

The Catholic Record

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LETTERS OF RECOMMENDATION Apostolic Delegation. Approved June 15th, 1905.

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is published in a Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27th, 1909.

Dear Sir—For some time past I have read your admirable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, OCTOBER 19, 1912

DEATH OF MR. DOMINIC FALLON

There died in Cornwall, on the 11th of October, Mr. Dominic Fallon, in the seventy-seventh year of his age. He had been ill for a couple of weeks with pneumonia and made a brave fight to live yet longer in a land which he loved and for whose welfare he had done his full part.

But in the winter of life disease has the vantage ground, and the noble soul had to succumb to the inevitable. The deceased gentleman was father of the Right Reverend M. F. Fallon, D. D., Bishop of London.

He is survived also by his faithful life partner, by Rev. James Fallon, Ottawa University, Charles Fallon, who is studying for the priesthood at Tewksbury, Mass., Joseph, Thomas and Vincent Fallon who reside in Cornwall, and Frank Fallon, of London, Ont. It will thus be seen that the family consists of seven sons, three of whom are devoting their lives to the service of God at the altar.

The deceased gentleman had been residing in Cornwall for the past four years. Before that time he had been a resident of Kingston, where he was known as one of its most enterprising and respected citizens.

The death of Mr. Dominic Fallon brings to our mind thoughts of the old days when a splendid type of manhood left the Emerald Isle to seek a home and happiness and prosperity in a land where vested wrongs were unknown—a land where equal opportunity for advancement were as free for all as God's sun that shines over us.

Praise be to those who shone in the councils of the country—who gave of their best to shape its destiny. Their names are deservedly honoured and will go down in Canadian history as deserving our kindest thoughts.

But the real makers of Canada were men of the stamp of Dominic Fallon. From Ireland's holy land they brought with them to Canada, and it remained with them fresh and green and intense until the sod covered them, a simple trust and loving faith like unto that which hallowed the holy home of Nazareth. They brought with them that virtue which made their native land the Isle of Saints and they brought with them too a sturdy manhood, an honesty of purpose, large and warm hearts, and a perseverance which brought its reward.

What wonder, then, that the men of old builded well the foundations of our Dominion—what wonder that they gave us children who will perpetuate the noble traditions of their forbears and whose life work now contributes not a little to what is bravest and best and noblest in Canadian life. The tear will come when at last the curtain is drawn and a sigh will escape their kindred and a thought will come that it were a pity such men grow old and leave us.

But comfort will come in the reflection that God knows best; that He has a right to take His own when He so wills. And such is life! The new coming in and the old going out! It was ever thus and so it will be to the end. Dominic Fallon has gone to his reward and we hope those of his kindred who remain will take comfort in the reflection that in the minds of those who knew him there will be but one thought—he was a good man.

That is the noblest panegyric that humanity can claim, and upon the lips of all there will be the fervent invocation—may our blessed Redeemer give him the light of glory forever more.

A TYPICAL BELFASTIAN

Mr. Maurice Ireland is a prominent linen manufacturer of Belfast. Presently he is on a visit to Canada. His utterances in this country will bring him but odium. Hear him: "Home Rule, even if passed by the British Government, will go to smash in six months. Ulster has armed herself to resist, not the British army but the rest of Ireland, and will never pay the taxes without which a government cannot be carried on."

This is the talk of a crazed Orangeman, not a member of the Independent body who are Home Rulers, but that branch of the unholy organization who are so ignorant and so bigoted, so blinded by a brutal prejudice, that they cannot see that the Carsons are but humbugging them for their own private ends. It were difficult to find a solution of Mr. Maurice Ireland's position. The Home Rule bill, we will say, is passed. It has become the law of the land, and it is the business of the British army to enforce the law.

Mr. Maurice Ireland would not fight the army, but he wants to fight the people of the South of Ireland, including the women and children, like his forerunner Cromwell, knowing that they are unarmed. As Mr. Ireland is such a stupidly bigoted person we are not surprised, notwithstanding the fact that he is a linen manufacturer, that he makes statements not in accordance with facts. He says he admits that two-thirds of Ireland is for Home Rule and only one-third against it. Mr. Asquith and the census statistics tell us that the Home Rulers number seven eighths. We prefer to believe the latter. Hear him again: "The people of the South don't really care about Home Rule anyway. They are a lazy, ignorant lot. We will not stand for any measure of self-government which will mean that we will be ruled from the South. We simply won't pay the taxes, and, as we are the richest part of the country, the government will go to smash in six months."

We have also good statistical reasons for doubting Mr. Ireland's further statement that Ulster pays two-thirds of Irish taxes. But even if this were the case explanation is easy. Mr. Ireland is a lineal descendant of the footpads of old, who robbed the Irish of their possessions and of educational opportunities, and tried to rob them of their faith and then accused them of poverty and ignorance. Their horrible system of government sought to degrade the Irish people. They were partially successful, and now their descendants, such as this gentleman with a name which does not properly fit him, accuse them of being not up-to-date. Furthermore, we are told in press despatches that many employers of labor in Belfast have discharged their Catholic employees, and no doubt if these unfortunate people now become a charge upon the community the Carsons and the Irelands will tell us that they are a thrifless lot. Home Rule is of a certainty coming, and if the Irelands will not obey the law they will have to face British bayonets or move out. Move out they will, we feel assured. Ireland is not the place for them. There is nothing Irish about them.

A DESPATCH to the Globe from Hamilton states that speculation is rife in that city of the identity of two prominent business men whom the police alleged conducted an elaborately furnished flat for the purpose of enticing young girls there and leading them astray. No arrests have been made, and it was conceded that the warning in the newspapers would be a sufficient incentive for the actual perpetrators to desist in their present conduct. The fact that they are prominent business men is no excuse whatever for leniency. It should prove an added reason for a quick trial; and if guilt is established, a stiff sentence in penitentiary. We have had altogether too many illustrations of a farcical administration of the law in this province. The influence exerted by oath bound secret combinations has had much to do with defeating the ends of justice. Happenings of this sort supply the gasoline for the socialistic and anarchistic automobiles.

MR. TEBBS, OF HESPELER

A gentleman named George W. Tebbs resides in Hespeler. He has appealed with success to The Globe to give him an opportunity of remarking that the best positions in Belfast as well as elsewhere in Ireland are occupied by Protestants because Catholics are not competent therefor. He claims to have in his possession what he calls the suppressed hand book of the Catholic Association in which admission is made that would give color to his argument. We are to take it then that it is not Protestant bigotry but inefficiency that keeps Catholics out of office in not only intensely bigoted districts like Belfast but even in Catholic centres. We shall write to Ireland for information in regard to this subject. Meantime we would ask Mr. Tebbs if there is no Catholic in Toronto, Hamilton or London competent to occupy the position of Chief Magistrate. Not since they were founded has a Catholic been elected to

this office, while in the great Catholic city of Montreal Protestants are frequently elected to the Chief Magistracy. If Mr. Tebbs would take the trouble to turn up the files of the Mail and Empire of thirty years ago he will find resolutions of Orange lodges protesting against the selection of Sir John Thompson, a "Papist," as Premier of the Dominion. Was there a thought of inefficiency in this case? If he will go about amongst his neighbors he will find that many of them cast their votes in the last election against the Liberal party because its premier, Sir Wilfrid Laurier, was a Catholic. Will inefficiency be put forward as an excuse in this instance? Almost every day we are given examples of like intolerance and bigotry. The man in this country or in any other country who will refuse to vote for a good man because of his faith, be he Catholic or Protestant, and who will refuse to give employment to a fellow-being for the same reason, is a miserable, narrow-minded undesirable citizen and the country would be all the better without him. We have been publishing the CATHOLIC RECORD for thirty-four years and in all that time in the employment of labor we never knew or never asked what a man's faith was when he applied for work. If Mr. Tebbs knows of any Catholic employer who would refuse work to a man because of his Protestant belief we would like to have his name. He needs instruction in his faith. We have yet to hear of a single Catholic guilty of such mean behaviour. A friend of Mr. Tebbs told him that in one county in Ireland while the Protestants numbered only 15 per cent. of the population they paid 75 per cent. of the taxation. Mr. Tebbs is not a politician otherwise he would not have advanced this argument. How comes it that there is so much poverty on the one hand and so much wealth on the other? For explanation of this we would ask him to study Irish history from the time of Oliver Cromwell to Castlereagh, and from Castlereagh to Carson. Mr. Tebbs does know, and if he is honest he will admit that if a Catholic is nominated for Parliament in almost every constituency in Ontario party managers at once canvass his weakness at the polls because of his faith. Mr. Tebbs does know, and if he is honest he will admit that in the administrative work of Ontario cities Catholics are practically boycotted because of their faith. Mr. Tebbs will hear from us again. We doubt not there is just as little reason for the inefficiency argument in Ireland as there is in Ontario. Meantime we would ask him to read an article in this issue under the heading "Belfast of the Atrocities."

