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A CONTRACT OF THE PROPERTY OF

CATHOLIC NOTES

Sir Francis Cowley Burnand, one time editor of Punch, and one of the lead-ing humorists of the "Victorian age," is now 74 years old. He became a Catho-lic 53 years age from Anglicanism.

Right Rev. Bishop Hartley is greatly during the past year 264 converts were received into the Church in the diocese of Columbus.

It is announced that M. Merry del It is announced that M. Merry dei Val, brother of the Cardinal Secretary of State, will shortly be nominated to his father's old post as Minister of Spain at Brussell's, where he and the Cardinal studied as boys at the Jesuit

oBEDIENCE

"And He went down with them, and came to Nazareth, and was subject to them." This label and was a brown of them." This label and was a brown of them." The highest of the true to resist that universal aggression, and where could it be better found among all possible external signs, than in that great sign of the Day of Pentecost, the feast of union and charity, in one tongue.

OBEDIENCE

"And He went down with them, and came to Nazareth, and was subject to them." The New York state degree team of the Knights of Columbus has completed all arrangements for their trip to Porto Rico to establish a new council in the city of San Juan. The party is under the direction of State Deputy Daniel J. Griffin.

Letters received in Quincy, Mass., from Rev. J. H. Whittaker, formerly pastor of the Memorial Congregational Church, of Atlantic, Mass., bring the announcement that he has become a convert and was ordained to the Catholic priesthood a couple of weeks ago in Baltimore by Cardinal Gibbons.

herb that had been plaining in the carry ness beneath. But the skies were lowering and heavy, and leaning too closely with their weeping burdens on the earth; and the whole landscape and sea vista was tinted in a melancholy grayness of colour, that made men sit down and think, rather than stir themselves to work within or without of doors.

Gray was the old Dunkerrin keep against the steel face of the sea; gray were the granite walls without, where they held up their faces to be lashed by wind and wave, gray were the walls within, except where they were blackened with the smoke that crept out from the gypsies' fire and coiled itself round and round the great stone chamber and lingered on the arched

INCHARGE OF ME. CAN PROVIDE AND CONTROL OF METALES AND CONTROL OF

"I can't see a thing !"

JANUARY 21, 1911

sister. She jumped up o ing to see above the her who preceded her. ing to see above the her who preceded her.

As in a dream John be palette and his brushes.

"John cried Mary, beg alittle, "you can't work hand you have no ease! What are you thinking began to mix his pait trembling. "I can see cried. Don't move—I h It will do until I can canvas. Don't stir, I palatte! There!"

In mad haste, he had the crook of his arm, thupon it, and began to

upon it, and began to Mary held the palette, s "I can't see a thing !" But John did not ansu.
The crowd broke up clericals went into the followed by the more solemn chant rang or light from the door st lost itself in the dan reached our friends who reached our friends who
to notice; and John st
laboured breath and
Mary said afterwards t
see his strokes, so dark
He finally stopped w
his hands across
reach leaving it stress neck, leaving it streament. He shuddered and u hroaty sound, as one w

dream.

"Oh, for light in v
this!" he panted. "I
thing like it. Such a g
He shivered.
Mary tried to see
painted, but could not
"But I'm going to se But I'm going to se She ran to the door o she ran to the door of empty. There was no that could have beet range at which they that this was so, but John another day to

Then they ha

of this.

pastor of the flock and the head which John h good old priest gazed lovingly, and sighed "I never saw anyt whispered at last. Mother must have loo glorious, glorious! face like it in our p There is no statue of that you could see church door. Yes, ye nay, it is miraculous!

Before returning took the head of the lead master in Paris. old master in Paris. old master in Paris.
name, and he was a
greatest this day
gasped when he saw
the hurried rough an
John had again paint
"Marvellous!" th
strangely sighed. "
talent, but not like th
He gazed at it lone

up his eyes were dim.
"Do not go back said unsteadily. "I and I need some on and to fill my plac When you studied know how great you has shown me. Let has shown me. Let ners. One-half my yours, if only you wil Mary Madden wer The family fortunes John Madden did no John Madden did no his wife and himself "I knew that for Holland!" cried of "But I did not know to John in the div lous!"—Jerome Ha

He gazed at it long head upon his hand.

> A PRODIGA The closing nigh

missionary had alresubject of his sermed Sacred Heart for Si What better crowlabor? It would to and win it back to Hawerton judged ri ness lighting up the gregation all told his lit was into the m tion that a poor si dark and starless winds of a March tinued drizzling rai tinued drizzling rai spark of otheer from before, with hat ro eyes, his collar cand his hands was slowly trampi when he met an ele way in the directic "Say, old man," him on the should where a poor wret

where a poor wret shelter for a night all: any old she enough."
The old man, th
winter cap over hi at his rough inquis "Yes. I can tell plied slowly. "W

This is the last
never is a strang
the house of God.
"Church!" gru
"Oh, no; no chur
crossed the thres spoken to a priest
"All the more
in to-night. So
you're afraid to m
"Well, somethir
the stranger, rath
He had spoken He had spoken life and the lack frightens many ar childhood day and church, and words in this vocabulary. Man spent in the ho often served as a

the happy hours peace, his para temptations cam treaties of a lo

"I can't see a thing!" protested his little he foll away from the early pracing to see above the heads of all those who preceded her.

It was just thirty years since he left his home to try the painted whether

ing to see above the heads of all those who preceded her.

As in a dream John began to undo his palette and his brushes.

"John cried Mary, beginning to laugh allittle, "you can't work here! It is dark and you have no easel and no canvas! What are you thinking of?" But John began to mix his paints, feverishly, trembling. "I can see it clearly," he cried. Don't move—I have paper here! It will do until I can get home to a canvas. Don't stir, I say. Hold my palatte! There!"

In mad haste, he had his portfolio in the crook of his arm, the paper spread upon it, and began to paint rapidly. Mary held the palette, still craning her neck.

It was just thirty years since he left his home to try the painted glories of a life at sea. Tossed from one to another of the world seaports, the fair altar boy had been transformed into the pitiable wretch who now stood at the door of the little Church of St. Mark, not hunting for the food of the soul, but simply seeking a night's shelter for a wretched body broken with years of sin and vice.

"There's some truthin what you say," repeated the stranger, meditatively. "I've given up everything," "Well, come along in," urged his in terlocutor, who had a hope that the grace of conversion was imminent.

"The sermon was drawing to a close, and the zealous preacher was begging

Mary held the palette, still craning her neck.

"I can't see a thing!" she complained. But John did not answer.

