briand	is, Clemenceaus and Combes	Slightly Shelf Worn, at	
the office of sexton and bell-ringer which have the Protestant church.  After the interchange of a few words, gotten as even	so far entered into national al history that they are forests; the bolts and screws	erquerque, Schom- ew English titles, gent h	all and everything that intelli- umanity has believed. The Church builds up; Socialism nation of	es the world wish to see another effeminate, corset strung pig-	ireatly Reduced Prices	
pps, looking up from his work, said bulk of the ume is of lit	stately structure. The vol- tile value; but it suggests to	rince George. The the ot	her destructive. Where the France- stands for a happy solidity, to give	to Italy. Do you workmen of wish to follow in line and leave	Subject to not being sold when order is received Regular Price	Sale Price \$1 05
s school a few weeks ago, sir!" It was!" said Henry, carelessly. It must have cost a power and all of	So much has been written of that little can now be said in danger.  The court was ful	the Chu	ce, so Socialism spells an earthly lop-sided	I, consumptive race of big talk- lo nothings? That is all that A Sister	heter of New France, by Mary Catherine Crowley 81 50 ne of the Sea, by Bessie Marchant 1 50 of the Red Cross, by Mrs. Meade 1 50 of Life, by Wm. Samuel Lelly 1 50 of Life, by Trank Mathews 1 00	1 00
oney to bring down all them grand othes and wigs and swords from Cork," of Cupps, hammering away at the All history	ens that much is not true.  The true, that concerns itself with the true was rank. Parlian Parlian the true was rank.	ent was insolent in of ever	rlasting light; Socialism plunges Socialism he darkness, its eyes glued fast knows the	n in its councils knows this, and A Child he present bright, strong, intelli- libra of our Catholic men, that it An App	by Nirdlinger 60 by Nirdlinger 40 eal and Defiance, by Cardinal Dechamps 40	25
as little left for charity, I promise gree of cau	lways be accepted with a de- tion and often questioned as	Parliament that Catholicrown, and for a time an imm	nortal soul; Socialism is the In a w	ord, the Church abolished pagan Black is Socialism seeks to make all Boyhood	d of Great Painters 125	85 35 95
Cupps hammered away furiously for a dences is o w seconds. Then suddenly stopping, who in after the stopping which is a stopping when the stopping was a stopping with the stopping with the stopping was a stopping with the stop	ften untrustworthy, and those ter years narrate events to Commons cut down	his army and com- the interest dull, d	tuitions of intellect, but by the men sli dead machinery of pretence and womank	ind; Socialism seeks to degrade a position unnameable. The *Costum	ndant La Raison, by D'Hericault	(3()
"A quare thing happened the next orning, your reverence: but I haven't "The a	coession of the House of Han- ys Mr. John Morley, in his peace which for	the first time recog- it any England. He con- hates	wonder, then, that Socialism and clopoor an poor an	d denounces the charity which *Carmi	ia, a story of the Poems, by Thomas Augustin Daly 1 25 ies and Errors, by Hy. Harland 1 50	1 00
hen continued: "Whin I opened the vesthery window called by but morning the fust thing I see was	a Whig of this generation, the prepared a speech	was restrained by the in proc	claiming the truth and in denoun- educate	ed men in the things that make Fablo	Laval	1 00
he diamond panes of glass broken; and jackdaw lying dead on the floor."  A light was breaking in on Henry's might wi	was especially made to the ac- f George I. in 1714; but it the equal propriety have been	the forfeited Irish es- friends and his Eng- the occasion of a ser- Churc	word of her divine Founder. propose ism hates the Church because the has shown how the Socialistic cook in	earn to make aprons and girls to digestible food. Look the thing dlories in the face. Why does Social-	rance, by Donelan 1 00 s of Mary, by St. Alphonsus 1 00 Ionor the Mayor, by Rev. Jno, Talbot Smith 1 50	75 95
nind, but he said nothing.  "Now, in all honesty, yer reverence," Mary) is saked the cobbler, "do you believe ware con	n 1689. The circumstances ious Parliamentar	rsonal conduct comes home,	and the sanctity of the marriage ism had substitutes for the love and laws the shandon eterna	is of God, heaven-born, with an hope, while Socialism is the latest Kisme	t, by Julia Fletcher 25 25 25 25 25 25 25 25 25 25	0 1 50 0 60 5 20
nimself against a leaded window, and means by oreak through it, killing himself?" was product that would depend	which the change of dynasty married life he was	d it was to Elizabeth ment	of marriage and the establishment device	God, and who can offer its adher- Little	Flowers of St. Francis, by James Rhoades	0 60
on the force with which he flew," said really positive.  The cobbler beat round the soles of greedy of greedy and the force with which he flew," said the flew, and the flew	es. The shameless dishonesty up Macaulay and	see how differently he religi	ious belief, beliows of brotherly -Bost	*Live	s of the Saints, 13 Vols. in Case	0 5 00
the boot rapidly. Then, he said jerkily:  "Another quare thing I found that "William the property of the Archday of the Archda	and Mary the immorality and of James with Ca	therine Sedler. In the a Sta	te where license is law and where shrewdness of the politician can	PRINCIPLE Memo	ries, by C. M. Howe Short Spiritual Reading for Mary's Children, by Madame Cecilia 1:	5 75 80 35
pin on Sunday morning, was that morning, as dirty as if a tramp had slept in gations if the Wasn't that quare now, your rever-	relaxation, and the present of the p	tude in the case of citize	en. Son	ne three or four years ago an One Constian minister in Boston started Pries	ay's and Harrington's, by Meline	50 1 00 35 88 75 1 32
And he looked up at the priest with a hands of	those who favored the House of the But those who deserted King	James gave was the title but to	the sanctity of the home in every from the Socialism makes the pretence he was	as rector. It was concerned with a spanish method of healing, neither alto-	urn of Mary Omurrough, by Rosa Mulholland luce of the Recusants.	(11)
quoth Henry.  And the cobbler seemed now to beat History	justification for their treason. the reluctant later of the results of the reluctant later	ate as well. It is true evils	s of the times. Does it feel these gether as as keenly as the Catholic Church?	er new nor altogether satisfactory. Rein is called a movement because its Silve	ool of the Apostles, by Bishop MacDonald	00 75
furiously as if he were in a passion. But of the line, the was only dramatizing a little.	ast remnant of disguise.	the services rendered. cond	ditions, the favors granted to the persu	eathed up officially a revival of the *Spin	ritual Exercises of St. Ignatius-Manresa Edition	95 75
up again, he said:  "And the quarest thing of all is this, tion of	a later age. We are told that anted to secure the liberties of	hich the king too often the	hands of kings have almost always own against her. It was not Henry the	Roman. At the late Convention The	Holy Eucharist, by Dean O'Connell Cardinal Democrat—Henry Edward Manning—by J. A. Taylor	50 1 15 25 95
Archdayken drinks at home. It may be champagne, or it may be soda-water. destroy	the traditions of an ancient ing which all per the traditions of an ancient gotten are light	tly dealt with by histor-	tip le Bel, Louis XIV., Louis XV., office leph II. of Austria, Leopold of Aus-	with the method in question, and *The	e Nun, by René Bazin Witch of Melton Hill, by Marion F. Young	50 1 00
that, at least, whin he's conducting divine service, he's not in the habit of desired	trast to the it to secure religious freedom; William exhi	bited to the English gal	, and sometimes of Spain. When has be found favor with them, and why,	for the cure of bodity ailments, but The	Wood of the Brambles, by Frank Mathews Splendid Knight, by H. A. Hinkson	50 75
Henry Liston, with a galety he didn't sion, a feel. He didn't know what this church their	cause of his sacre of Glence	be remains a question in Ch	nurch the crimes committed by men sick to were actually fighting her? The	Convention refused very prudently The	e Spanish Wine, by Frank Mathewse Hosts of the Lord, by Mrs. Steel	1 00 60
possessed of the midnight raid upon the vestry, was going to do. The latter, successing days of the possessed of the midnight raid upon the vestry, was going to do. The latter, successing days of the midnight raid upon the vestry, was going to do.	sion; but they left the succession taken the oatl	the extirpation. But the	at can lead the people astray in redrict to her.	rese in which the movement origin-	e Other Miss Lisle, by Martin	1 00 70
"But, mum's the word," yer rever- ence. "I don't want to see thim poor	or little Duke of Gloudester, the account that	-among others Appin on	or men books when they ask for and	had proved unsuccessful. In the In	e Secret Directory, by Dalhgrem	1 50 75 1 25 75
occurred in the beginning of the week; and not of a Saturday night. I had the Tory	Council and passed in a Tory the execution	ter than Stair's letter. m	inds have led them to conscienceless mo	neme, the failure of which would be a	Make Second Choice	
morning. 'I'm afraid, Cupps, said the days Archdayken, 'that you get my surplice passed to often.' He was rubbing his just it is the control of the control	d in 1701; the king died in 1702, Orders from W	subsequently given to co	orrupt in municipal affairs are not seen	t lack perspicacity. When they come	The Catholic Record	on, Canada
chin and smiling. I knew what he land, meant. 'The claner and whiter they land, such	earnest care, were about to be ac- lished.	as being "contrary to the inity and hospitality," but he does not condemn.	he Catholic name, but they, like the list ocialists, only do so to cover up their lideousness with the cloak of respect-	son objected to the official styling of e Biole, "The Word of God," on the	well the Western Dan	