"Our war cry in Canada, as in Ulster, is 'No Surrender.' We should stand by our Ulster brethren. The Home Rulers are attempting to take from us our Orange blood bought privileges, which would ultimately cause disloyalty to the British Crown. Let us have one flag, one country, one school system and one language in Canada."—Rev. G. E. Perry, Toronto.

AND THEN, we suppose, the band played "Croppie Lie Down." Rev. G. E. Perry ought to be ashamed of himself. Speaking in this wise to a lot of people who are not over-weighted with intelligence, and inflaming the dormant passions of bigotry, is most unbecoming especially a gentleman wearing the clerical garb and claiming to be a disciple of the all-loving Jesus. Catholics, Protestants, Jews and Gentiles should be inculcated with lessons of brotherly love rather than with lessons of unholly hatred one of the other. The latter will be the result of Mr. Perry's utterances. From Catholic pulpits are never heard un-Christian-like harangues of this kind. Mr. Perry ought to know that he is inflaming the basest passions. With such bodies as the Orange Association and the Sons of England and such preachers as the Rev. Mr. Perry it will be a difficult matter to make Canada an ideal country to live in. All who love it truly should frown upon such incendiary utterances.

IS HOME RULE AN IRISH QUESTION?

The opinion is wide-spread that the question whether the people of Ireland should have control of their own domestic affairs, ought to be settled with due regard to the feelings and wishes of the overwhelming majority of the people of that island. We say that that opinion is entertained by many fair-minded people throughout the English-speaking world. We find, however, that it is erroneous. The question is not to be settled and should not be settled in that way. Ireland should not get Home Rule even if the people urgently demand it, because they are not the people who should decide the matter. It is the people of Toronto, not the people of Ireland, who are to be consulted. Just fancy what a change is bound to come over the members of the present British Government when it is learned that a mass meeting was held in Toronto and resolutions were passed disapproving of the Home Rule Bill! What boots it that the large majority of the electors of England, Scotland, Ireland and Wales, regard it as a measure of justice, so long as the electors of Toronto say nay? And imagine the impetus that would be given to the movement

if one could only raise his voice in the mother of Parliaments and say: Toronto is agreed. Hereafter in matters affecting Ireland, a measure must receive not only the assent of the Sovereign, and be passed by and with the advice and consent of the Lords spiritual and temporal and commons, but also with the kind and gracious consent of the electors of Toronto, in mass meeting assembled. It is really a pity that we have all been so oblivious of the importance of that city. In due time, all the rest of Canada may learn to take off its hat, metaphorically, and beg the permission of Toronto to be allowed to live, to think, and, when necessary, to pass laws for the common well-being.

WE ARE PLEASED to know that at least one minister, Rev. F. W. Hollinrake, Methodist, of Windsor, appears to have studied the Ne Temere decree in a sane mood, and, without special reference to that much discussed document, has taken inspiration from it. On the 6th inst. he expressed an unfavorable opinion on mixed marriages, because, as he declared, seldom is there an instance where happiness results from the uniting of a Protestant with a Roman Catholic. He also advised the "young people strongly against secret marriages and elopements. He believed the parents of both bride and bridegroom should be present at the marriage, and the ceremony should be performed by the pastor of the church with which the contracting parties were identified." How different this from the danger-to-our-civil-and-religious-liberties crusade indulged in by many of his fellow ministers who have spoken on this subject, impelled by passion and prejudice, and discarding the judicial trend of thought.

THE EMIGRANT'S FRIEND

In the watchful Catholic Book Notes of London, J. B. successfully makes a point against the Catholic Encyclopedia when it remarks that that excellent series has no mention of Caroline Chisholm, better known as "the Emigrant's Friend." Mrs. Chisholm's philanthropic work was of such magnitude as to earn for her in her own day the consideration of the leading statesmen of the Empire. A sketch of her life and labours appears in The Dictionary of National Biography, and as she was a devout Catholic, it were fitting that mention of her were made in the Encyclopedia. Many less important personages are honored with sketches. Yet we must expect some omissions and oversights. These creep into the best books of that description.

It may be of some interest to our readers to learn something of Mrs. Chisholm. She was born in Northamptonshire, and in 1830 married Capt. Archibald Chisholm, a Scottish Highlander who was an officer in the East India Company's service. In 1832 she went to Madras and there established schools for young girls and the orphan children of poor soldiers. These schools soon developed into a large system. In 1838 Capt. and Mrs. Chisholm left India for Van Dieman's Land and finally settled in Sydney, where in 1841, Mrs. Chisholm established a home for the reception of newly arrived colonists. Her energy in this work knew no limit; she often went into the interior of the country in charge of parties of women and saw them well established. This work was carried on at her own personal expense, but later public contributions came in and she enlarged her work. When she left Sydney in 1846, the colonists presented her with a purse of 150 guineas in recognition of her work, which she continued after her return to London. In the year following she gave evidence in the House of Lords before a special committee appointed to consider the execution of the criminal laws, and her evidence was specially mentioned in the report of the committee.

Her next efforts were directed to the establishment of a loan society, the object of which was to advance money to people of slender means to pay their transportation charges to the colonies, the amount to be by them repaid in instalments. She published two books on Colonization and Emigration, in which she roundly denounced the then existing plans of emigration. In 1854 she returned to Australia, and carried on her work for twelve years. After her return to England the Government recognized her great public services by granting her a civil list pension of £100 a year.

She died in 1877, and was buried at Northampton, the funeral service being conducted by the Catholic bishop. The leading newspapers of the day paid eloquent tributes to her memory. The French writer Michelet deals with her work in his book La Femme.

THE SPLENDID work done in the cause of temperance in the city of Peterborough is bearing abundant fruit. The Catholic Total Abstinence Society of that city is veritably a benediction, and we congratulate Bishop O'Connor, the priests and people on the result of its labors. The goal statistics for the past year have been published, and out of a total number of 237 commitments we find there are Catholics, 63; Church

of England, 67; Presbyterian, 18; Methodist, 69; and other denominations 20. In the Catholic column there would be a much better showing, we think, were it not swelled by arrests amongst the foreign element for minor crimes, due to the consumption of intoxicants. Coming to nationalities we must express pride in the fact that the Irish make a splendid showing. The figures are: Canadian, 151; English 51; Irish, 7; Scotch, 9; United States 3; other countries, 1. We hope this great temperance work will go on apace. It means much for the temporal as well as the spiritual welfare of the people.

CONTRARIETIES

The Hon. S. H. Blake, K. C., of Toronto, is a peculiar gentleman. Strangest of contrasts characterize his actions and his expressions. A warm-hearted Irishman is Mr. S. H. Blake, but withal he carries with him a mass of unreasonable and unreasoning bigotry. Thoughts of the Catholic Church bring to his lips the bitterest invective. This on the platform or in the public press, but, unlike the typical Orangeman or other bigot, he has a soft spot in his heart for his Catholic fellow-countrymen. He would not, like the Ulsterites, bludgeon them and starve them because of their faith. In a moment of passionate hatred of the old Church he might strike down a "Romanist" but would fly to the telephone to call for a doctor. Mr. S. H. Blake is a bundle of attractive contrarieties. We can forgive him much on account of his attitude towards Home Rule. At a meeting of Irishmen lately held in Toronto he wrote Mr. Cronin expressing sympathy for the Home Rule cause and belief in its triumph. He followed this up with a bit of real Irish humor: "Perhaps it is unnecessary to mention to you the fact, which I believe can be certified to by many people in our city, that I am a Protestant." A pity it is that such is the case. In his veins flow the blood of the Blakes of Galway and his forbears dealt many a blow to the invader in times long gone by; and they held fast to the faith of Patrick. Some weak opportunist amongst them, in need or for greed, deserted the flag. However, we still have hopes for Mr. S. H. Blake, and will pray that as he advances into the winter of life he may find the faith that was deserted by some member of the family in the long ago, and send for a priest ere the vital spark takes flight.