The crowd broke up gradually. The clericals went into the little edifice, followed by the more faithful and a solemn chant rang out. The yellow light from the door streamed out and lost itself in the darkness before it reached our friends whom no one seemed to notice; and John still painted with laboured breath and flying fingers. Mary said afterwards that he could not see his strokes, so dark it was.

enough."
The old man, throwing back a heavy winter cap over his forehead, looked up at his rough inquisitor.
"Yes, I can tell you a place," he replied slowly. "Why not come along and follow the crowd to church over yonder? This is the last night of our mission, never is a stranger turned away from

never is a stranger turned away from the house of God."
"Church!" grumbled the stranger.

never is a stranger turned away from
the house of God."

"Church!" grumbled the stranger.

"Oh, no; no church for me. I haven't
crossed the threshold of a church nor
spoken to a priest for thirty years."

"All the more reason for you coming
in to-night. So you've given up, and
you're afraid to meet a priest, eh?"

"Well, something like that," replied
the stranger, rather wearily.

He had spoken the truth. A wicked
life and the lack of courage to undo it
frightens many an outcast. Away back
in childhood days the words "Catholic,
and church, and priest" were familiar and church, and priest" were familian this particular stranger's words in this particular strangers vocabulary. Many a long hour he had spent in the house of God. He had often served as altar boy. Those were the happy hours of his life, his time of peace, his paradise on earth. But temptations came, and, despite the entreaties of a loving mother, little by

instituded. The cathod or fired whom no one saw way the cathod of fired whom not several such as could not be such and lying fingers. Mary add afforewards that he could an lishord for bet relief to the state of the country of the c

his wife and himself in his age.

"I knew that fortune awaited us in Holland!" cried enthusiastic Mary.
"But I did not know that it would come in the sacristy, but ready to leave in a minute."

Induce.

A PRODIGAL'S RETURN

A PRODIGAL'S RETURN

The closing night of the mission at St. Mark's had come, and the zealous missionary had already announced the subject of his sermon, "The Love of the Sacred Heart for Sinners."

What better crowning for the week of labor? It would touch the coldest heart and win it back to God. Had Father Hawerton judged rightly? And yet the impressive silence in the little chapel, the expression of earnestness and happiness lighting up the faces of the assistance of the means to the strong the stronger, "it was only to seek shelter that I came here to night, but thank God, I came. I heard the story you told. That story is the good work is going on in England. When our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the Good Shepherd in all parts of the England without a friend."

All during this harrowing tale the still remains out: will you sak the good Sisters and pupils of Villa Nova to pray for him?"

This is a charming glimpse of the way the good work is going on in England. When our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the Good Shepherd in all parts of the England without a friend."

All during this harrowing the still remains out: work they work in the story you told. That story is the good work is going on in England. When our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the Good Shepherd in all parts of the England when our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the good work is going on in England. When our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the good work is going on in England. When our readers are thus reminded of the fervent and tireless effort for conversions that are being offered to the good when our readers are thus reminded of the fervent and tireless ef

impressive silence in the little chapel, the expression of earnestness and happiness lighting up the faces of the congregation all told him that he had. It was into the midst of this congregation that a poor sinner had come. The dark and starless sky above, the bleak winds of a March night, and the continued drizzling rain had wrenched every spark of cheer from his heart. An hour before, with hat roughly drawn over his core, his collar carelessly turned up.

"Father," he said, opening "Father," he said, opening of the cone had.

is congregation. The the bleak the bleak the bleak the connebed every the had heard in the connebed every the An hour the work of the connebed every the covering which every the covering the cove

and began to unwap here overling mans enclosed a tiny, well-worn case.

"Father," he said, opening the box and passing, it to the priest, "there is the picture of my mother whose heart I broke. It has followed me over the world. I know not whether she is living or dead."

The missioner looked at the picture a

spark of cheer from his hearts. An one before, with hat roughly drawn over his eyes, his collar carelessly turned up and his hands in his pockets, he was slowly tramping along the street, when he met an elderly man picking his way in the direction of the church.

"Say, old man," he asked, touching him on the shoulder, "can you tell me where a poor wretch can find a bit of shelter for a night? Not particular at all: any old shed or cellar is good enough."

The old man, throwing back a heavy winter cap over his forehead, looked up at his rough inquisitor.

"Yes, I can tell you a place," he replied slowly. "Why not come along and follow the crowd to church over youder? The is the last night of our mission.

of his own mother; the prodigal was his long-lost brother, reclaimed after thirty years. The Sacred Heart had indeed heard the oft-repeated prayer. He had brought back the stray sheep.

The following morning, while the mother in heaven looked down into the little chapel of St. Mark, he beheld her repentant son kneeling at the altar railing receiving the Bread of Life from the hands of his brother.—George E. Hanlon, S. J. lon, S. J.

"Where lo all the pennies go?" is the question asked by an exchange. Well, a great many of them go to church in place of their silver and gold

relatives It is this little insistent "must" that

HOW ST. BRIDGET MADE THREE CONVERTS

Sweet Rose of goodness, dropping gracious dew! Bright Star, diffusing light from heaven's blue! Vessel of grace, Birgitta, hail to thee!

Thy dews of holiness and purity, Let fall upon us, and our souls renew In this sad vale of mortal misery!

ing reminder that the Saints are still active in the destinies of the Church

ing.
Those who are best acquainted with the social conditions of the world before the advent of Christianity and at the present day will realize most clearly how serious is the danger (humanly speaking) of our modern civilization ded arging into that brutal and self-centred materialism which characterized the consultance of the deed to materialism of the coelesiant state and sample was proposited when sale and consultance of the sample was proposited when sale and consultance of the sample was proposited when sale and consultance of the sample was proposited when sale that the middlend to which the spoint of the deed in the sale material mediates the proposition of the cedestance of the coelessation of the deed to use them, and the sale of the deed to u

In this sad vale of mortal misery!