ghost has been seen around here lately. so I heard, Cupps, sez he. And he he	ad begun it with reluctance. He had hesitated in	any case. He was familiar	Socialism hates the Church because pa	blical scholarship." This caused a	Fill the Water Pan	1
TO BE CONTINUED by H shire Note	alitax, surewsoury, Bendord, Danby, o, Clarendon, Sunderland, Danby, lingham, Rochester, Lamley, Churchis is partizal in partizal partizal in the control of	re brutally massacred by as; and the perpetrators	eccomplished nothing. It has had its very mance in France, and what is the result? A dying nation, a land of child-	ame at least, and perhaps to discipline are unorthodox clergyman. He, how-	AND be sure the furnace heated air contains the natural amount of humidity	1/1
ING TO ORANGEMEN main	were never all traits and corrupt. Some of them, Hal- s and corrupt. Some of them, Hal- cedents for	m. Europe was full of pre- massacres of policy or of	less parents, where degeneration invites et the attention of every visitor from in other lands. Before the French Revo-	nactivity. He said he had been misun- erstood. He was quite willing to call	-moist and refreshing not the parching	W/A
"AT DODSLEY'S" BY MARTIN J. GRIFFIN, WILL	liam had little confidence in any of He would	not have understood the	began to talk the theories that make "	nt name for them, inasmuch as they	heat given off by the average furnace.  You'll enjoy more	MA
Historical criticism is not a science; seri	the threatened to re-embars. Highland mers coming in gave him confidence, between this way open.	s in believing that he knew it than even inimical histor.	that followed, France lost three mil-	ion." With this the Convention was content. What Dr. Morrison deems to be "the best biblical scholarship" would probably be content with it too; for,	solid comfort and at the same time save	
of evidence."—Bisnop Creighton. The character of William III. is still of the work of contending factions. That	advice from different sets of people. st, to head his own army and march at from his En	mon ho was in most respects	ine Kluneys	after all, the things this considers necessary for salvation are very few,	coal, by installing a	
anything like its real aspect can hardly anything like its real aspect can hardly def	the French king; second, to assume a superior; feesive position covering London; courage and	honesty—save in the matter	wear out	Bible to pieces. But did Dr. Morrison's	"Good	
religious party, and to be most distin- the worship of one of our most distin- no att	doubt; but for the purpose of an never willing ack he wanted generals and troops, of England	considered Holland first; he only sacrificed the interests d. He taught his Dutch in how to fight, and it was to	have learned how to keep these organs healthy by using	against of those who were up in arms against him? Does it express the tradition of the Episcopal Church? Is it a Christian definition? Once more we see the	Cheer's SKELETON VIEW OF "GOOD CHEER SHOWING BIG "CIRCLE WATER	" FURNACE PAN"
ism. Against all constitutional attack, the Act of Settlement is a powerful deco	awn from him. James did not want his teaching trage; his bravery had been exhibited such suppose the s	rt as he got from the reluct-		fatal readiness of the Episcopalian to compromise on words though these in- volve logically the sacrifice of a dogma	Circle Water Pan Fur	
attack the volumes of Macaulay must he	gotiation were as vain an attack when got knowing the rei	gn of Anne. He settled withing it the whole drift and ten-	The kidneys are often the first organs	he professes to hold dear.  One day we see some claiming the	The evaporation from this big waterpan, which entirely si	rrounds the
courageous critics have dared to raise ge	merals, his army, his council, his order-in-law, his army and to accuse lic money.	He made easier the task of who had to continue the con-	creased by excessive eating or by the use of highly seasoned foods and alco-	right to the hance of we see others rejecting Catholic doc- trine unrebuked. When will these good people see the falseness of their position?—Henry Woods, S. J., in	supplied to each and every room amount of the house above 60 means genuine comfort without heating the house above 60 consequence a substantial saving in coal.	ement in the
on the purely personal state of the parties assailed. His political position it has the support of parliamentary action,	y in the great emergency is sheer insolution.  Europe a policy many policy man	nd America. His domestic	people suffer more or less from derange-	America.  READING THE LIVES OF THE	health of your whole family. Breathing the numer treaths and learning the reaches and learning furnace, they will escape the colds, sore throats and learning furnace, they will escape the colds, sore throats and learning furnace.	ung troubles
His personal character is easily assailed to	ory—for mystery there is—why the made for ope listened to the private promises of may well may well	accept these views without ac-	Bright's disease is soon developed and	SAINTS	heated atmosphere produced by the average to the water pan.  Paces you decide on your furnace write for descriptive lit	erature which
worse than James II. and better than Louis XIV, is held as complete defence than Louis Louis XIV is held as complete defence than the science of logic particles.	revent—for he could have prevented—which is on him.  which is art of the history of the time has not him.	M. J. G.	learned about Dr. Chase's Kidney and Liver Pills, and are enabled by their use	face to come sor that they should be	explains more fully the advantages of the good state patented Circle Water Pan.	ED, 4
But the science of logic will not be	work. The European situation was com- plicated and confused; we can only im-	OCIALISM OPPOSES THE CHURCH	from ordinary kidney treatments, and	says The Providence Visitor. Yet no books are more interesting, or more filled	WOODSTOCK, Ont.	NIPEG, Man.
and religion ought to exhibit at least a decent regard for these qualities, in his decent regard for these qualities, in his	o Rome and to France, which he cer- gainly never carried out, which he pro- pably could not have carried out.	y the question is reversed- ne Church opposed to Socialism	bowels. To this complined action is attributed its remarkable success.  Mr. Richard Preston, Osborne, Lamb-	with the record of human emotions than these neglected biographies. The study of biography is one of the	early Church in the East, an account of Eastern emperors, kings and princes,	ing the crusade
own person, it cannot be strong at comparisons. That William arrived at the throne by virtue of a particularly the part of men who	Phat William as a fatalistic Lutheran Prince would be able to grant liberties to the Catholic English which James to the Catholic English which James The fact onistic	goes; without saying. The	ties of Dr. A. W. Chase's Kidney and Liver Pills. Seventeen years ago I be	biographies of the saints are especially	and a mirror of the manners and customs and spirit of the Eastern people.  In like manner the life of Saint Augus.  The spiritual various to spiritual vario	at noble band combatthe evil
sought and accepted lavour be ignored.	sane men entertaining it.	eaves Religion out of the cas	e, back was so back. The kidneys were	e the life of that saint we may behold the	d describes the rationalism of his age, it scholarly selome of	that of the g
That he proceeded as special as sible to exhibit a high contempt for the political virtues at large, and for	his position without any hampering promises to Rome or France. He was socialis prover a popular prince. The very consumer to the constraint of the constrain	t and a good Catholic at the day and many an honest wor	he in bad condition, but these pills en k-tirely freed me of back pains. I have co- used them ever since, whenever th	spirit of that epoch. Indeed to e seem that it was in the Providence of e God to send such a man to the world to great the abuses and to restrain som	of presents the causes of the downian of the Roman Empire, it gives a picture of the Roman Empire, it gives a picture of the Western world as the saint saw it the Western world as the saint saw it always find interest	monastery; of his in his palace that is unfatho
those principles professed by his partis- ans and praised by his historian; is a fact writ large over the history of his time. But the fact that his respect for	spirators who brought him over, and ingman spirators who were mean-spirited enough to wait fessions	The mask, however, has be	en kidneys would get out of order, and nov sm, at eighty years, am well and hearty	y, particular evil of his time.	in the fourth century.  Thus, down through the succeeding the phases; we see all phases;	nature in all capabilities.
religion and those virtues which are covered in customary phrase by the	much subjection. The reaction against him began early. Queen Mary's mis-	ness, as the foe not only of Cal but of every institution the for Religion, happiness, progre	pills, one pill a dose, 25 cents a box, a ll dealers, or Edmanson, Bates & Co	relation of incidents far surpassing interest the career of any hero fiction, but it is also a history of the	Thus, down through the along the savage ages, whether we take up the life of Saint Oolumbanus converting the savage tribes along the Danube; of Saint Gregory defending the Church against the litter struggle and the spirit of Go	d-Pilot.
is not faced by his partisans with any degree of confidence. Nevertheless, as	the morning after her arrivas, and the and go	od order.				