THE PRESS AND ULSTER

It has been amply shown that Ulster is not all Protestant, and that all the Protestants of Ulster are not opposed to Home Rule. Indeed, the clamor against Home Rule is confined to a section of Ulster. But why does the Canadian Press give so much space to the actions of Sir Edward Carson and his deluded followers, and try to make it appear as if all Ulster is rising? Why does the Canadian Press Association make so much of the affair and serve it up to Canadians as if the fate of the British Empire depended upon the noisy and lawless element in Ulster? Why does the London correspondent of the Montreal Star, who writes under the name of Windermere, give such prominence to the movements and speeches of these people? It cannot be altogether mere enterprise on the part of that newspaper. Outwardly it has every appearance of being a cunningly organized campaign to influence Canadian opinion on the Irish question. If it is, the Star should not be a party to it in any shape or form. The Star has a large circulation among Irishmen and Catholics, and it would be well for it to consider whether Irishmen and Catholics take kindly to the idea of supporting a journal which becomes the purveyor of news which is so apparently colored to promote the purposes of the Carson outfit. Besides, it is stated, with what truth we cannot say, that the proprietor of The Star is willing to represent the country in London. Would it not be well, if he has such ambitions, to have the sympathy and confidence of the large body of Canadians who favour Home Rule? Or would he prefer to be the representative only of the noisy patriots who explode usually in the neighborhood of Toronto?

ARCHBISHOP McNEIL

From the Toronto Globe of Monday we take the following complimentary reference to the new Archbishop elect of Toronto. The favorable opinion entertained in his regard by people of all creeds in Vancouver will, we doubt not, follow him to Toronto. He has a great and a cultured mind, a heart ever beating with love for his fellowman and a prudence of action which makes him eminently fitted for a position of grave responsibility.

Professor G. C. Pidgeon of Vancouver has just passed through Toronto on his way to Edinburgh. He referred to the great loss which British Columbia has sustained in the removal of Archbishop MacNeil to Toronto. The Archbishop has been recognized by all as a leader in every movement for moral and social betterment.

In the recent campaign for the cleaning up of the city his influence was quietly but strongly exerted in favor of the enforcement of the law. At the

last meeting of the Provincial Moral Reform Council, which is composed of representatives of all the denominations, the Archbishop, by special invitation, gave an address on the moral problems now before the churches of the west. His Grace was given a cordial reception and a hearty vote of appreciation of his work was passed unanimously.

A PRESBYTERIAN MINISTER'S THEOLOGY

Rev. Dr. Milligan, of St. Andrew's, Toronto, is a romantic theologian. Preaching recently to the congregation of Knox church, London, he gave a very romantic interpretation of the second chapter, 18th verse, of the Epistle to the Hebrews: "For in that He Himself has suffered being tempted, He is able to succor them that are tempted." "Christ came into the world that He might be tempted . . . that He might go back to His Father and tell Him what suffering, death and sin meant. God knew nothing of suffering, sorrow and sin, because He was a perfect man and could not know." Perhaps Dr. Milligan knows what that means! We confess we do not. God knows nothing of suffering, death and sin! God is a perfect man! Really, Dr. Milligan! We ought to be thankful the doctor drew the line somewhere. There are those who will not concede even as much as Dr. Milligan—the editor of the New York Call, for instance, who holds that "Christ should be taken into court as a vagrant and committed to the farm colony for tramps."

If Rev. Dr. Milligan turned over the page of his "open Bible" he would find in the 13th verse of the fourth chapter of the Hebrews, "All things are naked and open to His eyes." Yet Dr. Milligan tells us He knew nothing of suffering, sorrow and sin until Christ went back to Heaven and told him. But isn't God immutable or unchangeable, Dr. Milligan? "With Him there is no change nor shadow of alteration." (James I. 17.) Yet if He knows now, since Christ became man, something He was ignorant of before, He has changed. We pause for a reply.

Rev. Dr. Milligan told his audience that God was a perfect Man, and we search the printed page in vain for any expression of disapproval. If it had only been the Ne Temere, or Home Rule for Ireland, that the Doctor had chosen to discuss we could expect to hear the windows rattle with the vehemence of their protest and indignation. But they held their peace whilst this exponent of free interpretation explained away the Divinity. Would he be in order in suggesting that those Protestant missionaries who are consumed with zeal to Christianize the pagans might work off a little of their fervour in converting such as Rev. Dr. Milligan to belief in the Divinity. Surely the pagan ideal of a God as sublime as that of the Rev. Doctor!

"Eternal punishment; I don't like the phrase," says Rev. Dr. Milligan. All right then, doctor, abolish it, for are you not a law unto yourself? But like the Pharisees of old, he hesitates at the knut after swallowing the camel. He denies the Divinity but cannot make up his mind about hell. "There are different beliefs regarding that," he tells us, and "time makes changes in theories." We are to suppose, apparently, that God changes His plans to suit our theories! The doctor didn't like to abolish hell because that would leave the eternal destiny of the Pope rather doubtful. Next thing the Belfast Orangemen would be signing a "covenant" to have hell restored. Dr. Milligan doesn't like the phrase "eternal punishment." Perish the thought, then, it is so logical to deny the existence of things we don't like.

Here is another choice thought from Dr. Milligan: "God causes diseases." Having denied the Divinity Dr. Milligan finds it easy to deny God's absolute goodness. We thought St. Paul wrote to the Romans: "By one man sin entered into the world, and by sin death and so death passed upon all men, in whom all have sinned." If, then, death is a punishment of sin, and disease is the natural forerunner of death, may we not suppose that disease, too, is a punishment for sin? Suffering is the penal consequence of willful disobedience to the law of God on the part of our first parents. Not only did they forfeit their supernatural endowments, namely, sanctifying grace, adoption as children of God, and a right to the beatific vision but also those gifts which we may call "supernatural in a wider sense." For their intellect was darkened, their will weakened, concupiscence was left unchecked, death and suffering decreed. Adam's sin, then, not God's, is the cause of disease and death, since these same consequences have descended to every one of Adam's posterity.

Christian philosophy attributes all moral or physical evil to the action of created free will. Man has himself brought about the evil from which he suffers by transgressing the law of God, on obedience to which his happiness depended. The errors of mankind, mistaking the true conditions of its own well-being, have been the cause of moral and physical evil. God permits evil that good may come of it. "God," says St.

Augustine, "judged it better to bring good out of evil than to suffer no evil to exist." Evil contributes to the perfection of the universe as shadows to the perfection of a picture, for instance, if there were no wrongdoing there would be no sphere for justice and patience. God is Infinite Goodness, therefore no evil can be directly caused. It is permitted only that good may come of it.

The great evil of the day, according to Dr. Milligan, is the lack of the consciousness of sin. We are of opinion that romantic theological thinking goes a long way towards explaining this lack. Preachers like Dr. Milligan have denied the Divinity, have thrown doubt on the existence of eternal punishment, have ruled purgatory out of court. Why, then, should men seek to do right? If the preachers were more conscious of the truth we doubt not but that their congregations would be more sensitive to deviations from it. But all alike are lost on a sea of uncertainty. If Dr. Milligan would like to see a people who have not lost the consciousness of sin let him but observe the crowds that gather about the Catholic confessional. Christ is indeed "the only door through which we can enter into the Kingdom of God," but the romantic preachers bar the way. COLUMBA.

NOTES AND COMMENTS

THE MIRACLE of the liquefaction of the blood of St. Januarius again took place at Naples on the Saint's feast-day, September 19th, amid the acclamations of the people. To the Neapolitans this wondrous event never grows old. It is hailed as evidence of the continued favor of Providence over Italy and her people. And it is an outstanding rebuke to the materializing temper of the age.

THE SAN FRANCISCO Monitor had some sane reflections recently upon the publication under Catholic auspices of liquor advertisements. "Cut out the beer and whiskey 'ads' and the 'dancing every night' announcements from your Catholic programmes and 'souvenirs,' beloved brethren. . . . Such 'ads' have no place in Catholic publications. They give scandal and invite criticism." And, it might be added, they are to many a young man sign-posts to destruction.

THE DEATH of Right Rev. Dr. Macfarlane, Bishop of Dunkeld, removes an interesting figure from the ranks of the Scottish hierarchy. He died somewhat suddenly in the last week of September. He was the third occupant of that See since the restoration of the hierarchy in 1878, his predecessors being the present Archbishop Smith of Edinburgh, and the late Bishop Rigg, who died in 1887.