O pray for us, Birgitta, mother blest!
Beloved Spouse of Christ, His mercy, pray!
That to our Fatherland—true Home of rest,
He may conduct us as the One Straight Way!
These verses, from the talented pen of Eleanor C. Donnelly, are a translation, from the Breviary, of the Antiphon of St. Bridget of Sweden, whose feast is celebrated in the Bridgettine Order on the twenty-third of July. Miss Donnelly allows our readers to enjoy passages from a letter in appreciation of these verses written by the Lady Abbess of Syon Abbey, Chudleigh, South Devon, England, which is a striking reminder that the Saints are still getting the first of south Devon, England, which is a striking reminder that the Saints are still getting in the destinies of the Church has rapidly developed and extended in the other countries of Europe. Last

Fifty miles from New York, and entirely secluded from the world, we find everything an incentive to reflection. The control of the vast expanse of water, studded with islets, exercises a soothing influence after the rush of everyday life, and predisposes us forthwith for the reception of the instructions. The carefully graduated scheme of lectures forcibly impresses on us the real dignity of man as bearing God's imprint and redeemed by Christ. Undistracted by worldly cares, we have time to realize the true impairing of life and our duties and privileges as Christians. We find how thoroughly Christianity satisfies the human heart, especially that undefinable yearning which so many vainly seek to satisfy in the pursuit of worldly pleasures, while the companionship of so many other earnest Christians give each a feeling of solidarity and courage. Not least edifying are the intervals of recreation when the various problems and difficulties of life are discussed by persons of the most varied occupations from the Catholic standpoint. These days of intimate intercourse between truly Christian men, during which all artificial distinctions are forgotten, make us realize vividly by contrast the

on the Incarnation as a mere sociological fact providing for the betterment of mankind by teaching and example, rather than as, what it is primarily, an ontological fact reaching into the very essence of our nature to elevate it. The essential purpose of Christ's coming in human flesh was not to preach the Sermon on the Mount, but to restore man to the friendship of God which he had lost in Adam, to revive the operations of sanctifying grace extinguished by Adam, to open heaven, closed by the sin of Adam. He came that the children of Adam, dead in sin might have that life which He alone can give, and brought a definite revelation which they must believe. Of these His practical doctrine, wherever spoken, was but the necessary consequence, since the ordinary condition of entering heaven for men is a life of work and merit in this world.

Hamility, obedience, penance, detach

tent only on his own selfish interests, is ever widening; respect for law, civil or moral, is proportioned only by the fear of immediate retirbin.

In a society, indeed, whose sole standard or worth and dignity is material and only on the entire elevation of the natural to the special or the control of th

When we see well-meaning persons, When we see well-meaning persons, teachers in their sect, able to say no more of the Incarnation than that it gave man a view of the ideal life in its various details of service for others, in its joys of companionship, in its disappointments, in its apparent failures, even though they add that it puts that life, before my with divine authority: spointments, in its apparent failures, seven though they add that it puts that it leaches love and union to manking; that it the caches love and union to manking; that it is a force making for righteousness, individual and social; that the work of the Christmas Gospel is to change Scrooges into Cheerybles; or atill worse, that it is an earnest of a fuller and richer Advent of Christ; that it tells of Emmanuel, God with us, in a personee which to the mind of the bishop who wrote the message, can be a proposed which to the mind of the bishop who wrote the message, can be a proposed with the simple becomes device the state of the company of the state of the vital force inherent in protocoses which to the mind of the bishop who wrote the message, can be a proposed of the first of the company of the state of the state of the vital force inherent in protocoses which it is an earnest of a fuller and richer Advent of Christ; that it tells of Emmanuel, God with us, in a personee which to the mind of the bishop who wrote the message, can be a proposed to the proposed of the least of the state of the pishop who wrote the message, can be a proposed of the least of the pishop who wrote the message, can be a proposed of the least of the pishop who wrote the message, can be a proposed the proposed of the least of the pishop who wrote the message, can be a proposed the proposed of the least of the pishop who wrote the message, can be a proposed the proposed the proposed of the least of the pishop who wrote the message, can be a proposed the proposed the proposed the proposed the proposed the least of the proposed the proposed the proposed the proposed the learned of the proposed the

To the Editor :- " Religion is a fake. tian.

When we see well-meaning persons, teachers in their sect, able to say no more of the Incarnation than that it gave man a view of the ideal life in its various details of service for others, in its joys of companionship, in its disappointments, in its apparent failures, even though they add that it puts that life before us with divine authority; that it teaches love and union to mankind; that it is a force making for

Church. One of them told are that when he and his Viear were cited to approach to the control of the most writed occupations when he and his Viear were cited to approach to the control of the most writed occupations when he and his Viear were cited to approach to the control of the most writed occupations when he and his Viear were cited to approach to the control of the most writed occupations when he and his Viear were cited to approach to the control of the most writed occupations when he and his Viear were cited to approach to the control of the most writed occupations when he are the control of the most writed occupations when he are the control of the control of the most writed occupations when he was often retained to the most their and principle of the control of the

YEARS OF PRIESTHOOD

PRESENT YEAR WILL WITNESS A CELEBRATION OF NATION-WIDE INTEREST

Catholicity that is loyal even to death itself, to the highest interests of the Holy See; is sound in its doctrinal life, is practical in living up to the obligations it professes and is generous in its giving to the upbuilding of the Church.

Blue were his eyes and mis cheesa were ruddy,
He was out in all weathers, up and down the farm;
With the pleasant smile and the word for a wet body;
"Sure the weather's God's weather.
Who can take the harm?"

With a happy word he'd silence all

repining,
While the hay lay wet in field and the
cattle died,
When the rain rained every day and no
sun was shining:
"Ah, well, God is good," he'd say,
even while he sighed.

In the parched summer with the corn not worth saving.

Every field bare as your hand, and the beasts to feed, till he kept his heart up, when other fall, were raving.

Still he folk were raving:

"God will send the fodder; 'tis He
that knows the need."

wet May, a wild May; he used to rise up cheery In the grey of morning for market and

for fair.

Now he sleeps the whole year long, though days be bright, be dreary, In God's weather that's good weather he sleeps without a care. Now 'tis just the weather, a wild May

and weeping,
How the blackbird sang and sang 'mid
the tossing leaves !
When my father used to say: "Twill
be the great reaping,
God send fine weather to carry home

the sheaves !"

More Deadly Than the Plague The common cold is held responsible

for a multitude of human ills for a multitude of numan his

Colds kill more people than plagues.
When not avoided they can often be
hurried from the system by keeping the
filtering and excretory organs active.
Many write us that nothing helps
them to so quickly get rid of a cold as
Dr. Chase's Kidney and Liver Pills.
This is because these pills act directly
on the liver, kidneys and bowels, and
promptly arouse their activity.

on the liver, Rulleys and Soviet State of Promptly arouse their activity.

The poisonous matter which collects with every cold is quickly removed from the system before it has time to cause trouble or give rise to other de-

rangements.

If misfortune in the form of a cold should overtake you do not give it a chance to attack the lungs or to settle on the kidneys. Get rid of it quickly by using Dr. Chase's Kidney and Liver Pille.