people of all conditions.

# The Catholic Record

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When subscribers ask for their paper at the post When subscribers ask for their paper at the post office it would be well were they to tell the clerk to rive them their CATHOLIC RECORD. We have infor-nation of carelessness in a few places on the part of lelivery 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. Catholic spirit.

Catholic spirit.

Catholic spirit.

Catholic spirit.

Catholic spirit.

Catholic holds and rights, and stance should be a spirit of the sp

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Cofley in the past I have read your past in Fe some time past I have read your past. The carmonic RECORD, and congrating you upon the manner in which it is published its matter and form are both good; and a truly Catholic spirit pervades the whole. Catholic spirit pervades the whole. Pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, DECEMBER 10, 1910

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

WANTED - AN ORAL PADLOCK | tleman needs an oral padlock-one upon | Social science is all very well in itself-The London Free Press of Nov. 21st. his lips and tongue. There is no fear of but it is much more physically imposcontained a report of a sermon of the Rev. J. W. Graham, secretary of the Methodist church in Canada, and formerly pastor in one of the Methodist rches of the city. His friends did him more honor than he did himself credit. There were two things he could boast of : that the young candidates for the ministry were not different from others; and secondly, that nothing in the heavens above or the earth beneath could put a padlock upon his intellect. With the first subject we have little concern. Methodism having no jurisdic-ness, not only does it show forth the in-story to be separated from it, and God's tion can give no power. It does not believe in sacerdotalism, so that the differeach of His faithful children, but it and personality, is writin sacred page and ence between the layman in the pulpit | brings the worship of the Incarnation and | the Title of the Crucified: "This is the and the layman in the pew is one of a atonement to every generation in dislittle more literary study and glibness tant climes and of speech. No special power has been puts a hymn of praise into the framed in the eternal Councils of bestowed upon him to distinguish him heart of the Church. It does the Blessed Trinity when redempto him. All the education that all does for doctrine. It unifies the Church and the the schools, secondary and university, in that great sacrifice which is offered and dwelt amongst us. Science jot or tittle of power to raise downthereof. We have an altar, and upon atonement. In presence of the Precious his stature one cupit or give him the right to say "Thus saith the Lord." Time of probation is no different from the afterseason of ministerial the judge. We have respect for the the judge. We have respect for the control of the co exercise. The Rev. Mr. Graham ex- young graduate, who, placing his honors omy will come, our sage pretends, with plained how many students took charge at the feet of Eternal Truth and from theory suited to our time. Not so. We of pulpits during vacation whereby they earned money for the scholastic term. my unbelief." Laudable enough from an economical are not bounded by rationalistic limits theirs is the kingdom of heaven." Nor standpoint, but self-condemnatory from or weighed by rational standards. They have modern schools a more exalting on Sunday, Nov. 6. On the platform the true and higher view. It is not are the voice of Infinite Truth sounding theme than: "Blessed are the pure of were the Cardinal Archbishop of ability or education which calls the candidate or bestows the power. There They are the message of peace and lessons are old-nor yet threadbare. is a stronger, deeper organism in the mercy, the call by Divine Authority for When ecomony and science can go to Church of God—or else apostolicity goes obedience to that word which is more the slums with a richer gift than the for nothing and unity is but an empty lasting and unchangeable than heaven cross and a stronger remedy than the the vice - Burgomaster, who denounced name. The education of young candi- and earth. We conclude by still advisdates for the Methodist ministry is not ing the Rev. Mr. Graham to get a seal may talk about social science as the the direct concern of the CATHOLIC for his lips, a padlock for his tongue. RECORD. Great credit is due them for what they have accomplished, for the & DR. SCHURMAN ON DOGMA generosity of their people and the zeal with which they improve their educa- is Dr. Jacob G. Schurman, a Canadian tional situation. Has Methodism really by birth, a man whose talent is justly gained? Is it in danger from modern- acknowledged, but who, like many other ism and higher criticism? These clever men, flounders upon the question points are not under our consideration of religion. How is it that so many just now, so that we pass to Mr. bright men when it comes to revelation Graham's remarks about

nuch or as little reality as myths may ical climax which in its final member give them an intelligent grasp of the have in the minds of men. The atonement is no novelty draped in modern learned audience. What is free moralChristianity." More trickery—hypoism. At least this seems to be the philosophy to which the Rev. Mr. history of the world neither becomes doctrine and his comment thus:

Now I believe that myriads of men and women will go from the Roman Cath-olic Church to heaven, but what do they that this holy mystery is true or you

go adrift on the seas of scepticism."

"But I won't let them padlock my conscience or the conscience of my country. You can't ask me to believe a say to that great church, 'I can't help

myself. A man can be so of he is dead. He swallows truth without digesting it." yself. A man can be so orthodox that

in which Rev. Mr. Graham pretends to nothing beyond sensuality. Human state the doctrine of Transubstantiation nature changes but very little. The his statement makes neither for Methodism nor against Catholicism. It is loud talk : that is all. Why is the question fishermen were called to be fishers of referred to an honor graduate of science? He knows no more about it than he does a message of scientific economy, nor the about the atonement. Padlock the intellect! Pulpit eloquence! The genhis intellect soaring too high or falling the Icarian way. He traduces the Catholic Church and he traduces the Master whom he pretends to serve when he states that the Catholic doctrine of the Blessed Eucharist stultifies the intellect. On the contrary it magnifies tion, not belief in Jewish history. The the intelligence. Not only does it throw a brighter light and a vaster vista upon over His own creation, upon His sweepbrother beneath listening for worship what the Holy Spirit tion was promised to fallen man the world can bestow give not from the rising of the sun to the going cannot devise redemption or make stature one cubit or give that altar God's High priest eternally Bood or the Crucified Victim of Calhis heart says: "I believe, help Thou have no lesson stronger and more bene-The supernatural truths | volent than : "Blessed are the poor, for upon the stormy waters of man's soul heart for they shall see God." Yet these

The President of Cornell University the Blessed talk like children? Their science goes Eucharist. A mystery of faith cannot out the back door as religion knocks at be a problem of science. The Rev. Mr. the front. It is not because they have Graham in the first place maintains the monopoly of science; nor is it that that: "We have a better philosophy of a scientific theologian or a religious the atonement than they had five scientist is an unknown being. It is not hundred years ago." That statement because science and theology are incomis worthless pride and evanescent patible. Be the cause what it may, men vanity. Where is the proof that of science are weefully ignorant of theomodern society sees the enormity of sin logy, lamentably prejudiced against it or looks at it or strives earnestly to and unreasonably dogmatic in the stand look at it from the holy hills of God? they take. There is another peculiarity we search Jerusalem with about modern day learning, the demand the lamp, which in many cases is only for and pretence concerning mushroom flickering, we are worse a thousand times novelties and original theories. Presi than when five-hundred years ago that dent Schurman is in the front rank. single lamp burned brightly and showed He can say a striking thing the crimson light of the atonement in without carefully considering the conse its hope and in its fear. Our expres- quences or being fully aware that his sions may have changed, but the thought statement is open to the gravest objecthe truth were just the tions. At the dedication of a new union same. Philosophy cannot touch the seminary in New York the other day he Cross: and the Cross is the atonement. is quoted as saying: "To make belief The Unitarian does not admit its possi- in the history of the Jews a condition of bility. Nor do any of the Protestant the salvation of the human soul is, in sects make enough of the grave responsithis scientific age of the world, not only bility it throws upon us all. Modern- a physical impossibility but an intellectism will tear it out of Christianity. ual absurdity and an outrage on free