BISHOP MACFARLANE was a man of varied accomplishments, among them being that of an expert stenographer, in which capacity he was called upon to act officially at the Vatican Council—an experience that gave him a profound working knowledge of ecclesiastical procedure and canon law, of which he was able to make good use in the reconstruction of the Church in Scotland after the restoration. He was also known for his practical sympathy with newspaper men. He had many friends in Canada, having represented his country at the Montreal Eucharistic Congress, where we were privileged to make his acquaintance. His death is deeply regretted, particularly in the West of Scotland, where his pastoral life was almost wholly spent. R. I. P.

IN OPENING a bazaar in aid of St. Agnes' Church, Glasgow, recently, Mr. T. Scanlan, M. P., made an effective protest against the administration of the Education Law in Scotland. The Catholic community, he said, had built their own schools from the pennies of the poor, and maintained them at such a high state of efficiency as to place them, in that respect, on a par with the Board schools, to which Catholics also contributed in their proportion of rates and taxes. He made a strong plea for recognition by the Government of the great service Catholics were in this way rendering to the State and to society. This is, of course, the language of equity and of common sense. The "men of Ulster" would call it an insidious attempt to undermine the constitution and "smash the Empire."

SPEAKING OF ULSTER, and the now historic "Covenant," Mr. W. G. C. Gladstone (a name of good omen to Ireland), addressing his constituents at Kilmarnock, turned the tables very neatly on the Belfast belligerents. Much has been heard of the danger from Home Rule to the Protestant minority in Ireland. It was singular that all these noisy protests should come from for generations their own way. What he felt was required was adequate assurance of protection to the Nationalist and Catholic minority there. That this was no idle fear recent events had shown to demonstration. To the same effect is the comment of Mrs. J. R. Green, widow

of the historian of the English people, and himself the bearer of an honorable reputation in the same field.

are on the down grade. Yet its votaries shut their eyes to the realities and continue to squander their resources upon phantoms such as "Italian missions" and the like.

A QUEBEC EDITOR AND HOME RULE

Quebec, Oct. 5, 1912. To the Editor CATHOLIC RECORD, London, Ont. Dear Sir—The accompanying letter was written in refutation of a strongly biased anti-Home Rule editorial which appeared in the Quebec Chronicle of the 23rd ult.

To the Editor of the Daily Telegraph, Sir: In Monday's issue of the Chronicle, that paper takes what is pleased to call the "Asquith-Churchill Ministry" to task for a contemplated striking of the name of Sir Edward Carson from the list of Privy Counsellors.

Whatever be the future of the Church in Scotland (and she certainly bears upon her now a note of hope and promise) it is consoling to reflect upon the continued prosperity of the Benedictine Order in Scotland and England, and of the extension of its work to Canada.

THE ACTION of the United States Government in appointing a special officer at Port Huron to protect young and innocent girls from being dragged into infamy by white slavers, comes none too soon.

AS INDICATED by press reports of the Methodist Missionary conference at Brantford, the good people are still in the throes of anxiety as to their prospects.

ARE CATHOLICS INTOLERANT? AN ASSUMPTION THAT IS SHATTERED BY HISTORY

THE DATES of "GOOD QUEEN BESS" "Good Queen Bess" had her Catholic victims tortured before their death.

THE LAST MESSAGE OF THE LATE FATHER ALEXANDER DOYLE WAS ON CONVERSION OF AMERICA TO TRUE FAITH OF JESUS CHRIST

WRITE FOR CATALOGUE "14" A large illustrated book showing photographic cuts of the biggest values in furniture and home things you ever had presented to you.

entering into the spirit of those times with their different ideas, harsher methods, and particular circumstances.

PROTESTANT AND CATHOLIC PERSECUTIONS COMPARED But Protestants should be the very last to speak about religious intolerance.

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JOURNALISTIC IGNORANCE "The appalling ignorance of the majority of English journalists in connection with the matters of Catholic doctrine, discipline and belief," says the Irish Catholic, "is strikingly illustrated by a reference in a recent issue of the Pall Mall Gazette to the action of Queen Elena of Italy, who in the absence of a priest, gave absolution to a dying workman."

MAILING OF CATHOLIC LITERATURE The Catholic Truth Society of Canada have been sending for some time through the kindly offices of their members and their friends copies of Catholic newspapers weekly to the addresses of poor and neglected Catholic families throughout Canada.

IN THE STREET "I've seen a woman kneeling down In the dirty street, An' she took no heed of her tattered gown, Or the bronch boots on her feet; An' she took no heed of the people there, Rich and poor that would stand an' stare At a woman kneeling in prayer In the street.

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"King Edward" Vacuum Cleaner Keep your Home Scrupulously Clean all the Year Round For Churches Have your Electric Lights in your church? Then you can USE THE Special Electrically Operated Vacuum Cleaner and clean your church more thoroughly, and at much less expense of time and trouble than any other way. We will send outfit on approval. Write Us About It

FIVE-MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

HOW TO BECOME A SAINT

"And take unto you the helmet of salvation." (Eph. vi. 17.)

Brethren: God is continually bringing home to our minds by visible signs His love and care for all His creatures, and especially for man. God is everywhere and in everything, by His power, by His essence, by His love. Everything about us, everything that happens to us by the providence of God, is a manifestation of His loving care, and all the events of life are intended as so many aids for our sanctification.

None of us would dare question the statement of St. Paul that we are all called to be saints, to holiness of life; but how few of us fancy it possible or realize how easy it is to attain sanctity! "To be a saint! God forgive me!" you say, "I never practically thought of such a thing as possible for one like me. I know, and so do my neighbors, that such a state, such high perfection is farthest from my thoughts. Saints! Why, those are people we read about, not every-day Christians, who have a thousand daily cares to annoy and distract them."

Brethren, if you do not talk this way I know that in your inmost soul you often think these things. Sanctity is to your minds something away off; it is the top of the highest mountain, at whose base you stand; you look up, wish you were there, shake your heads sadly, and say: No, I cannot reach the top; some few chosen souls may attempt it, but I must stand just where I am, satisfied to remain in the shadow of its great height.

Oh! what foolishness of heart, what want of confidence in God! Does He not most earnestly desire our sanctification? Does He not want us all to be saints? And if so, has He made the road to sanctity so difficult, so disheartening that most of us must give up the struggle through want of courage?

If the work of our salvation, brethren, seems so beset with obstacles apparently insurmountable, it is assuredly not because we have no just idea of what holiness of life is. For be convinced of this, that sanctity simply consists in fidelity to the order of God in our daily lives, and this fidelity is possible and within the reach of all. And what is the order of God to which we are bound to be faithful? In the first place we must be faithful to the duties imposed upon us by the commandments of God and His Church, as well as to those belonging to the particular state of life we have chosen. And again, we must willingly accept all that God sends us each moment of our lives.

Now, in this is there anything beyond our strength? To enable us to keep His commandments God gives us those seven great channels of grace and mercy—the Sacraments of the Church; and to fulfil the duties of our special calling He sends us attractions and aids to facilitate their practice. "All this I have done for my youth," you may say with the young man in the Gospel. "The commandments I succeeded in keeping fairly well, but my difficulty is to know how to fulfil the order of God in the duties of the present moment."

Brethren, the duties of the present moment is for you the sacrament of the present moment, the outward sign by means of which God bestows His grace upon you. Every case of every trial, sickness and health, poverty and wealth, sorrow and joy, all that comes upon you, are so many means by which the providence of God works towards your sanctification.

Our lives consist in a great number of unimportant actions. Yet it is through fidelity in performing these common-places actions that we are going to sanctify ourselves, accepting with love and patience what we too frequently endure with weariness and irritation. This great treasure, this constant and ever-present means of grace, this sacrament of the present moment, is yours, brethren, present everywhere and at all times and in making use of it lies a sure road to sanctity, your helmet of salvation.

To Get White Swan Yeast Cakes If you can't get White Swan Yeast Cakes from your grocer, send your name and address, and we will send free sample of White Swan Yeast Cakes and tell what grocer in your town keeps it. White Swan Spices & Cereals, Limited, Toronto, Ont.