Pills,
Mr. J. H. Gibbard, Mission City, B.
"We have used Dr. Chase's

from Ireland as the

statesmanship the sa

withheld Home Ru

provinces of Alberta and gave them a r rule instead when Italian hand of Mg to the heart the be

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The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00 " "

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

nts.

een subscribers ask for their paper at the politic would be well were they to tell the clerk them their CATHOLIC RECORD. We have info m of carelessness in a few places on the partery clerks who will sometimes look for letter Subscribers changing residence will please give old so well as new address.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

ags and authority of the Church, as the promoting the best interests of the country. Following these lines it has done a great deal of good for the weifare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ,

DOWATUS, Archibishop of Ephesus,

Auostolic Delegate

University of ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your

stimable paper, the CATBOLIC RECORD, and congra-

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

CATHOLIC PRINCIPLES

given:

community supreme over the priesthood.

The Roman priest because of his ordinamust confess to a man and not directly to God. The Romanist asserts at every to God. The Romanist asserts at every point the soul's incompetency. Each lower grade must confess to a higher. The reader here dealt with the seven sacraments of Rome, and showed how by means of them all the Jewish and Pagan there the depend here into the obligation. But Protestantism takes the ground that the Word of God denies the need of

ance which left the Christian communupon the priesthood. Again, we must Flesh and blood may find spiritual affairs of her kingdom. Does duly constituted delegate in order that wealth. Whilst one rich man spends tian community. There is no bond of make laws and to exact obedience. Protestantism took its Bible, went out power or the robe of the priesthood. It interpret the Scriptures.

The next point to which the Rev. Mr. Mihm refers is the miraculous ance of their hearers. power of the Catholic priesthood. To this he joins the obligation of confession, which he puts more cunningly than candidly: "We must confess to a man and not directly to God." This is no Catholic principle. It is not correct. from Archdeacon Armitage of Halifax.

ARCHDEACON ARMITAGE'S

LETTER

Catholic doctrine and practice? There Archdeacon, as the subjects which he sideration our own dear Mother olic at home and Anglican in Britain as incurable, apparently, as the impulse feat, that a column was erected on the that we must confess to 2 man and not directly to God. The doctrine is that has with him a barrel of herrings, too if a sinner wishes pardon of his sins he many of which he keeps drawing across is the Church of the poor. In union with its divine Founder it canonizes from the slate the historical fact that a remarkable feature of it is that their character of fame. Possibly with the the each insertion. Remittance to accompany derived and recommended by the Archbishops of to, Kingston, Ottawa and St. Boniface, the soft London, Hamilton, Peterborough and Boniface, the soft London and Boniface, the soft return a loyal subject and be forgiven the Church of England was founded by missionary starts off for distant coasts not members of the Church of England? We have tried at various times and on of considerable achievement he would his offence. Some plan there should be Henry VIII. From the language and without purse or scrip—and God blesses Who more so? An Anglican is a Cathwhich, when properly adopted, would the context we gathered that his work. Religious build institutions olic of the English race. Why call him an give the penitent sinner moral context who maintained and maintain them by the self-denial Anglican? Very nice, provided we ignore friendship of God. The principal office dates no farther back than the reforma- are more frequently the work of small which separate Bishops—say the Bishop of the Church was this reconciliation. tion were Jesuits—and that in making givers and zealous builders than of of Lendon, England, from the Archbishop How was the offender after Christ's this statement the Jesuits were callarge donors. There would be double of Paris, If the Church of England is ascension to obtain forgiveness in the Church of England or Cromwell wealthy; for its enemies would hurry to Catholic Church two or three hiershould delegate this power to ministers questions quite foreign. The work of spent wealth? We do not think so. Church of England, merely different appointed for the purpose. The former the Jesuits speaks for itself. The point The law of fraternal correction is that schools of thought. Ignore the schism presented Himself to every sinner. He appointed ministers of reconciliation to alluded to? Secondly, is this statement appointed ministers of reconciliation to alluded to? Secondly, is this statement appointed ministers of reconciliation to alluded to? Secondly, is this statement appointed ministers of reconciliation to alluded to? Secondly, is this statement appointed ministers of reconciliation to alluded to? 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Secondly, is this statement appointed ministers of reconciliation to allude to? Secondly, is this statement appointed ministers of reconciliation to all the second power of binding and loosing, of forgiv- false? Archdeacon Armitage thinks man feasting while poor Lazarus Catholics, are Anglicans. Two rival fervor of some saint. It is the exercise of that judicial power which was conferred charge an individual or a society of inby our Lord upon St. Peter and again dividuals with calumny, however plain poor will die. How transformed are the Popes is that there were rivals for the of a "Woman's Missionary Society," and and eighteenth chapters of St. Matthew any other prompting than make. Output lord addresses first St. Peter: Calumny is an odious term whose use is is, who will hear it? Not the rich man matters. The schism is there all the their sex. The surgeon, surely, has Upper Canada. He was a kinsman, too, build My Church . . . and I will Archdeacon Armitage was inexcusable. ourselves in our wealth—that our en- shut their eyes to it. Rome give to thee the keys of the kingdom of The Jesuits are by no means the only slaved energies are bent down with main or Canterbury: which shall it be? LONDON, SATURDAY, JANUARY 21, 1911 heaven." In the same masterly lantion. All the historians who have love with all our heart and might and England. Which is the head of the progressive race but is a scandal to the We return to the Rev. Mr. Mihm this sweeping power. The gospel of St. jurisdiction of the kingdom upon a lay instance of the crazy rich man who spent less Catholic Church? Canterbury, time to see his explanation of Catholic John, chapter the twentieth, is clearer king. Sir Thomas More and Bishop so much for his dinner-set nor of the although ambitious, is not a rival see to principles. They are misleading, being neither Catholic nor principles. It will tion Jesus says to His apostles: "Peace down their lives are the first historians dalizes us; it is the spirit of pride and schism-founded diocese. Anglican the be better to take the report as it was be to you. As the Father hath sent Me upon the subject. The Blessel Thomas wealth which enchains society and Church of England is and will always so I send you. Receive ye the Holy More when called upon to take the oath makes one class hard hearted and fills be whilst we keep our name of Catholic "Protestantism makes the Christian Ghost, whose sins ye shall forgive they of supremacy refused, answering that the other class with envy. Religion imprinted upon us by Rome and guarare forgiven and whose sins you shall his conscience was formed not by the retain they are retained." Forgiveness council of the nation but by the council orying shame, but by its own poverty, through the ministry of the apostles. historian, not a Jesuit, who tells how a continual remembrance that man's true Each This is evidently the order established new oath was tendered to the bishops by wealth is to be placed beyond this world. by our Blessed Lord, as is manifest from which they not only abjured the His words. The power of forgiving sins supremacy of the pope and acknowledged FRENCH PROTESTANT ASSOCIinvolves the obligation of confessing that of the king, but also swore never to ideas had crept back into the church. them on the part of the sinner. Abso- consent that the bishop of Rome should lution is no indiscriminate power to be have any authority within the realm, given to every one. The impenitent The English Church became a departhuman mediators. All believing laymen are competent. The priesthood is
not a superior order. The clergy differ
not a superior order. The clergy differ
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schimman distors. All believing laymen are competent. The priesthood is
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cannot receive pardon equally with the
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cannot leave a became a departmen are competent.