meet is no novelty draped in modern returned audience. What is no novelty draped in modern returned audience. The free-proper is the means adopted, hypocrisy in the means adopted, hypocrisy in the means adopted, hypocrisy in the end aimed at. Bogus, knavish unstudied by them. Methodist theolog- dom here implied has no concrete existian cannot compare with a Catholic ence. Kantian philosophy makes a bid teaching can never bestow an intelligent mystic when it is a question of Christ's for the autonomy of reason, but fails in comprehension of anything. It only atonement. What philosophy Method- the sealing of the contract. The off-hand shows that Dr. McLaren's explanation atonement. What philosophy Method-ism can throw about it is only material-ism. At least this seems to be the relegates Jewish history to the ordinary. The Dr. tries to belittle Father Roche's history of the world neither becomes Graham refers. He puts the Catholic him as a leader of young men nor as a scholar. Notwithstanding all that superficial critics may say against it salvation is of the Jews. Their history is the most remarkable in the world. It is not say to their young men to-day? They say: 'Have faith and after the priest has muttered a few words over the wafers they say it has become flesh and blood.' But the young man, an honor graduate in science perhaps, knows that by every test of science that a wafer is still a wafer, that there is neither body nor blood in its substance. What is the formed by God's holy people. No such paration are all there embodying the crystallizing the religion of the living God in ceremony and rite to be per-formed by God's holy people. No such nor blood in its substance. What is the answer to him? Simply this: 'Believe people ever lived. No people ever had such a history. What is salvation, according to President Schurman? It is not heredity, nor is it the survival of mystery that stultifies the intellect or that makes God contradict Himself. I the fittest. Still less is salvation based complete office of the Mass according to little ones of earth have the advantage say to that great cource, Tean there it. Even if it means that I am dammed.

over the great; and the things they omit? Listen to the lucid explanite into that I will not believe, but that that are not are chosen to contain given by the Secretary, Dr. I cannot believe.'

"And further, I believe that the Bible is true and that I have the right to interpret it for myself. I won't allow Methodism, any more than a papal bull or encyclical, to padlock my mind and prevent my interpreting this book for myself. A man can be so orthody at the sound to the sage of St.

McLaren: "From the beginning of the new movement they had determined, as rapidly asthe enlightened science. And as for this scientific age—mit of its being done, to omit those pormixed a man can be so orthodox that It cannot hold a candle to the age of St. found the things that are. Many a It cannot hold a candle to the age of St. is dead. He swallows this or that Thomas, nor will it compare with the sacrament into a sacrifice, and were inlast century. Science is material, the Brushing aside the ill-mannered way purposes of life no higher, and life itself circuit of its wants, its hopes, its desires are the same to-day as when the men. The gospel to the poor cannot be canonization of suffering and meekness be the university graduate's talisman. sible, intellectually absurd and outrageously aggressive than the trans-scendental central fact of Jewish history-or, more correctly speaking, of all history-the Cross. It is belief in the Cross which is demanded for salvalatter is not disconnected with the former-as the arches of the years are the attributes of God, upon His power linked together. Men may close the volume of Jewish history or pass by the ing wisdom reaching from end to end | Cross with a sneer. The shadow of the with might and ordering all with sweet- Cross is too clearly traced in Israelitic remote ages. It Nor can it have any. The Cross was Word became Flesh

LAREN

is beating the air.

Dr. McLaren has most assuredly not Presbyterian Missions and the Ruthenians with any credit to himself or the hody he represents. It is an extreme case of a man who teaches that the end justi fies the means. To make a simple unsuspecting people do their bidding these wilv Presbyterians Missionaries used the most unprincipled means unprinin order that they might inveigle the poor Ruthenians into their meshes. What dishonesty, what trickery! If against the "impudent, these hypocrites had no regard for themselves they might at least have spared the Church." These protests these hypocrites had no regard for themwhom they were practising their base ness - or they might have reflected upon the insults they were heaping ipon the whole Catholic body the country. This is what Dr. Mc-Laren calls the development in the heart of the moral and intellectual strength. This is training for good citizenship. Bogus worship, truncated Mass, hypocrites and hirelings for priests, idolatry for the poor, deviltry behind the scenes scheming and rubbing its hands in prideful triumph; all to make these foreigners strong, self-reliant "Canadian Christians, to encourage them in a says:

Higher criticism will leave it with as moral personality." That is a rhetorremarks in the lower Provinces. To no purpose! Had the religious service been according to the legitimate requirements of Church and Ritual no one could complain. But that is not what the Missionary Society proposed. Fraudulent service, sham worship was what they were after. They had money and they would get it. They got a Jew, as of old, for less than thirty pieces of sil- are ver, to act the traitorous, pretending priest. And the play went on. Dr. McLaren washes his hands of the business in the self-deluding thought that it was all right, because none of the ministers of the Independent Greek Church had been in the habit of reciting the did they omit a portion? What did they omit? Listen to the lucid explan-McLaren : " From the beginning consistent with the Protestant interpretation of New Testament teaching." We are still in the dark. We know not in what tions, and more especially part of the Mass the service is converted from a sacrifice into a sacramummery intended not for the honor of It is not meant for the spread of truth but for falsehood and deceit. The pur-

disgrace to the Presbyterians and Protestants were admitted. These were their apologist, Dr. McLaren. MAYOR NATHAN It is gratifying that a number of Cath- as a barrier against the Socialist organi olic bodies have vigorously protested against the insolent attack made by the these Syndicates 10,000 were Protest-Jew Mayor of Rome upon the Holy ants, the rest Catholics. Some of the Father. As will be remembered the Catholic leaders at Berlin did not care occasion was Sept. 20, the anniversary about this coalition. They thought that of the taking of the Eternal City by in both matters, social and political, Victor Emmanuel. The Mayor, in out- Catholics should stand apart. They rageous language, insulted the Sovereign attempted to form purely Catholic Work Pontiff and attacked the methods of the men's Unions, but with little success. Church. Pius X. protested publicly, They looked to Rome for the confirmabut to no purpose. A strong protest tion of their plan, especially since for was made at a public meeting in Mon- Italy the Holy Father made Catholic treal, and also by the Civic Council of Unions the rule. Fortunately the Montreal. To the latter the Mayor of storm is over. Rome will not be asked Rome replied. The answer, without being to intervene, the Deputies accept the read, was fyled, so that the vulgar stric | Centre Party as at present constituted, tures of the vulgar Mayor received no and the Cardinals, Fischer and Kopp further publicity. It was not all over. have declared that they are in perfect In the Italian parliament Ex-Premier agreement with regard to the existence Pelloux submitted an interpellation to of Christian Syndicates. The settlethe Government upon the subject, ment of this misunderstanding is most Signor Pelloux in an interview said opportune, as the general elections are that Mayor Nathan's letter to the likely to come off in March or April Mayor of Montreal protesting against next. Never was union amongst Cathof guarantees. He expressed the opinion that the Government ought to remove Nathan from office. A strong protest came from the Austrian Catholies of Vienna at a public meeting held Vienna, the Cardinal Archbishop of Prague, two other Archbishops, and the leaders of the chief Catholic Associations of Vienna. The chief speaker was the Syndic of Rome in uncompromising sacraments, then the worldly professor terms. He contended that Mayor Nathan's speech showed that the remedy for evils. In the meantime be law of guarantees was absolutely worthless, that no heed had been paid to the THE RUTHENIANS AND DR. MC- Holy Father's protest. "I ask," the vice-mayor said, "the members of our delegation why none of them have inome out of the controversy about the quired into the fate of this protest and insisted that it be settled in accordance with Catholic demands. But our ministers and diplomatists have other cares their knees tremble and their bodies quake before those Powers that dispose of cannon and quick-firing guns. They forget that there is a Power far mightier and more efficacious, a Power that is able cipled men could devise. They hired without firing a shot to maintain order bogus priests to celebrate bogus Masses in the State, to safeguard authority and to hold its protecting hand over thrones A resolution was passed protesting iibes of the Jewish Mayor Nathan increased rather than diminished. The most recent include messages to the Holy Father from the hierarchy of England, from the Archbishops and Bishops of the province of Milwaukee, and from the Bishops and clergy of many of the dioceses of the United States. A formal protest was sent lately

by the Diet of the Tyrol and also one

from the Cardinal Primate and Episco

pate of Hungary. Reverting again t

Mayor Nathan's reply to the Council of

Montreal we quote from the Rome cor-

respondent of the London Times, who

"There is really no reason to quote even extracts from a letter of which any well-educated schoolboy might be ashamed. It is merely a personal acashamed. It is merely a personal attack, couched in language of trivial petulance, upon the mayor of Montreal who is held responsible by the writer for a resolution passed by the Montreal municipality condemning his utterances. municipality condemning his utterance in the matter of the Papacy and th Roman Catholic religion. But as thi letter may attract more notice in Canada than it deserves, it may be well to explain at the same time that it has provoked very general expostulation on the part of the Roman press, which entirely dissociates the Roman people from the vagaries of their Syndic. It is to be hoped that the people of Montreal will readily understand the real state of affairs and, dissociating Rome from its Syndic, give the letter its due of hilarity and commiscration only. If they could see the explain at the same time that it has me letter its due of hilarity and com-miseration only. If they could see the condition of the Roman streets, which are within the competence of the Syndic, they might also spare some com-miseration for the Roman people, whose interests are sadly neglected while Sig-nor Nathan contributes to the mirth of