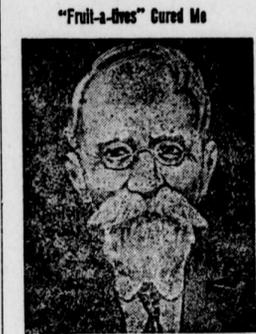
THE ROSARY

HISTORY OF THE ORIGIN AND SPREAD OF THIS BEAUTIFUL DEVOTION

In the beginning of the thirteenth century a fearful heresy ravaged the Church of God, and Catholic belief, once the ornament of France and Spain, was giving way before the bloody sword of the Albigensian fanatic. All that religious enthusiasm could suggest, all that Catholic loyalty could prompt was done to stem the torrent; but all was born down in the fearful flood of error, whose path through France and Spain and Northern Italy was marked by pillage, rapine and murder. In their pride these heretics would hearken to nothing. They cut down those who attempted to instruct them, and in vilest treachery murdered the legate of the Pope. Even the sword of the Crusader was powerless to stop their terrible advance, and their own stubborn steel cut out a path ever widening and more threatening.

With her lightning bolts the Guzmans, with flaming sword steadily advancing, this was a trying moment for the Church. But such crises, in which human institutions go down serve only to show the divine protection promised by Christ to his Church. Behold, at this very time Dominic Guzman, a young and brilliant Spaniard, threw himself into the breach and with very eloquence, and all unmindful of threatened death, fought the advancing error. But nothing human could avail. He spoke to hearts of stone and to intellects still more impervious. All looked disheartening. One of commoner

DOCTORS COULD NOT HELP MY KIDNEYS



"Fruit-a-tives" Cured Me

CHESTERVILLE, ONT., JAN. 25th, 1911

"For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me no good. They said my case was incurable and I would suffer all my life. I doctored with different medical men and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried 'Fruit-a-tives'."

I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my kidneys and I give 'Fruit-a-tives' the credit of doing what the doctors said was impossible. I am seventy-six years old and am in first class health."

Geo. W. Barkley

day would despair, but Dominic brought him of a patron whose power of intercession was all-powerful, and called on Mary to help them in this dire hour of need.

Then was handed down from heaven that wonderful devotion whose simplicity and sweetness have since helped the world astounding. The Mother of God appeared to Dominic, and handing him a rosary, told the saint to recite the Ave while meditating on the life, death and glory of her Son, thus uniting the devotion to Mother and Child.

"Be of good courage, Dominic," she said; "the fruits of your labor will be abundant. The remedy for the evils you lament will be meditation on the life, death and glory of my Son, uniting thereto the recitation of the Angelic Salutation, by which the mystery of redemption was announced to the world. The earth will remain barren till watered by this heavenly dew—my rosary. Incline this devotion by your preaching, as a practice most dear to my Son and to me—as a most powerful means of dissipating heresy, extinguishing vice propagating virtue, of exploring the divine mercy and of obtaining my protection. The faithful will obtain from it innumerable advantages, and will always find me ready to aid them in their wants. This is the precious gift which I leave to you and your children."

The saint preached the Rosary, and behold, the fierce invective of bitter controversy died away. The glitter of steel, the bloody fray were past. Where the rhythm of the rosary ascended like incense there came to dwell true Christian love, and error perished from the land. And the spread of the rosary was eagerly sought for, and soon it proved the truth of Mary's promise in the death-knell of the Albigensian heresy. The rosary, however, remained, and victories and favors of no less magnitude than the defeat of Albigensian error have ever marked its progress through the world, until to-day among all the devotions that voice the true Catholic love of Mary it stands easily preeminent both in popularity and effect.

THE PROPAGATOR OF CHRISTIANITY

In view of its history and achievements, one easily realizes why Pope Urban calls the rosary "the propagator of Christianity," and why Pope Clement VIII. declares it "the protection and the security of the faithful," or why Julius III. holds it "the most illustrious ornament of the Catholic Church."

Rejoicing in a heavenly origin, composed by the great Mother of God herself, this devotion has spread wherever true Catholic faith is found. Its presence has been recognized by miracles the most astounding, but the countless souls whom in its secret, unassuming and marvelous efficacy it has saved from hell will be known only on the day of judgment. In the hands of the living, the rosary is an augury of final perseverance; and seen in the death chamber, it is a token of salvation. All religious orders recite it daily, and Popes have vied with one another in enriching it with lavish indulgences. Gregory XIII. calls it "the appeaser of the anger of God, the rainbow of peace uniting angered heaven with guilty earth." And elsewhere the same Pontiff calls it "a heavenly shield." Gregory XIV. calls it "the destroyer of sin," and Paul V. describes it as the "treasury of all graces." Our own great Leo XIII. pronounces it "most holy," and to his queen he deems a title worth joining to

THE ROSARY

the august litany of titles which show forth the glories of Mary.

Now, wherein does the excellence of this devotion lie? And what is the secret of the wonderful favor it obtains among Catholics? Is all this to be found in its august institution, in the miracles that ever accompany it, or in the priceless indulgences that enrich it? The fact that this devotion was instituted by the great Mother of God and was preached by her special command would be sufficient to make it the favorite devotion of Catholics. And, again, the countless indulgences that enrich it would make all eager for its fervent practice. But while these things contribute to make the devotion popular, yet is there an inherent excellence in the devotion itself, which makes it most fitting for Catholics. There is its admirable simplicity. What more easy than to count the beads by Ave's, and what more simple than to select a mystery and think about it while counting the beads? A devotion in which the simplest child can delight, and one whose possibilities for reflection and deep thought the greatest mind can leave unthought, it combines the humble earnestness of vocal prayer with the highest flights of divine meditation. In the words of Mary herself it comprises in one beautiful tribute the devotion to Mother and child, and in it is realized that constant wish of the saints that Jesus be approached through Mary. In proposing the mysteries of the life of Christ and of Mary it lays open the entire gospel for our consideration. In the several mysteries of the rosary are recalled to all alike, the liberator or the peasant, the king or the subject, the priest or child, the wonderful tribune of God's love and mercy, the incarnation, the life and death of the Man-God—those tributes which constitute the well-spring of man's love and the incentive for his devotion. And thus the mind can find food for its thoughts; or if wearied, can still find profit and relaxation in the simple and loving repetition of the two greatest prayers, the Pater and the Ave.

THE SYMBOL OF OUR LOVE

Whether from Mary herself in instituting it, or from Dominic in preaching it, or from the faithful in using it—whichever it takes its name, the word rosary is eminently fitting the devotion. Long before the prophet sang of Mary "as a rose planted beside brooklets have I fruited," and we, while admiring her perfect purity, while reverencing her unspeakable dignity, rejoice in that perfect charity, which embraces even us poor mortals, permitting us to call her mother and to feel towards her a deep and tender love, an earnest of which we offer in the chaplet itself—a crown of roses and symbol of love.

The devotion of the rosary has been enriched by numerous indulgences, plenary and partial; and while the faithful in general, by the simple recitation of the rosary, may gain these indulgences, yet are there special favors attached to the organizations known as the Confraternities of the Rosary, the Living Rosary and the Perpetual Rosary. These societies, which widely obtain cannot be commended too highly, for to all the advantages predicated of the rosary devotion they unite that excellence which is obtained by union, and as a means of mutual edification and encouragement.

While from its institution the rosary has been popular, still in these latter years it enjoys a pre-eminence before unequalled "Queen of the Most Holy Rosary, pray for us!" is the daily call of millions; churches named in honor of the rosary have been erected everywhere; organizations whose object is the greater culture of the devotion exist in every parish. A feast exists, with Mass and office, and even a whole month (October) has been set apart wherein the rosary forms the public prayer of the Church, and in which devout rosarians assemble and daily offer to the Queen of Heaven a chaplet whose acceptable fragrance is of heavenly roses. Thus, during the month from

every parish and from every true Catholic household there ascends the incense of this wonderful and beautiful prayer, which rising heavenward, provokes a downpour of grace sweetening the trials and curing the evils of life.

The Church of God to-day is fighting a battle of far greater consequence than when it sought to stem the Albigensian heresy. To-day the great evils that are sapping all religious life are rationalism and indifference. So great have been the achievements of science that men forget its limits, and now refuse to believe whatsoever science can not demonstrate. The sublime mysteries of religion being above human comprehension, and therefore impossible of scientific demonstration, are rejected. Moreover, too much engrossed with mere worldly affairs, the pursuit of wealth and pleasure, and tainted with the spirit that is abroad as the result of the disintegration of Protestantism, men are becoming indifferent to all religion, and secretly ask, in their wavering faith, is not one religion as good as another? If ever the Church of God stood in need of a heavenly protector, she does to-day, in order to combat these two evils of rationalism and indifference.