The English Church became a departmen are competent. The priesthood is
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The English Church became a departmen are competent.

The English Church became a depar from others only because they are set apart to do special work. Authority is in the hands of the church, not of the cannot ordinarily be exercised. The from Henry VIII. down to a few years ago As a theological argument the above is key cannot be handed to every one for not only of its anti-papal tendency but puerile: too indefinite to be clear, too the mere asking. A priest cannot judge of its boasted Protestantism. By what organization of the religion of which priests already have wives, and that weak to be refuted and too limited to do unless he knows the sins the penitent change of position do Anglicans wish to justice to Catholicism. In the first place has committed; and he cannot know the be called Catholic? The term was ill-Protestantism had not the making of the sins unless they are confessed. If we fitting. The few who were Catholics in Church, or as the Rev. Mr. Mihm calls follow tradition we find that all the England were obliged to be very quiet it, the Christian community. Even if it Fathers of the Church, from first to last, about it. Their places of worship were had the making it did not succeed. The insist upon sacramental confession as a not churches but chapels, in some out of this law of the Catholic Church and its be bought, she says, good for an unonly characteristic which Protestantism divine institution. We quote only one, the way lane or alley. How many a has brought into bold relief is division. St. Ambrose. He writes: "The poison convert from Anglicanism to Catholic- was an open gate for schism. What- tion. She has one herself, good for When self-authorized men like Luther, is sin; the remedy the accusation of ism is made to feel the change, as if he ever hopes that article may have raised sixty days, for which "she paid but Calvin, Henry VIII., are given the credit of making the community supreme over confession is the remedy of the relapse.

were casting dishonor upon his family of a subsequent article according to which the Council of State complain of the price. Calvin, Henry VIII., are given the credit one's crimes; the poison is iniquity; were casting dishonor upon his family the priesthood, there is an absolute pre- And therefore it is truly a remedy ing the same quality of work. It may tence which those giving never possessed against poison, if thou declare thine be fashionable to call themselves Cathand on the other side a cowardly accept- iniquities that thou mayest olic instead of Anglican, for there is tions cultuelles, so that Catholics were be justified. Art thou ashamed? less prominence of nationalism in the out of them. Not so with Protestants. ity without guide or shepherd. What This shame will avail thee custom. Henry VIII. prevented it ever They took the bait. Their action was is meant by "the Christian community being supreme over the priest- God." We need not proceed farther becoming a reality. Until the supremacy is returned to the proper authority, masonic world; the Pope was equally hood?" Henry VIII., of unblessed Confession is the heirloom and treasure and the doctrine and liturgy be in condemned. Events have proved where memory, meant by it that the left the Church by its Spouse, Who pur- agreement with Rome, England will re- lay true wisdom. Appeals were prememory, meant by it that the chased the power of pardon with His Pope and the Bishops. Henry could not Precious Blood. It determines the aphundred years, Protestant and Anglican. receive any more than parliament could | plication of the heavenly asperge pro- | We hope in our subsequent issues to see | They found that they became legally give, the power which Christ bestowed nounced and bestowed by the priest, how the Archdeacon has answered our incapable of receiving donations and it hard. It questions. observe that the British parliament is was not flesh and blood which revealed by no means coterminous with the so- the Incarnation to St. Peter, but the called "Christian community," for it is beavenly Father. So is it with the poor

RELIGION AND WEALTH From the Literary Digest we see that composed of Jews and Gentiles. A Jew sinner who gladly accepts the ordinance a New York religious journal takes was for many years premier, and there- of our Blessed Lord and the simple obliga- scandal at what it is pleased to call the fore adviser to her Majesty upon the tion of acknowledging his faults to the supine attitude of Christianity towards the Rev. Mr. Mihm, in speaking of the he may receive the kiss of peace. When \$100,000 for a dinner set that he may Christian community, have before his the Rev. Mr. Mihm undertakes again to feed his companions who are already mind Scotland or the United States? explain Catholic principles we strongly overfed, thousands are let die because In the former country the community is recommend him to study them more they cannot get food. Balls and other divided, whilst in the latter country the United States as such ignores

Carefully and to state them more fairly. He says that each lower grade must and refined Christian virtues; they are the Christian community altogether. Protestantism, having nothgether. Protestantism, having nothing but private judgment, cannot be said to have, or to form, a Chrismust confess to his Bishop. That would keep some Bishops busy, e. g., ever a word said, asks the religious union between the parts, nor any seat of New York or Paris. Then we suppose paper in question, about such terrible authority which, being the centre of he thinks every Bishop in the world evils? Does Christianity permit it withpower, has the right to judge and to confesses to the Pope. The most charit-out crying shame? We perceive from able view we can take of the Rev. Mr. another source that a Congregationalist Mihm is that he was joking his fellow- minister of Meriden, Conn., the Rev of the Church, without the sceptre of ministers. The venerable Pope confesses every week to a humble Francisturned Socialist. He proclaims openly as had no jurisdiction to bestow. It left can monk. So Bishops go to one of their his opinion that "organized Christianity each individual by himself to be his own priests. Men who talk such trash as Mr. is dissolute." It is playing fast and Church, according as it pleased him to Mihm talks are rather to be pitied than loose with truth. It must preach what laughed at. In any case they should be is congenial and undisturbing. Its ear discouraged from displaying their own is bent to earth lest wealth be offended did not escape Rome's notice. ignorance or playing upon the ignor- at it. For this reason the gentleman throws up his pastorate with the view that he can be freer to voice his protest. He mournfully counts the cost.
Churches will be closed against him, be surprised if they would hand over We publish elsewhere a lengthy letter professorial chairs refused and even their old name to English Catholics and in the case of these desperate and For so doing the thanks of several scien- and no doubt winks and smirks