THE GERMAN CATHOLICS

Prince of the Church. The trouble Centre Party should be entirely Catho lie both in spirit and in membership, and not a mere political party pledged to defend religious liberty. A similar agitation was raised in other associaworkingmen's unions. All through the Empire there were various ment. The whole thing is man-made Catholic Unions and Societies of workingmen, whose purpose was to keep God but for the dishonor of His people. alive the faith and also to study social questions from a Catholic standpoint. In addition to these the Catholic workposes and methods, means and ends, are ers formed Christian syndicates to which intended to promote the material welfare of the working classes, to counteract the Employers' Syndicates and to serve zations. Out of the 300,000 members of

NOTES AND COMMENTS

As ILLUSTRATIVE of the onward march of the Faith in China to which reference up and down the country. It will not, says, "was occupied by some was made in our issue of 26th November, however, find favor, we are satisfied, in wearing The Hat. It was not filled comes the report of Bishop Paris, of the the eyes of the decent and decorous of Vicariate of Kiang-nan. During the any denomination past year the Catholics under his jurisdiction increased by nine thousand one hundred and thirty four, no less than hibition of that "chivalry" which came of this being adult baptisms.

good things of the revolution. Among them he describes a "distinguished but clean-shaven" Jewish journalist, one of atlantic world is indebted for those highly-colored and mendacious desformation of the multitude. At the height of the disturbances this journalist was, to his extreme disgust, taken for a disguised Jesuit, and, despite his terrifying curses and blasphemies, was arrested and dragged for miles by the infuriated soldiers, followed by a howling mob which expressed its desire of finishing him. At the prison he was identified and set free, having had one taste of the temper of his fellow-revolutionists. The amusing feature of the affair was that when mobbed he was on his way from the telegraph office after wiring his paper that "the religious were being treated with extreme delicacy and consideration by the military."

THAT THE children attending public schools in the United States are being taught a lot of stuff which they can

neither understand nor assimilate would seem to be proven by this extract from little girl in Chicago:

"The body is divided into three parts, the head, the chist, and the stummick. The head contains the tongue and brains, if any; the chist contains the lungs and part of the liver; the stummick is devoted to the bowels, of which there are five—a, e, i, o, u, and sometimes w and y."

The extract has been going the rounds of the American papers, and, aside from its humorous feature, has been attracting some attention. If one may believe what one hears, some publie schools in Ontario could furnish similar examples. In Toronto schools we have heard it said, fads reign supreme, and "stuffing" is the order of the day No wonder the flag flies on the Twelfth of July.

THAT EDMUND BURKE overshot the mark when he uttered his immortal asseveration: "The age of chivalry is For a year or more a deplorable diviin the thriving village of Ayr, Ontario. sion was growing from bad to worse Ayr, as everybody knows, is a settleamongst the German Catholics. At ment of Scotsmen, hailing principally first it was but a crack. It soon grew from that other Ayr which derives its of the German Empire would be split place of Robert Burns. That it should started through two deputies of the Catholics are few and far between is the ter of fact, but one Catholic in the villegiance.

> IT HAPPENED that on a recent Sunday evening, moved thereto, no doubt, by States will not require instruction as the trend of events in Portugal, a to the polish and cultivation of the remodern John Knox in the person of the presentatives from these or other Rev. Mr. Thompson, delivered himself their cities. of an harangue on the errors of Popery, during which he raked the old Church fore and aft, and made "the chaff and vain babbling of her corrupt apologists to fly from his hand." The Church, in the Rev. Mr. Thompson's eyes, is responsible for all the ills that afflict human ity and if we may judge from the published utterances of one of his henchmen he did not spare her in the vigor of his denunciation. But, just here, the one Catholic of the village stepped in, and through the columns of the local paper, demurred, over his own signature, to the liberties the reverend covenanter was taking with his spiritual mother. One would have thought that his courage and conscientiousness in so doing would have elicited some token of respect, if not of friendly consideration at the hands of the six hundred odd Presbyterians against whom he found himself arrayed. Not so, however, in this modern citadel of Calvinism. On the contrary, Mr. Michael Dowling, whom we felicitate on his candor and fearlessness, has, for his pains, come in for an avalanche of abuses and-it will scarcely be believed-from formed the subject of some discussion in behind a fortification of anonymity. In the correspondence columns of the

THE WHOLE affair is a splendid ex six thousand four hundred and sixty-five so prominently into play with the adhad so apt an illustration in the Portu-An amusing incident arising out of the recent upheaval in Portugal is related by the correspondent of that in- and decrepit old men in the latter counfluential English weekly, The World. In try is one in kind with the hounding to the course of "a special study" of the death of the defenceless Mary Stuart first President of the new republic, the by the father of Presbyterianism in much exploited Dr. Theophilo Braga, Scotland. And the same spirit, shorn Mr. Francis McCullagh, the said corres- of its old sinister power, is manifested pondent, refers incidentally to several of in the magnanimous exhibition we are the lesser lights who have shared in the discussing. Assuredly Burke, the most philosophical of historians though he was, for once failed to hit the mark when, more than a century ago, he bethose to whose fanatical zeal the trans- wailed the passing of chivalry. That this enviable quality has still form and void, has been demonstrated to a cerpatches which have been the staple in- tainty by the Canadian village of Ayr.

> WE WROTE last week on the subject of the South American priesthood, demonstrating by independent testimony that so far from being the miserable creature held up by certain so-called missionary societies to the execuation of the Can dian and American public, the priest of Spanish America approximates more closely in his personal (not to mention his sacerdotal) character, to the good shepherd of the New Testament, than the concentrated essence of a whole tribe of his clerical traducers. This week we wish to say a word as to the calibre of the governing and mercantile classes, and as witness, summon Dr. William Robert Shepherd, Professor of History in Columbia University, New elected representatives of the people, York.

Dr. Shepherd has just returned from South America, having been secretary an examination paper in physiology of a of the American delegation to the fourth Pau-American Conference at Buenos Ayres last summer. He has been giving to the press the result of his observations in the southern continent and among other things said : " Any man who retains the antiquated view of South America that prevailed up to a few years ago should have been in Buenos Ayres, and afterwards in Chili. with us." There, he goes on to say, he would have seen what South American merchants and editors are capable of, and as an instance of an up-to-date newspaper plant, he cites La Preusa of Buenos Ayres, which has little to learn and much to teach American newspaperdom. He also refers to the sumptuous palaces occupied by the Argentine beef and grain merchants which cause the first time observer to feel his own provincialism. These things, as we have always contended, are not of themselves necessarily evidence of the highest civilization or of the realization of the gone," is evidenced by a recent event Christian ideal, but since material progress is, in this northern continent, se persistently mistaken for Christian civilization it can do its inhabitants no harm to be informed that they have no wider until it looked as if the Catholics chief celebrity from being the birth- monopoly of the good things of life, their absolute devotion to them notwithinto two parties, each one headed by a be a thorough going Presbyterian com- standing. Buenos Ayres and Rio de munity goes without saying, and that Janiero and Valparaiso, it is well known, are second to no American cities a Centre Party who claimed that the natural deduction. There is, as a mat-modern, highly cultivated municipalities. "They have many things which lage and he, as the event proved, is we lack," says Professor Shepherd, "and 'more than proud" of his spiritual al- are not far behind us in anything. Those who have come into touch with the South American delegations to any of the world's fairs held in the United