This devotion, therefore, is for the safety of the Catholic Church, for the honor of Mary, for the sanctification of individuals. Can any Catholic, then, afford to be a stranger to it, and will not the love of Mary which burns in every Catholic heart rise to a greater flame at this opportunity and manifest itself in an earnest practice of this mighty and lovable devotion?

Confidence in God is a virtue that many of us need. Our souls are afflicted as the future as if God could repudiate His promises. We need to ponder the words of St. Paul: "I know whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day, being a just Judge."

CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps Her Husband to Cure Through Samaria Prescription

Mrs. S., of Trenton was in despair. A loving father and a careful provider when sober—but husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties.

But read her letter: "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had to tell him all about the Tablets. He said he would not take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first my giving it to him. He cannot say too much in favor of your wonderful Remedy."

Samaria Prescription stops the craving for drink. It restores the shaking nerves, improves the appetite and general health and makes drink distasteful and even nauseous. It is used regularly by Physicians and Hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting to hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence strictly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne Street, Toronto, Canada.

PRESIDENT SUSPENDER

NONE SO EASY

CONVERTS ON DANGER OF NON-CATHOLIC EDUCATION

A recent convert from Protestantism, says the "Messenger of the Sacred Heart," one, too, who had to do brave, hard things to purchase the faith, and who did them observed of his school days: "I was brought up on rigid, hopeless Calvinism. Gradually, from the atmosphere of my school life, there penetrated deeply into me the idea of unalterable predestination one way or the other. Heaven or hell had been fixed for me, and I was helpless to change or better it. And I've never been able fully to get that thing out of my system since. In the chapel and in the day's work for God, I've got to fight against it even now." A statement like this brings straight home to us the Church's anxiety about the education of her tender ones. Unquestionably too school is a mighty engine in shaping souls for God or against Him. It not only forms or deforms the young mind and heart, but in coloring his attitude of mind, it fixes his way of thinking, and consequently of acting for the rest of his days. It does this largely by what it positively teaches or leaves untaught; but it does so principally by the mental and moral atmosphere it gives the boy or girl to live and be formed in.

Another exchange quotes Dr. Windle, F. R. S., a university president, as saying that "Born and brought up a Protestant, I was educated at a great public school, for which I still retain considerable respect, and even affection; but I wish to say, with a due sense of responsibility, that the Catholic parent who sends his son to a non-Catholic public school deliberately and without the shadow of justification exposes him to the almost certain loss of his faith and to the grave danger of the corruption of his morals."

NA-DRU-CO LAXATIVES

Women's commonest ailment—the root of so much of their ill-health—promptly yields to the gentle but certain action of Na-Dru-Co Laxatives. 25c. a box of your druggist's. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 161

THE BUSINESS MAN

who does not protect his creditors by insuring his property is not looked upon as a safe or desirable man with whom to have dealings.

Yet, what creditors are there who have such great claims upon a man as his wife and children?

As the head of a family, it is your duty to see that those dependent upon you have the benefits and protection which life insurance provides.

See one of our Representatives To-day Regarding a Policy, or Write to the

NORTH AMERICAN LIFE ASSURANCE COMPANY

HOME OFFICE "Solid as the Continent" TORONTO

Advertisement for North American Life Assurance Company, featuring a map of North America and the slogan "Solid as the Continent".

Advertisement for Standard Garment Co., offering a \$1.00 return mail post paid Two-piece Fall and Winter Dress for little girls, age 4 to 10.

Advertisement for NA-DRU-CO LAXATIVES, described as "Women's commonest ailment—the root of so much of their ill-health—promptly yields to the gentle but certain action of Na-Dru-Co Laxatives."

Advertisement for MENEELY & CO. WATERVILLE, featuring "The Old Reliable CHURCH, CHINE, SCHOOL, BELL" and "Cure that Bunion".

Advertisement for O'KEEFE'S Liquid Extract of Malt with Iron, described as "an ideal preparation for building up the BLOOD and BODY".

Advertisement for CHURCH SEATING & FURNITURE, THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT.

Large advertisement for Slightly Used Upright Pianos, featuring an illustration of a piano and listing various models like Mason & Risch, Mendelssohn, Whaley-Royce, etc., with prices and terms of sale.

Advertisement for W. LLOYD WOOD, General Agent, Toronto :: Canada.

Advertisement for "Canada's Biggest Piano Value" featuring the Sherlock-Manning 20th Century Piano, with detailed descriptions of its features and pricing.

Advertisement for RE-NU-EDBY RE-NU-ALL, a cleaning product for wood and metal, featuring an illustration of a woman cleaning a surface.

Advertisement for TOBACCO HABIT and LIQUOR HABIT, featuring an illustration of a cigarette pack and a bottle of liquor.

OCTOBER 10, 1912

CHATS WITH YOUNG MEN

HIS DISORDERLY DESK

The disorderly man has a disorderly desk. He lacks system, neatness, and regularity...

The desk is covered with letters and papers which have been over-turned now and then...

Have you seen such a desk? Have you not often seen the kind of a man, with baggy trousers, dusty necktie, unkempt hands and greasy hair...

Very likely an hour would more than suffice for putting this desk in order and perhaps the waiting business could be dispatched in a half day...

CHARACTER

Character is, after all, the chief accomplishment. Character, according to Emerson, is reserved force or latent power by whose impulses a man is guided...

Character is not a mere gift of nature or a result of prayer. It is not bought with gold or silver, or acquired by bonds and jewels...

HOW MANY?

Charles M. Schwab tells a story about a type of man he often meets, the sort he calls the "other-people's-business-man."

"The prosperous-looking gentleman slowly bit the end of a fresh cigar and buried himself in his paper as he replied: 'At a rough estimate I should say about two-thirds of them.'"

LACK OF UP-KEEP COSTS JOB

When a man "goes stale" on his job he loses out. More than likely he is filled with anger at those who have put him out instead of with himself for losing out...

SMILES A SOURCE OF POWER

No person ever gained popularity who did not understand how and when to smile. Not that one can take a course of study in smiling...

Nine persons out of ten rise in the morning not inclined toward good nature. They may not realize the fact, but it is so...

There is one reason why smiles are powerful. The individual who greets his family and friends cheerfully in the morning is certain to impress pleasantly...

There is a wide variety of smiles. The perfunctory sort is best unnoticed. No one likes it, because it lacks sincerity...

Then there is the rollicking smile. It comes upon you like a breath of fresh air on a close day. It is infectious...

All the world loves a sincere smile. The possessor of an infectious smile has one of the best weapons that exist for use in the fight for the common goal of success...

OUR BOYS AND GIRLS

THE MONTH OF THE ROSARY

Dear little children; You all know that every month of the year is dedicated in a special manner to some certain devotion...

A little boy once said to his little sister that he had been praying for a certain thing he wanted for a long time...

The little girl felt sorry for her brother and after a few minutes said: "Brother, if I tell you my secret you will get what you want just like I do—always pray to Our Blessed Mother for every day of your life..."

The little boy prayed to His Blessed Mother and got what he wanted—but it was not because God was too busy to listen to him...

Make a special devotion to Mary during this month. Offer her a little prayer every day. Promise her that you will, and ask for something in return...

Make a special devotion to Mary during this month. Offer her a little prayer every day. Promise her that you will, and ask for something in return...

THE 'COUGH'

In his "Conferences for Boys" printed in the "Homiletic Monthly," the Rev. R. Kuehnel gives some excellent advice. The subject of the conference is "The Tough"...

After all, what do old fogey teachers and over-careful parents know about life for boys? They preach work, and they practice it themselves, but alas! too many parents do not insist that their boys should work...

MAGGI BAKING POWDER advertisement with image of the product and text: "Read the Label", "The only Baking Powder made in Canada that has all its ingredients plainly printed on the label."

mind me of the man they tell about who was asked whether he was happy at his work: 'Happy?' he said. 'Of course, I'm happy! Don't stand around here in my way and ask foolish questions when I'm busy. Happy! I haven't time to be anything else.' And Uncle Dick went off whistling...

TEMPERANCE

The Two Streets

By Nixon Waterman

Two streets there are in many towns, A sad one and a fair. In one good cheer and peace abound, In one a dark despair...

DRUNKENNESS AND WHAT IT LEADS TO

Commenting on St. Paul's words to the Ephesians: "Be not drunk with wine, wherein is luxury," the Very Rev. M. A. Lambing, shows in the Pittsburg Observer...