fidence that he was again restored to the that the Church of England which poverty implies. Our churches history and schism. There are shadows present Himself to each sinner and tell or Cranmer or perhaps Elizabeth. There its plunder and Socialism to the divisarchies. All but one are irregular and him as He had told the Magdalen, is no reason for getting away ion of the goods. Is the Church afraid unauthorized. They are only hier-Thy sins are forgiven thee," or He from the point, or of introducing to speak strongly upon cases of miswas never promised nor has our Saviour at issue is: Are the Jesuits the only which should be applied. A bishop of Henry VIII, and Anglicanism opens whom He delegated the tremendous untrue because if it is a calumny it is scandal. The picture of the rich lies, and Catholics, at least English ing sins. This is no self-assumed that his charge is far from being a lies in rags and starvation at the door hierarchies contend for the rule of tyranny, the idea of a recluse or the "malicious attack" upon the Order. He is neither new nor faded. Modern cities the Church in Eagland. One must upon all the apostles. In the sixteenth | the word, cannot be regarded as having | positions when the scene is changed. | tiara. We cannot pass from one rival and eighteenth chapters of St. Matthew any other prompting than malice. Supposing we cry shame, for shameful it to another. That will not mend "Thou art Peter and on this rock I will hard to defend, and as employed by in his palace. Shame it is that we pride time scandalizing the deluded few who work cut out for him here. heaven, and whatsoever thou shalt loose historians who state that the Church of and might to gather more and more. It is not even Rome or Canterbury, it upon earth shall be loosed also in England dates only from the reforma- Shame it is that if there is anything we is the Pope of Rome or the lay King of only a wanton offense to a virtuous and guage in the eighteenth chapter He treated the subject rightly hold that strength it is not Almighty God but the Catholic Church? Which of these is confers upon all the apostles the same a lay parliament conferred the spiritual almighty dollar. It is not the single the source of jurisdiction in the limitof sins is ordinarily to be obtained of all Christendom. Lingard is another by its going down to Nazareth and by its

> ATIONS Those who have followed the history

companies which were to be formed "in ting both bishops and priests to marry,; accordance with the rules of general that, as a matter of fact, a great many they are to maintain the exercise." To "one bishop is known to have not less some this seemed fair for Catholics. than four." A little farther down or They thought the plan would work. On the same page, a Miss Mary T. Pescud the other hand the language was too is quoted on the doctrine of indulgences vague. There was no recognition in as "still existing in Brazil." They can hierarchy; so that the article as it stood limited period, for a trifling considera Pope would not accept these associaant group of churches is the Union of Evangelical Reformed churches. This group consists of four hundred and three parishes whose pastors are paid from a central fund. Out of these parishes three hundred and forty are in deficit, forty-four can just make ends meet, and only nineteen have a surplus. This union last year was short 125,000 francs; this year the deficit is 263,000; next year it will be nearly 400,000 francs. The associations can do nothing but administer the property whose value does not change much. It is proposed to form a central fund or capital tax, a portion of which will go to the parish. By reason of the law the associations cultuelles cannot handle this money. The chamber of deputies will be asked to give the churches the right to possess reserve funds. Whether Briand will remove the trap which he really set for Catholics and which caught only the Protestants of France remains to be seen. These associations were not rejected by the Holy Father on account

ARE CATHOLICS ANGLICANS? Now that Anglicans are discovering

NOTES AND COMMENTS

THE "WOMAN'S Missionary Society' page of the Christian Guardian reproduces in its issue of 4th inst. certain remarks on South America by "Bishop" Hendrix before the Rochester Students Convention, to the effect that the

concluded that his criminal eccentricitinjury, and that the evil could be judgment, can usurp her functions. remedied by surgery. Accordingly, last March, an operation was performed by a well-known surgeon, and so marked a change did it effect in the demeanor of the prisoner that, on the advice of qualified physicians, the Governor of the State of New York issued a pardon and the young man has been restored to his family.

of their economical sophistry, but on account of the latent schism they contained, although the financial objection business chances. For two months he call them Anglicans. To think that we apparently hopeless victims of what, for tific societies were publicly tendered to as his docile followers follow the punk. Catholic principle. It is not correct. Trom Archdeacon Armitage of Hallax. Every penitent entering the confessional begins by confessing to God. Why state that we have no purpose of enter-

every conceivable theory to account for appear to be entitled. perverse tendency, but in vain. The thing remains, and from time to time becomes epidemic. For the past tion of an old book, once his property, year or two South America has been in a special manner the mark, and that the malady is not isolated is proved by the When the aeronaut was in London in fact that it has made its appearance all 1779 he purchased a copy of Isaac Walamong those even who in the every day affairs of life would scorn to do a mean or dishonest action. The Christian Guardian unblushingly opens its columns to a whole series of these slanders, which, while going to the very limits of silliness, are none the less date "London, May 1779." There are, according to St. Paul, things that should not be named even among his death in 1819, the book passed to Christian people. The calumnies of "Bishop" Hendrix come under this Boston, who some years later, according category, and, incredible as it may seem, to an inscription on the fly-leaf, prethey are published under the auspices edited by a woman for the special delec-

sectarian preachers and teachers is not named after Sir William Johnson of Re mmunity upon which it is inflicted. Done under the name of Christianity it volutionary War fame) died at Boston brings discredit upon the cause which in 1848, and this old Walton's "Angler" it affects to represent. These Metho- was, with many other antiquated volumes, dists are tireless in their efforts to bequeathed to his son, William John, born at Boston in 1814. This last scion proselytize certain Catholic races, who coming to Canada ignorant of the pre- of his family of the name Macdonell, dominant language of the country and came to Canada in 1830, as a student of of the antecedents of sects unknown to the Sulpician Seminary, Montreal, in these same missionary societies. We several who later rose to prominent pospresume they pose as paragons of truth itions in Church and State. Among can regard such lying slanders as we of the united Canadas. Mr. Macdonell have above referred to only with feel. himself, though of a retiring disposition ings of disgust and contempt. How is was destined to render important ser-

WORDS! WORDS! Words! This, to

THIS IRREPRESSIBLE tendency of

to sum up the proceedings of the "great revival" now in progress in Toronto. It is, we are told, to shake that city to its very foundations, and to usher in a new reign of unity and godliness. Evangelway, and a score of assistants, with a small army of "personal workers," do the being particularly rich in Catholic rest. The aim, certainly, is praiseworthy and the spirit of those concerned persed. At this sale the old book of much to be commended. But a careful, and certainly not unsympathetic perusal of the sermons or exhortations as published in the daily papers sets one On the same day as this succulent to wondering what it is all about. Of orceaux came to our notice, we read in any dogmatic basis or of any clear-cut the daily papers of a wonderful surgical statement of the eternal truths they operation which, in Clinton Prison, seem to be entirely devoid. Stress, transformed a dangerous criminal into a rather, is laid upon sweet nothings and, man " of kindest and most upright im- to those at least accustomed to the pulses." A convict in that institution, voice of "One sent with authority," belonging to a Buffalo family of high upon aimless appeals to the emotions. respectability, had from his youth dis- Religion under such a guise is a matter played continuous criminal propensities, of shallow sentiment and sunny ways, and because of an astonishing and unex- rather than a stern grappling with the plainable series of misdeeds, had not real evils that are undeniably cutting only spent a large portion of the last at the very roots of modern civilization twenty years in prison, but, as a result, and aiming to make of life beyond the hundred and thirty-one years—can be had brought ruin and disgrace upon his grave a myth and delusion. Would not traced so consecutively. Books are not parents. When a boy of fourteen, it these evangelists render a real service infrequently vagrants and wanderers. appears, he had met with an accident to their fellows by, for one thing, laying which fractured his skull and resulted bare before them the essential iniquity in permanent injury to his brain. The of slander and mendacity! To expect attention of alienists and neurologists them to build again what Modernism of old books-"those miraculous memhaving been drawn to his case some- and so-called Higher Criticism have what over a year ago, they, after pro- pulled down is of course out of the tracted observation and consultation, question. That is the prerogative of the infallible Church and no mere human ies were primarily due to this cranial authority, or no exercise of private