> THERE IS another feature of South America upon which Professor Shepherd enlarges, viz: the hospitality of its inhabitants. "I have been down there a number of times," he said to the representative of the New York Evening Post, "and it was no novelty to me, but what did surprise me on this official occasion, was the wonderful hospitality. I do not hesitate to say that I have never seen or heard of anything to equal it. We were made to feel that we were. in reality, the guests of the nation. And the details which he cites fully bear out his verdict. This, of itself, is a much severer test than the mere material evidences which he saw on every hand, and speaks more eloquently of the Christian character of a people. In both one and the other the lie is most effectually given to the pecuniarily-inspired fairy tales of the itinerant preacher from the

" THE MATINEE hat in church," has

the Ayr News, one who with a degree of London Tablet recently, and may lead obtuseness that is startling even in such to some drastic reform in that direction. an environment, signs himself "Fair One correspondent describes his exper-Play," can find no worthier weapon to lences at a High Mass and puts in a hurl at Mr. Dowling than a coarse jest strong plea for some attention to the about the "flour and water craker" abuse from the pulpit. It may be worth which, as he says, Catholics mistake for while to reproduce some of his remarks, the real Body of Christ. The lesson of since the evil (we had almost called it the Baptist convention has, apparently, the nuisance) is not unknown in this not been lost upon the ignorant rabble country. "The seat in front of me," he and could not be filled, on account of rims of which touched each other. My first experience came from the lady immediately in front of me, settling down in her seat a little sooner than I was vent of Knox in Scotland and which has prepared for, inflicting across my face a smart scratch from the rim of the hat. He then enlarges upon the pointed stilettos, called pins, with which the hats bristled, and which "are a positive danger to the surrounding worshippers.' We have, ourselves, had personal experience of this in church, elevator and street car. What has, apparently, most irritated our English friend, however, is the fact that not once during the whole service could be see either altar, celebrant or preacher. He was hemmed in by a forest of giant leaves, called in the vernacular, Hats. This of itself is a genuine grievance and, whether abroad or in Canada, calls aloud for reform. The finding of a remedy is another matter. One correspondent suggests the adoption of the mantilla. Whatever Dame Fashion may have to say to this, it, at all events, would be a gracious conces sion to the decencies of public worship.

> THE "LOYAL" ORANGEMEN The United Kingdom is in the midst of a flerce battle of the ballots. The language employed on the platforms lead us to the conclusion that the average Englishman has emerged from his phlegmatic condition, and pourds his opponents with the weapons of the fierce demagogue. The question at issue is. Will the irresponsible chamber, composed in large part of men whose only claim to a seat in that house is that they are the sons of their fathers, or the govern the British empire. The former

the triumph of the po The Irish Orangemen the contest. Be it rem his stock in trade is loy the king, he loves the the flag that braved a He would die in their would shed the last drop defend, what no one is open Bible which he se elfast a monster den held at which Brother Solicitor General, now Co for Dublin University. resistance to the law if enacted; and Brother L would also take up the the scabbard, and place head of a rebel army. may take it that Orange upon circumstances. rethren are permitted Catholic fellow-country all the luxury of the ancy-with all the fat of Dublin Castle, plac ing-they will be loyal governed on the plan all the people, they w crown into the Boyn stage play. When her Parliament in ( Williamites will prob humiliation, settle d ment of the true fr will bring about, and prosperity. Otherw summarily chastised army and navy, and to die in Ireland u tions, let them be se would lower their te

A DESERV We are pleased to ity of publishing this ment that Kev. J. T St. Peter's Cathedr

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Pope Pius X. The ship the Bishop Papal Brief, appear It will be reco priests and people estern part of O Rev. Mgr. Aylway that this mark of the share of one serving of it. Ne century has the the priesthood, al devoted to w cese of London to the cathedral London, now the bishop of Toront parochial work in point to a future in the Church. the responsible de Rectorship of t earned the respe Ordinary, of th people, and this able ability for ful and prudent finances, his gre proper care and thing connected

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nd puts in a ntion to the may be worth his remarks. most called it nown in this nt of me," he some ladies on account of h other. My the lady imsettling down er than I was ross my face a n of the hat.' e pointed stilhich the hats re a positive worshippers." ersonal experiator and street tly, most irriowever, is the the whole serltar, celebrant mmed in by & led in the verself is a genuer abroad or in reform. Th nother matter. ests the adophatever Dam y to this, it, at public worship RANGEMEN is in the midst ballots. The the platforms that the avererged from his ons of the fierce ion at issue is. men whose only use is that they fathers, or th of the people, re. The former

| THE CATHOLIC RECORD



In ancient times a discussion arose In ancient times a discussion arose among the philosophers as to what man must do to lead a good life, and various opinions were put forward. One of the wise men claimed that the chief means to that end was to curb one's anger; another that it was most important to be moderate in speech and action; still another thought that order in all things another thought that order in all things was the most necessary virtue, but they finally agreed that the way to a good life was to know oneself. In order to perpetuate this maxim they had the words "Know thyself" hewn in stone over the entrance to see the temple of their Pagan God Apollo. These words, my dear Christians, contain a golden truth, and they should be indelibly impressed upon our hearts. As a help to this knowledge let us ask and answer the question: "Who art thou?"
"Who art thou?" asked the Jewish

Messias, or the Messias, himself, but he only said he was the voice of one crying in the wilderness. If I were to ask you, my dear Christians. Who art thou? what would you answer me? You might also answer, with John: I am like a voice which passes away, when death ends my life, it will scarcely be known that I have ever existed. "Man borne of a woman," says Job, "living for a short time: is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth the same state" (Job, xiv, I, 2).

xiv, 1, 2).

I will ask again: Who art thou? and will answer in the words of King David: "I am a stranger with thee, and a sojourner as all my fathers were" (Ps. xxxviii, 13). Is it not strange that this in the parts are a remarkably certain cure? Surely you cannot go on suffering when such a cure will be sent you to Try Free for simply malling that are passing? "For," says the Apostle, "we have not here a lasting city, but we seek one that is to come" (Heb. xiii, 14). But how very few think of this, my dear Christians! Many are laboring day and night by the sweat of their brow to become wealthy; others again seek only their pleasure; gratification of ambition is the goal of many. Does it appear that people consider themselves strangers upon this earth? Does it not rather appear as though they expected to live here forever? Whatever they expect or desire, they must leave this world when the Lord calls, and they can take nothing with them.

An ancient philosopher in answer to the question: Who art thou? answered:

world when the Lora caus, and they can take nothing with them.

An ancient philosopher in answer to the question: Who art thou? answered:

A prey of time. It is indeed so, my dear Christians. There is nothing of duration in this world. Think of Job. duration in this world. Think of 305. How vast were his riches and power! And what happened? In a short time he lost all, and became a prey to the terrible disease of leprosy. But in order to prove that nothing is lasting in this world, it is not necessary to look elsewhere for examples, our own daily experience teaches that man with all he experience teaches that man with all he

rheir old age he will be her support, and white they are thus planning death snatches him. "All flesh is grass," says the prophet, "and all the glory thereof, as the flowers of the flesh will be their support, and white they are thus planning death snatches him. "All flesh is grass," says the prophet, "and all the glory thereof, as the flowers of the field" (Is, xi, 6). All that we possess is the prey of time, and when we die it is left for others, and so on until at last it passes away. "For how can there be anything lasting in this world," says St. Ambrose, "when this world is not lasting?"

Take these words to heart, my dear

of the enemy of its eternal welfare. Do not attach yourself to the vain fortunes of this life, but endeavor to become rich in virtue and merit! These will accomcountry. If they have obtained con-trol, it is a proof that the Censervatives you to eternity and procure for you the reward of heaven. Amen.