"And when you are filled with this sacred wine of divine grace, your souls will rejoice, your hearts will exult, you will be flooded with a holy joy, and you will feel, whether alone or together, the need of giving vent to this joy in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord!"

THE TEMPERANCE PLEDGE

The twenty-first birthday is the wrong time for the expiration of a total abstinence pledge, for the very good reason that just at that particular time, more than any other, there is supposed to be a certain indefinite restraint lifted from the new man...

The twenty-second birthday, when the young man has had a whole year to become accustomed to the sensation of being a man and has begun to realize what it means, would be less dangerous.

Still better, the twenty-fifth birthday, when he has grown wise enough to see the folly of drink, and curiosity no longer impels him to take his first glass...

THE ARGUMENT TO THE POCKET

It is a novel idea suggested by Governor West, of Oregon, but one worthy of careful study, that the care of all the wrecks made by liquor should be assessed against the saloons and the distilleries.

There is scarcely a community, no matter how small, but has its human wrecks, the product of the saloons. Society owes it to itself to protect itself against this constant production of beaotified victims.

These saloons disregarding this notification should be observed and noted. When the confirmed drunkards become a burden upon the community, the expense should be charged up to these saloons and collected from them.

It is a species of paternalism that would decrease the public cost for poor houses, jails and lunatic asylums. Saloon keepers without conscience should be loosened from their immoral profits.

The argument to the pocket is a great missionary argument.—Monitor (Newark N. J.)

CATHOLICS AND PROHIBITION

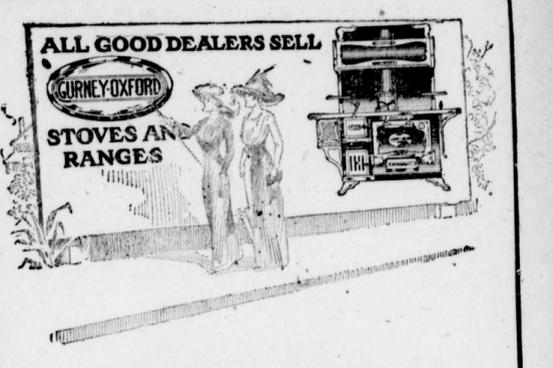
Very properly the wise and prudent men who guide the affairs of the Catholic Total Abstinence Union are seeing to it that this purely Church society shall not affiliate with any political party, good or bad...

We, personally as a matter of political opinion, do not believe in Prohibition, but we accord to our Catholic neighbor entire liberty to hold an opposite opinion on this subject without prejudice to his Catholicity.

That to maintain order, harmony, and excellence in the territory under one's own hat will keep one well employed.

It is just as impossible for a person to reach the normal state of harmony, when he is practicing selfish, grasping methods, as it is to produce harmony in an orchestra with instruments that are all jangled and out of tune...

As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the first standing ground of your integrity.



The Gurney-Oxford Enthusiast

The housewife who owns a Gurney-Oxford—who has daily experience with it—who knows the way it works—the economy and efficiency of it—is a Gurney-Oxford Enthusiast.

The Gurney-Oxford Range is the sum total of 70 years experience in stove construction. It is a big, up-standing, handsome stove, that works constantly and unfailingly for its owner's satisfaction.

That's why she enthusiastically recommends the Gurney-Oxford whenever the question comes up.

She wants her friends to learn, what she knows to be a fact, that a Gurney-Oxford Range is a good housewife's most valuable and cherished possession.

Gurney Foundry Co. Limited advertisement with address: TORONTO - CANADA, MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

NA-DRU-CO Headache Waters advertisement: "To submit to a headache is to waste energy, time and comfort. To stop it at once simply take NA-DRU-CO Headache Waters"

Both Cream and Skim Milk Are Delivered Pure and Clean advertisement with image of a milk separator.

IHC Cream Separators Dairymaid or Bluebell advertisement with image of a cream separator and text: "Assuming for the sake of argument that the best separators are equal in skimming capacity, simplicity, and durability..."

HAPPY AT HIS WORK advertisement with text: "A boy at the woodpile is worth two on the street," "The evil suggestion which the devil deposits in an idle mind finds a fine breeding place..."

Kellogg's TOASTED CORN FLAKES advertisement with large image of the product and text: "From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered..."

DIocese of Athabasca

Edmonton, Alta., Oct.—Bishop Emile Grouard, O. M. I., pioneer prelate of the hinterland, who celebrated the golden anniversary of his priesthood in the north country on June 29 at Grouard, Alta., has come to Edmonton for a few days' visit.

The diocese of Athabasca was the largest in the dominion until ten years ago, when it was divided, but perhaps is the most sparsely settled in Canada.

"The priests were in the North before the white man came as settlers," Bishop Grouard said in the course of an interview in Edmonton, "and their work among the Indians had long been established when Western Canada became known as a land of opportunity.

Bishop Grouard's life has been full of activities, not alone among his own people, but also those of all creeds and beliefs. He never inquired about a man's religion when in want of pain and he did as much for one as for the other, frequently sharing food and shelter with utter strangers who needed assistance.

But of his own work Bishop Grouard did not care to talk, preferring to speak of what has been accomplished by his predecessors and associates. It is characteristic of the man—always eliminating self. They and he encountered many hardships of necessity in blazing the trails through the wilderness and often suffered privations, but they pushed forward undaunted. After a lifetime of pioneering, the Bishop is full of life and vigor, undertaking and carrying out tasks which a younger man might shrink.

Speaking of his first trip across the western prairies, two years after his arrival in Eastern Canada from the little town of Setche, Britanny, where he was born, he said:

"There were no railroads in those days, not even a line to Winnipeg, which was then known as Fort Garry. There was grass all along the river bank. Seventy days was required to make the journey from the Fort to Edmonton, which then only had the block houses of the Hudson's Bay Trading Company, situated on the north bank of the Saskatchewan River, within a stone's throw of the present provincial parliament buildings, which were opened recently by the royal governor general of Canada. I noted the other day that the factor's house and other buildings remain as they stood a half century ago."

Bishop Grouard was signally honored on his golden jubilee at Grouard, on the shore of Lesser Slave Lake, the latter part of June and early in July, where more than five hundred braves of the various tribes in the north and their wives and paposes joined with residents of the town and visitors from Edmonton and other points in the prairie provinces in the celebration. It was a red letter event in northern Alberta.

"I am more than thankful to the people who showered such honors upon me," the bishop said. "I did not expect it; they praise me more than I deserve. I never dreamed of such honors. I am doing simply what I believe is my duty—what I owe to my fellowmen."

The summer tour of the mission of the diocese was begun on July 13, when Bishop Grouard went to Athabasca to meet Father Murphy. They made the voyage to Grouard, passing thence to Sturgeon Lake, Grand Prairie, Spirit River, Dunvegan and Peace River Crossing, where they embarked on a skiff, journeying to Fort Vermillion, Lake Athabasca and Fort Chipewyan. They also visited stations at Little Red River, Smith Landing, Fort McKay, Fort McMurray and Pollock Portage. The trip, part of which was made by wagon, occupied six weeks.

The return trip was covered in twenty-five days. The Athabasca river was low and there were many portages. The stream is not navigable for power boats. "We were fortunate in meeting M. Kelsey at the Grand Rapids on the outward journey," said the Bishop in describing one of the experiences. "We accepted his generous offer to supply us with all the food needed on the return trip. We should not have availed ourselves of his generosity, but the river was low. It was well we did, as otherwise we would have run short of provisions. Mr. Kelsey's thoughtfulness and liberality is the true spirit of the north country. It is not unusual, as he would have done as much for other travellers."

Bishop Grouard and Father Murphy reported that farmers in the north country harvested good crops this season though the fires in the Grand Prairie country destroyed thousands of tons of hay. "The country is just being opened to real settlement," Bishop Grouard added, "and there is every indication that we will have many good farmers in the northern interior in a few years."

IMPORTANT NOTICE TO DIABETICS

Kamsack, Sask., Aug. 5, 1912. Messrs. The Sano! Manufacturing Co. Winnipeg, Man. Gentlemen—Today I write you and am as healthy as a healthy man could be. I was told by several doctors that I am troubled with "Diabetes," and that the only thing for me was to keep a strict diet to prolong my life. But a few days after I heard of Sano!'s Cure for Diabetes and began to take their cure, as this is the only cure for Diabetes, and am proud to say that not only has it done me good, but has completely cured me. I am obliged by the doctors to eat anything and everything and am healthy and live like any healthy man. My cure finished completely on July 23, 1912.