THE GREAT interest being manifested these days in æronautics, and the rapid development of the heavier - than - air and Empire, was launched upon the machine, is directing attention also to public its promoters gave us the assurthe pioneers in the science of a century ance that it would be a great daily or more ago. Among others has been paper, published by gentlemen for gentlerecalled the name of Dr. John Jeffries, men. Almost from the very beginning an American physician, who was the first this admirable resolution was entirely to cross the English Channel in a bal- disregarded. Its expressions oftentimes This, Certainly, is a proud triumph loon. The recent discovery of a hitherto leave a sourness of taste in the mouth. for the science of surgery and will un-doubtedly lead to closer and more in-doubtedly lead to closer and more intelligent observation of certain perverse Russell, R. A., has brought Dr. Jeffries' with Premier Laurier, in which he is and desperate criminals. There may be name once more into prominence. The called the "Pope of Canada" and in other cases lying about similar to this feat of crossing the channel, which he which it is stated "that he has appealed young man's, and if science can locate accomplished in January, 1785, was not to the Pope of Rome for the endorsation them, and, by a timely operation, trans- his only notable contribution to the of his naval policy." Sir Wilfred he form them into useful citizens, society problem of aeronautics. He was the dubs "a political autocrat who has will become, in quite a new sense, its first to make an ascent for scientific the matchless audacity to stand on does the reverend gentleman squint at ing into a lengthy controversy with the does the reverend gentleman squint at ing into a lengthy controversy with the was the interest aroused by his channel the writer, "is this hot air artist who

is no doctrine in the Church teaching introduces are too numerous to be dis-

old books, or of books with associations. ton's "Complete Angler," the third edition edited by Sir John Hawkins and "printed for John and Francis Rivington, at the Bible and Crown, in St. Paul's Churchyard in 1775." On the title of this book, (which now lies before us), is Dr. Jeffries autograph, with the tains his book-plate, an interesting old specimen in the style of the period. On sented it to William Johnson Macdonell son of that Col. John Macdonell who under the sobriquet of "Spanish John" is some degrees removed of Rt Rev Alexander Macdonell, first Bishop of Kingston.

WILLIAM JOHNSON MACDONELL (80

them at home, are made the dupes of which institution he had as classmates and morality, and under that guise entrap the unwary. They know better liams of Boston, Bacon of Portland, than to try it on native Catholics who. Maine, and Pinsonneault of London, and having some knowledge of their ways, Sir George Cartier, one of the premiers of the Separation Law passed in France | Catholic clergy of Brazil form one vast | it possible to have respect for people | vice to humanity, and as President for household word, particularly amongst the poor and distressed. For his services in this capacity he received from the casual observer at any rate, seems Pope Leo XIII. the cross of the Holy Sepulchre, He was also made a membe of the Legion of Honor, in recognition of his long tenure of office as Vice Con sal of France in Toronto. He died in ists of international reputation lead the 1893, and his library, which was one of the best private collections in Canada, the aeronaut Jeffries became the property of the late Laurence Hayden, whose father is still remem bered as one of members of old St. Paul's Church, away back in the thirties, when Toronto was still "Muddy York." Hayden was well known as a bibliophile and his death removed one of the few genuine specimens to be found in Canada. But, as to the "Complete Angler," it passed by gift from Hayden to the present writer who prizes it less, perhaps, for its intrinsic value than for the associations conhistory of an old book-in the present instance covering a period of so bound up with human life, its ups and ories of high thoughts and golden moods," as a modern writer has called them, "those mysterious signals that beckon along the darksome pathways of the past." If old books could speak

what memories they might unfold !

A VULGAR NEWSPAPER When the Toronto Mail, now the Mail permitted in school their obligations t them. Here is an paper published gentlemen: "Th was the sequence f '96 engineered Merry del Val, wh the school question ince chooses to ca Province." But In this paper, pu for gentlemen, ap "The first grand "The first grant trigue in Canada night of the elecand driven home Hon. John Costig Revenue in the representative Catholics, and m Rule resolutions, camp, where they their reward, an the Bishop of Bal Wilfred as a dear Wilfred as a dear Wilfred as a dear and last, but not ligious show in M claimed amid ac and steadfast adi the elevation the evidence adduce partmental inveis followers ar

pers of the d (Italies are of ernor General la the bad manner abouts. He die Commenting on writer in the To amongst other th "If you meet a Province and a

Province and a pin lives, he sa want to see h you have satisf will want to k you're after. I ways 'Old' Smi the case may teer to go with the house in significant ways in the same age in Queen to go with the house in significant ways. Evidently in Toronto Mail a boys referred t eral, graduates house where G dollar worship pities that we Canada reckles little to creat public sentime phemous reading drifting? Wh papers printed bring shame to bootblack-we say, it is time that the Mail as becoming g publish a pap copy the style paper charact and elegance no one will a clivities in the between Tory questions of

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THE CATHOLIC RECORD THE CATHO

reeds in treble, one set in bass, mouseproof pedals, knee swells. A handsome, modern organ. Sale Price \$47

Dominion—A specially handsome parlor organ by the Dominion Organ Co., in dark oak case with bevel edge mirror top. Has 10 stops, 2 complete sets of reeds, patent folding mouse-proof pedal cover. A modern instrument in perfect order. Sale Price \$49 Uxbridge-6 octave parlor organ by the Uxbridge

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Uxbridge-6 octave piano case organ by th Uxbridge Organ Co., in walnut case. This organ is made without stops, designed to look as much as possible like a piano. Has 2 complete sets of reeds.

Bell-5 octave organ by W. Bell & Co., Guelph, in handsome solid walnut case with pipe Has 14 stops, 4 sets of reeds in treble, 3 with an extra sub bass in the bass, knee swells, seproof pedais, etc.