## A PORTUGUESE PRELATE SPEAKS

"If the monarchy has fallen, it is be "If the monarchy has fallen, it is because it could no longer maintain itself." Thus a Portuguese prelate of high rank, who, for the sake of his own welfare and that of his friends, preferred not to have his name published, began an interview which he gave to a representative of that staunchly Catholic newspaper, l'Univers. "During all these late years, the Conservatives (the party nominally devoted to religion and party nominally devoted to religion and the monarchical regime) like the other party nominally devoted to religion and the monarchical regime) like the other parties, have not had in reality any other political program than their own interests, understanding the word in its lowest sense. The Portuguese are very good people, generally speaking. The farmers and villagers are very ignorant without doubt, but they are laborious and if the clergy had done their whole duty, they would be united to their parish priests and wholly devoted to the Church. Unhappily, too little attention, both in spirituals and temporals, has been given to a people naturally so well disposed. In spirituals, it is not so long ago that most of the elergy busied themselves in everything except the sinistry. In the country, for example, long ago that most of the clergy busied themselves in everything except the ministry. In the country, for example, the pastors exploited farms, and they were oftener seen at sales than in the sanctuary; in the cities it was the same thing, only in different ways. In fact the government, like the old French monarchy, had brought the clergy under the yoke. From this point of view, it was in Portugal as it was in Brazil under the empire. The priests, it is true, had their civil status which will now be taken from them; the bishops sat by right in the Cortes. In army and navy, the Easter Communion was a duty, and at the holy season

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"Who art thou?" asked the Jewish priests of John, and he answered "I am the voice of one crying in the wilderness." He might have proclaimed himself a prophet, or the pecursor of the Messias, or the Messias, himself, but he wilderness. If I were to ask you yield and we was the voice of one crying in the wilderness. If I were to ask you word.

A matter where the pain or how severe. Then, and only after you have given them a thorough trial and are fully satisfied with the benefit received, you can send us One Dollar. If not, you pay nothing. You decide and we take your word.

A matter where the pain or how severe. Then, and only after you have given them a thorough trial and are fully satisfied with the benefit received, you can send us One Dollar. If not, you pay nothing. You decide and we take your word.



mast not hide yourselves in your cellars who were precessors of the branches could be seen publicly follithing the obligation of the annual confession. On the other hand, there were not wanting priests who were Freemasons. The slavery was who were Freemasons. The slavery was the seen of the same civil be not the seen of the same civil be not the seen of the same civil be not seen of the same c this world," says St. Ambrose, "when this world is not lasting?"

Take these words to heart, my dear Christians, and do not think like the Pharisee: "I am not like others." No matter how successful and happy you may be, you will die and leave all. You are but strangers in this world, and including all you possess you are but a prey of time. Be well on your guard that your soul may not become the prey of the enemy of its eternal welfare. Do

The hand a handful of adventurers ready for anything. What is their intellectual worth? Te judge of it, it suffices to read their manifesto, a string of adjectives, and to study one phrase, beneficiated her whole manifesto would be a reflection on the intellectuality of the Haytians. On reading it, one fancies that Portugal is the antechamber of Africa, Those adventurers will not regenerate their people and their country. If they have obtained con-

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did not have a man; if they remain in power, it is a three fold proof that the Conservatives have not a man. So it was in France in 1789. The truth, harsh and plain, is that good people are not always brave people. If they are afraid, what are you going to accomplish with them? No scheme succeeds, nothing is done, without the sacrifice of comfort, goods, possibly of life. It is not in Portugal alone that the good people are afraid and the good leader lacks followers. The fall of Portugal is one more sign of the proximity, if not of the iminence, of the catastrophes that threaten us. After Portugal, Spain. After Spain, whose turn is it? I believe that we shall be called upon to contemplate frightful things. And the haste with which Freemasonry is preparing for them makes me believe that we shall not have long to wait. The coming year with its exposition in Rome will have attractions that find no place on the official program. The Lisbon coming year with its exposition in Rome will have attractions that find no place on the official program. The Lisbon plot is but an episode."—America.

## A TEACHING CHURCH ALSO A MILITANT CHURCH

At the recent annual meeting of the Catholic Truth Society of Ireland, Most Rev. Dr. Healy, Archbishop of Tuam, made some interesting observations of

made some interesting observations on the Church as a militant as well as a teaching Church. He said:

"The Church is a teaching Church, and we all share, each in his own way, the duty of teaching the truth of God to our neighbor's, to our children, to our friends, to our pupils as may be. But the Church is also a militant Church as well us a teaching Church, and she is well as a teaching Church, and she is went as a teaching constantly called in Scripture the Church Militant. We are sometimes apt to forget that we are all soldiers of the Cross of Christ, and that we are bound as such, in season and out of season, to fight to the best of our ability the battles of the Cross of Christ. And recollect there can be no neutrality, and there can be no skedaddling from the fight. You may have seen in the newspapers the other day an account of those brave warriors in Lisbon who, during the row, hid themselves in the cellars, and when the row was over came up and proclaimed themselves the heroes of the fight. You must not hide yourselves in your cellars when the battle of the Cross is being fought, and every one of you, no matter nstantly called in Scripture theChurch

## DR. ROBINSON AND THE PAPACY

Dr. Alexander Robinson has lately or Alexander Robinson has harry written a book on "The Papacy," to the intense delight of the Christian Observer, the Louisville organ of Pres-byterianism that cries Credo to his entiments. The doctor mistakes oddity for orig-

sentiments.

The doctor mistakes oddity for originality. To show him that there is no need of ponderous tomes to refute his silly vaporings, we take the little five-cent Baltimore Catechism, which is equivalent to selecting from a primary class some little ten-year-old child to confound this formal and stupid calumniator of Christ and of His Church. His igaorant theories are manufactured from ancient lies through the aid of Premier Vandardelli, whom the world knows as high up in the councils of Freemasonry, and Dr. Raffaele Mariano, an apostate priest—splendid sources of information about the Papacy, whose power has condemned the one and expunged the other and will outlive both!

Doctor Alexander, facing our ten-year-old, says: "The decree of Phocas, Emperor of Constantinople, says that the Pope is the negation of Christ."

The child: "I don't know who Phocas was, but I do know that Christ Himself said, 'Thou art Peter and upon this rock I will build my Church, and the gates of hell will not prevail against her."

The gates of hell are hell itself, and if hell with its devils, ugly, strong, and terrific, cannot affect Peter, the Pope will not fail because Phocas did not like his reign. Napoleon was just as good an enemy as Phocas, and he ended a cripple because of the Pope. It was just such enemies as Phocas, in other days, and Bonaparte, in our own, that showed the deathless character of the Papacy. The Pope is never as glorious as when an emperor shows his

the Papacy. The Pope is never as glorious as when an emperor shows his weakness in trying his supposed strength against him."



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Only 10 to 10 to

# one, it is certain that it would erhipse very materially the recruiting department of the army of drunkards. More than the habit of saying no to the man treats would grow upon him and prove a strong protection against subsequent inroads from the drinking customs of society.—Pittsburg Catholic.

they suffered and went to jail for Christ, so did St. Paul and St. Peter and glorious men in every age. The principles they stood for, and the power that made them majestic were things that the nations could not bend nor break, for God said that hell would not be victor over these things when He made them. Doctor: "The custom of granting indulgences is confessedly the divorcing of sn and its penalty."

Child: "My, on, doctor; look here where it says, 'You must be in the state

The Will & Baumer

COMPANY

The last of the sake of the kingdom of heaven, and he who outside the Church had been a teacher took his place amongst its pupils. His experiences as such he sums up in the discipline of the seminary is not merely useful, but also necessary for the convert clergymen sapiring to the priest-hood. The tone of the article is beautiful. Its thoroughly Catholic spirit and expression show what the seminary has been to its writer.

One can conceive that of the many Episcopalian ministers who, the writer assures us (and none can know the facts better than he,) "are standing trembling on the banks of divine mercy, need-

ling on the banks of divine mercy, needing only the impetus of fortitude to plunge into the current which will carry them to the City of God," at least some are held back by the prospect of the years of retirement and apparent uselessness the inevitable seminary involves. They are doing a good work, they think, even a great work. Can they give it up? Few will dare to say that their position is that which Dr. McGarvey once he'd or that their work is comparable to that which was carried on at St. Elizabeth's, Philadelphia, We hope that such will be able to learn from this article that for him the retirement of the seminary has been as St. Paul's sojourn in Arabia from which he returns to do a work inside the ling on the banks of divine mercy, needhe returns to do a work inside the Church with which whatever he did in his former condition is simply incommensurable, and that it may be the the same for them.—America.

# TAKE THEM IN TIME

The years that intervene between fifteen and twenty one are frought with unusual dangers, and the verging of boyheod into manhood is a process involving the most serious consequences on the after life of the man. We are all familiar with the amusing efforts of Doctor: "All that is necessary is to be inside the pale of the Church to be saved."