I can recommend any one suffering from Diabetes to apply to Sano! Mfg. Co., and they are sure to be cured. I thank you, and I fail in words to express my thanks to you. Anyone wishing to get any information how I was cured and everything about it, may write to me. Yours truly, JOE KNAZAN, Kamsack, Sask. P. S.—A word more to the Sano! Mfg. Co.: I feel now just like going out in Main Street, Winnipeg, and "yell out": I was cured of Diabetes by the Sano! Mfg. Co., who have the only cure for Diabetes.

Sano!'s Anti-Diabetes is the new German CURE. Manufactured in Winnipeg by The Sano! Manufacturing Company of Canada, Ltd., 977 Main Street. Price, per bottle, \$2.00, from druggists or direct.

ARCHDIOCESE OF OTTAWA

Rev. Father MacCauley parish priest of Osgoode, for the past seventeen years, has been transferred to the parish of Fallowfield. His late parishioners took advantage of his departure to testify the great regard in which he was held by the presentation of a generous purse and an address expressing the warmest admiration of his administration of the parish and wishing him God speed in the new field of labor. The address was signed on behalf of the congregation by Thos. R. Daly and P. Michael Dewan. Father MacCauley made a very touching reply to the kind sentiments expressed by his people and was glad to know that his efforts to promote this spiritual welfare were appreciated. His new field of labor will not be far away, and he hoped to be able to frequently meet them again. He would always remember his kind friends of Osgoode when offering up the Holy Sacrifice and to the many kindnesses he had received at their hands will always be remembered by him. Addresses complimentary to Father MacCauley were delivered by Rev. Fathers Prud'homme and Carleton. The Publisher of THE CATHOLIC RECORD also wishes to join the friends of Father MacCauley in wishing him every happiness and success in his new home.

Catholic Order of Foresters The officers of the High and Provincial Court of the Catholic Order of Foresters are holding a meeting of importance at St. Martin's Parish Hall, corner Cathcart and Duchess Ave, on Friday Evening, Oct. 18, 1912, at 8 p. m. All Catholic Foresters are earnestly requested to attend. A new court is to be organized, a mock banquet given and programme put on. Everything free and all Foresters welcome. THOS. WHITE, C. R., P. F. GLEESON

Daily resolutions to fulfill at all cost, every duty demanded by God is the lesson we must learn if we would overcome our corrupt nature and reform our lives.

DIED ROULEAU. — At Calgary, Alberta, on Sunday, Sept. 29, 1912 Dr. E. H. Rouleau. May his soul rest in peace!

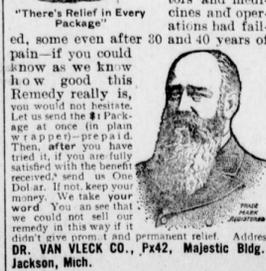
RICARD — In Calumet Island, Quebec, on Sept. 26, 1912 Mrs. Capt. J. Ricard. May her soul rest in peace!

RICARD — In Sudbury, Ont., August 14th, 1912 Mrs. F. X. Ricard aged seventy-two years. May her soul rest in peace!

Cruel Piles Thousands of Cases of This Malignant Torture Promptly Relieved by Simple 3-Fold Remedy which Anyone can Try FREE!

Send No Money—Just Your Name We want every sufferer to write for Dr. Van Vleck's 3-Fold Treatment to try FREE. If you could see the hundreds of grateful letters from men and women who write us that Dr. Van Vleck's 3-Fold Treatment has cured them, even after doctors and medicines and operations had failed, some even after 30 and 40 years!

There's Relief in Every Package Let us send the \$1 Package at once (in plain wrapper)—prepaid. Then, after you have tried it, if you are fully satisfied with the benefits received, send us One Dollar. If not, keep your money. You can see that we don't give you a penny's worth of relief unless you don't give us a penny and permanent relief. Address: DR. VAN VLECK CO., Pk42, Majestic Bldg., Jackson, Mich.



BABCOCK — At St. John's, Nfld., on Sept. 30, Martin Babcock of Brigus South, in his fifty-seventh year. May he rest in peace!

SCULLY.—At Belle Island, Nfld., on Sept. 28, as the result of an accident, Patrick Scully, brother of Michael Scully of Cape Broyle, aged fifty-five years. May he rest in peace!

favours Received

After receiving a certain request, I desire you to publish in your paper as I promised I would do so.—A SUBSCRIBER.

A subscriber wishes to return thanks for favours received after prayers to the Blessed Virgin, St. Ann and St. Anthony and promising to publish in the Record.

A situation procured, and the grace of temperance for a person, through prayers to the Sacred Heart of Our Lady of Perpetual Help, St. Joseph and Mass offered—and promise to publish in the Record.

A subscriber wishes to return thanks for many favours received through the intercession of Jesus, Mary and Joseph, the Holy Family St. Ann, St. Anthony and Sacred Heart.

A subscriber begs all your readers to join with him in thanking for two favours received from the Sacred Heart, after prayers and promise of a Mass of thanksgiving which has been said and publication in THE CATHOLIC RECORD.

A Pater-noster subscriber wishes to offer thanks giving for a great favor after praying to the Sacred Heart, Blessed Virgin, and St. Anthony, and promising to publish in THE CATHOLIC RECORD, also begs the prayers of the readers of THE CATHOLIC RECORD to obtain a temporal favor.

TEACHERS WANTED

WANTED A QUALIFIED TEACHER FOR Separate school, Kearney, Ont. Duties to commence at once. State salary and qualifications. Apply to Louis Bell, Sec. Teas. 1773-2

A TEACHER HOLDING A FIRST OR SECOND class certificate for S. S. No. 1 McKillop—Salary \$250. Duties to commence at once. Apply to Edward Horan, Beechwood, Ont. 1774-4

POSITION WANTED A SUITABLE PERSON DESIRES A POSITION as priest's housekeeper or objection to country. Can give reference. Apply CATHOLIC RECORD, Box Q. 1774-1

ORGANIST WANTED ORGANIST (MALE) WANTED FOR A CATHOLIC church in Ontario. Must understand plain chant and be able to take full charge of choir. Apply giving references Box O, CATHOLIC RECORD, 1769 ff.

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Catholic Salesmen Something New Just Out. Wonderful Luminous Crucifix. Shining white in daylight and in a glorious, mystic light at night, even in the darkest room. Mounted on cross of fine ebony finish. Size 15x8 in. Every Catholic home buys. Good profits for Agents. Complete information free. Send your name and address today to Dept. A. CARTER & O'BRIEN Argyle Street Halifax, N. S.

Fine Farms for sale in the beautiful Niagara District—Fruit, Grain and Stock. Most desirable either for investment or occupancy. Write, Phone or call for Particulars. DAVID BATTLE, Thorold, Ont.

Free Offer of Borrowman's Fit and Nerve Cure (Sore and Safe, and does not contain harmful drugs) So many have been cured of Epileptic Fits, Nervousness, Fainting Sickness and other Nervous Diseases, that we believe it will cure the majority of sufferers from above diseases, and will send one bottle of Fit and Nerve Cure to any sufferer to try at my expense. All you have to do is to send your address and nearest express office and the medicine will be sent to you express charges collect. If the Fit and Nerve Cure helps you and you want more, you pay for this first bottle, less the express charges. If it fails to help you, it does not cost you anything. The regular price is \$3 per Bottle. Manufactured by G. S. BORROWMAN Druggist & Chemist, Leamington, Ont

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THE HOME BANK OF CANADA ORIGINAL CHARTER 1854 A savings account in the bank is a reserve fund that may be conveniently drawn upon in time of distress, or whenever the opportunity arises to take advantage of some promising investment. Establish your reserve fund with the Home Bank. Full compound interest paid on savings deposits of one dollar and upwards. HEAD OFFICE TORONTO BRANCHES IN MIDDLESEX LONDON—394 Richmond St. W. J. Hill, Manager ILBERTON THORNDALE DELAWARE KOMOKA MELBOURNE LAWRENCE STATION

If You Have Rheumatism Read This Offer

A 50c. Box Sent FREE to All John A. Smith and His Remarkable Rheumatism Remedy. Cured Himself First and Now Proposes to Cure the World

Cured Many Cases of 30 and 40 Years Standing On the theory "that seeing is believing," John A. Smith of Milwaukee, Wis., who has been cured of Rheumatism, wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to send a 50c. box FREE to every one who will endorse this advertisement and send his name and address, Mr. Smith has suffered all the agony and torture from

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