Child: "Doctor, you're joking. Our catechism says that this it not all that is needed—that you must keep the com—

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on the after life of the man. We are all familiar with the amusing efforts of boyhood to stimulate manhood by practising the vices, great and small, of men, and the danger increases with the new independence acquired by him as a wage earner. During this formative crisis

# THERE ARE **FEW SIGHTS**



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

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the guardians of youth should exercise their greatest and wisest care. Young men who are drunkards at twenty no longer excite curiosity and wonder, for with the advancement of early mental development comes the advanced acquisition of habits that formerly were noticeable in those physically mature. Despite all legislation against selling liquor to minors, it is perhaps not too much to say that most of the seeds of drunkenness are now sown before young men are out of their teens. Now, if it were possible to keep your young men total abstainers until they were twentyone, it is certain that it would cripple very materially the recruiting departation of iron.

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DECEMB

Speaking at a Montreal, received aid: "I repersingle bar-room ing of liquor meals are serbar where only and must be cutterance of makes the movement of the movement of the serbar where serbar makes the mov ated in Irelas particularly readers. Writ the temperanc Leader, Mr. "The standing made drunks people. . . an institution an institution standing bar s drunkards. T with which m the privacy, gery, combin invention, the ible propagan

"What, the state of druby law of t public-house, the continet there are the covernment of the c everyone mu served by a obtained as i are no sno passer-by ou the windows sober country remedy bei And it is t It is the re bishop Bruc of the evil

enemies car You may pa may fight a cut down li tinkering w of the diser and if we cause must people can drink behin we have dr makes drun to self resp under the p of themselv these hidde min that co will fly from stitution of ell as the hours, is to cure for the ing drink

materialize have faith seems more and bettee end than I readers the be good the is zeal run abstinence indeed to remedy. temperan best calculations and the calculations are the calculations and the calculations are the calculations and the calculations are the calcu

This project absurd. B

Whilst ance I w of our T ous defect have save they sub tial club choose Society quarters in our so ing point its mem who kit know hideal. little su give ou did opp pare ou the sec weaken virtues love fo

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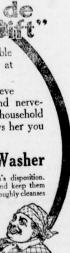
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THE CHANGE OF THE PARTY OF THE PARTY

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as the traveler finally disappeared. "Good to her! It is she who has been good to us."

"Mother, who will play with me now?" said little Elsie.
"Or with me?" cried another child. "Who will read to me or talk to me?"

So the talk went on, while the girl under discussion was carried back by train to the dust city, to the dimlit office. When she reached it the following morning her vacation was over. She looked about her—her desk was in its accustomed place, the typewriter on it, the pile of letters, everything was so familiar. It almost seemed as if she had not been away. She seated herself and uncovered her machine. Even self and uncovered her machine. Even

Speaking recently in Galway, at the quarterly meeting of St. Patrick's
Temperance League of the West, Bishop
O'Dea, after administering the temper-







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DEPT. B



## GETTING RID OF HELL

# WHY WE SHIVER

We find this bit of original and hairraising thought in the columns of the
Christian Socialist: "Both Catholic
and Protestant editors love the poorbut they did not realize it very much
until Socialism scared them into it."

There is at least one fact from which
we cannot get away: our Socialistic
friends are not suffering from an overburdening supply of modesty. Theirs
not to reason why, theirs but to do and
lie. There is not a Catholic editor in
this broad land who has not in season
and out of season, long before Socialism
was misconceived in the erratic brain of
an atheistic thinker, written week in
and week out of the brutal practices of
those who fain would keep the wage
earner hitched to the grindstone of the
commercial slave-driver. There never
has been a time when the Catholic editor in
group of the more unfortunate might in a
measure be alleviated. There never has
been a time when the Catholic editor, be

the beautiful rivers flow.

And FII sing of Emmet's lonely fate, and of Emmet's
lonely grave—
of his early doom and his youthful bloom and his
load and provent and brave.
And FII sing of Tone and the Gradine, proud
that dear old land, where the beautiful rivers flow.

And FII sing of Emmet's lonely fate, and of Emmet's
lonely grave—
of his early doom and his youthful bloom and his
space what has brave.
And FII sing of Emmet's lonely fate, and of Emmet's
lonely grave—
of his early doom and his youthful bloom and his
has been at least one fact from which
that dear old land, at sweet old land, where the beautiful rivers flow.

He Fil sing of Emmet's lonely fate, and of Emmet's
lonely grave—
of his early doon and his youthful bloom and his
has been at a least one dath lies.

And FII sing of Tenends and calm his youthful bloom and his
has been at mean brave,
and FII sing of Tenends and early in that dear old land, where the
beautiful rivers flow.

He ROISM IN LITTLE THINGS

HEROISM IN LITTLE THINGS

To many of us are ready, if called
upon to do great and noble things for
God and our neighbor, but the HEROISM IN LITTLE THINGS

Too many of us are ready, if called upon to do great and noble things for god and our neighbor, but the little, be priest or layman, has not urged Catholic enter to get together as members of that grand Catholic organization, the St. Vincent de Paul Society, and see to it that the poor in the different parishes are well taken care of and their misforance will go further and say that these efforts on the part of Catholic editors have not been put forth from any d-sire forgain or self seeking. They have done what they could because they believe with St. James that "We must continue in it and not be a forgetful hearer, but a doer of the work." The work has not been carried on with the hope of reward. Rather it has been with the hope of salvation.

This Socialist babble of love of the poor is the chatter of the feather-brain. There is no organization in the world to day that has done and is doing so much a successful to the care of the work and the self-stern of the chatter, when they are to be found caring for the orphan, for the unfortunate and the wayward girl, for the widow, for the aged poor. And these Sisters do the work, as do the editors, with no hope of reward. Theirs is a life of sacrifice. They give up friends and home and everything dear to sever God and His unfortunates. Again, let the Socialist villing go to the Catholic priest in quest of charity. We do not like to make it public, but as a matter of fact, he will find the man of the care of the



God an "easy mark," ready to give under almost any circumstances. The Catholic Church does more chari-table work in a minute than the entire Socialistic army will do in the course of

GETING RID OF HELL

Post, Resolutions of the Robenter's Thouldigued Sonitory any state of the Sonitor of Hell Robenter's Thouldigued Sonitory any state of the Sonitor of Hell Robenter's American Sonitory and the Sonitory and th

But I'll sing of the lonely old churchyards, where our fathers' bones are laid—
Where the cloisters stand, those ruins grand that our tyrant foes have me, with a mountful touch till the glistening tears will show.
For that dear old land, that sweet old land, where the beautiful rivers flow. And I'll sing of Emmet's lonely fate, and of Emmet's



The late clergyman was born at Little Germany, near Guelph, and as a young man was sent to Rome to study. Practically all of his life work has been in Berlin.

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object of your best thoughts, so object of your best thought that their dear departed is safe with God. With them and Holy Church we pray.

"Merciful Jesus grant her eternal rest."

The Land Where the Beautiful Rivers Flow

(by Father Abram J. Ryan.

Ob, Fil sing to enight of a fairy land in the lap of the coran set, and all the lands I've traveled o'er 'its the loveliest in the sound state the principal streets in London.

It would be well for us all to have some of the spirit of this noble woman, and over-coming our pride, set to work at whatever less nearest our hand, and over-coming our pride, set to work at whatever less nearest our hand, no matter how small it seems, so long as it hat dear old land, that sweet lold land, where the But oh, also, how can I sing."

And the dear old land of my youthful love I may And the dear old la



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Special Features

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LONDON, SATURDAY, Down in Halifax Anglican clergyman saying that Henry the Church of Engl there before he was historians, however, that Henry VIII.'s i Boleyn was the dire lenge to the supre It may be disagr Gairdner, " to trace such a very ignobl

as the Scottish po that you can't co bear to be disputed The cleric says England was in the Henry VIII, was t mean to say that he is a member w Henry VIII. came he expect us to bel of England to-day "the Bishops of R tion in the realm. Church of England by Pope Gregory sent Augustine to paganism?

Upon this subj Lord Halifax said 1895:

"It was to a Bit the greatest of the version of our A was due. St. Aug England, and it Great that we ow shores. Canterby of Rome. At Ca outside the wall remains of the

outside the wall remains of the li Archbishops, was and St. Paul. It Vitalian, who sen terbury, the Arc the definite cons Has this chur Halifax, anythin Anglican Churc speaks when he endure the spec battling within asserts that it i indefensible of isting in the w and never had, attach so much in substance.

to the Reforma Peter and whic one God and on is one and the joined in body by the ce WASI This clergyn audience that washed the f England. It ment, but w change. He errors of Tr tion of saints,

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