Doherty—6 octave piano case organ by the Doherty Organ Co., in walnut case. This organ is made without stops, designated to look as much as possible like a piano. Has 2 complete sets of reeds.

Sale Price \$67

with mirror rail top. Has II stops, 2 complete sets of reeds, couplers, knee swells, mouseproof pedals, etc. A fine organ. Sale Price

Dominion-A very handsome Chapel organ by the Dominion Co., in solid walnut case with finished back. Has 17 stops, 4 sets of reeds in the treble, 3 sets in addition to sub bass in the bass. Has lamp stands, automatic folding mouseproof pedal cover. Sale Price Sale Price \$77

Bell—5 octave organ by W. Bell & Co., Guelph, in handsome solid walnut case with particularly attractive pipe top. This is a large, finely built organ, with 17 stops, 6 sets of reeds in the treble, 3 sets and sub bass set in bass, knee swells, mouseproof pedals, etc. Sale Price \$79

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Karn—6 octave piano-case organ by D. W. Karn & Co., in specially handsome case with mirror rail top, modern in design and in perfect order. Has 11 stops, 2 complete sets of reeds, couplers and Vox Humana, knee swells, mouseproof pedals, etc. This organ has been used a short time.

Estey—6 octave piano-case organ by the Estey
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sample of this celebrated make. Is in solid
walnut case with carved panels, lamp stands
and mirror top. Has II stops, 2 sets of reeds
throughout, 2 couplers, 2 knee swells. Used
less than a year.

Sale Price

Gourlay, Winter & Leeming Toronto, Ont. 188 Yonge St.

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FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EPIPHANY

CURSING The feast of the Holy Name of Jesus, which was celebrated Sunday last, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It speaks of His tenderness for sinners and of His mercy to the peni-tent. It tells us, too, of His power— the infinite power of God, and of His

awful majesty.

It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure enriching each of us, and a mighty shield defending us against the attacks of our spiritual enemies.

of our spiritual enemies.

And we are sad, too, to-day, because we are reminded how much the Blessed Name of God our Saviour is reviled and used irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day she calls upon her children to turn with loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their praises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which

The wicked habit of cursing, which The wicked habit of cursing, which the Church lifts her voice to cry out against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life.

Young children and gray-haired men

Young children and gray-baired men and women are guilty of this irreverence toward sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impious vice of cursing. Think how shocking it is to hear the name of Him Who so loved us that He gave the last drop of His blood for us; Who literally poured out His life for us; think of His name brought into the gutter! Think of that Name, "which was called by the ange!" with awe, ingutter! Think of that Name, "which was called by the angel" with awe, introduced into the lewd speech of the barroom, or called upon in witness of the ribal jest! Think of gossiping women varying the monotony of their unsavory discourse with ejaculations filled with irreverence towards God and

Our Saviour!

Go to the shops, to the mills, to the business houses, and have your ears offended and your soul grieved by the injury done to the Holy Name. And go to the homes of Catholic men and women -to the homes of some of you-and listen! Hear the father and the mother cursing each other and their children! Hear them call upon God to damn them, to strike them dead, to hurl them to

You unnatural parents, you teachers You unnatural parents, you teachers of wickedness to your own children how shall you escape the wrath of God? You who should bring up your children in the love and fear of God have become the agent of God's enemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime comes and teaching them to lift their hearts and voices in prayer to God; how many

selves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some suitable penance for our crime, and study to dis-

sacred names and the duty of reverent acts of praise, give honor to God when-ever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible vice.

METHODISM AND THE AMERICAN STATE

No sect, says America, de-claims more flercely against the union of church and state than Methodism. It is full of suspicions regarding the de-signs of Catholics in the matter, and is signs of Catholics in the matter, and is generally on the watch to discover them. Yet Methodists speak and act as if their religion were that of the United States and as if they were the religious guides of the government. Several Methodist Episcopal bishops visited the November meeting of the Methodist ministers of New York re-

Methodist ministers of New York recently, and, if the newspaper account of the proceedings be trustworthy, the language of bishops and ministers was most offensive. As our object is to point out their arrogance rather than their basphemy, we will not comment upon a bishop's assertion that Our Lord not Thomas Jefferson, "wrote the Declaration of Independence, because He wanted to make the experiment of creating the biggest, the best, and the grandest nation the world has ever seen." We go on therefore to the following: "We must make good Americans of the foreign born citizens, and making good Methodists is an economical way of accomplishing this." Here are two implications. First, that the Catholic religion is an impediment to good citizenship, something no Methodist bishop has ever proved, nor could prove if he ever proved, nor could prove if he labored till doomsday; and second that nanored till doomsday; and second that there is such an intimate connection be-tween Methodism and citizenship, that its adoption is a short and easy way by which the foreign born may fit them-selves to be worthy Americans.

*

Worst Cases Yield to Douglas'

Mr. J. L. Boyes, Secretary of the Napanee Driving Park Association, has had a good deal of experience with thrush on horses feet, and has tried various remedies. He writes.

"I have cured bad cases of diseased feet or thrush on horses with Egyptian Liniment with two or three applications, after calomel, salt, coal oil, etc., had completely failed to do the work. I consider it a waste of time to use anything

completely failed to do the work. I consider it a waste of time to use anything but Egyptian Liniment for thrush."

Such an emphatic statement from an experienced horseman speaks volumes for Douglas' Egyptian Liniment.

Another man who has found it most effective is Mr. John Garrison, Morven, Ont. He says:

"One of my horses had thrush so bad that his feet became offensive, and the neighbors advised me to shoot him. Before doing so I decided to try Egyptian Liniment and in a short time my horse's feet were as sound as ever." Twenty-five cents at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

Another said amid great applause:
"After 4000 years of Romanism, Porto Rico was turned over to the United States with one public school. Under the recent rule and with the advent of Methodism, there are 2,000 public schools, with a membership of 121 000 children." Here there are the following implications: First, that the modern public school is an essential part of the American political system; and, second, that its diffusion throughout Porto Rico is due, not to the public authority of the island, but to the vigilance of Methodism. These evidently contain an insinuation the civil rulers of Porto Rico should attend to, namely, that they would have neglected their duty had the Methodists not kept them up to it. That the modern public school is an essential part of the American political system is at least disputable. The school, public or private, that could teach the view of the author ship of the Declaration of Independence proclaimed by the bishop and welcomed by the ministers, though it might satisfy Methodist ideals, would so our age Christian feeling as to find no possible place in a national system which respects every reasonable conscience. place in a national system which re spects every reasonable conscience.

P ROTESTANT PRAYERS FOR THE DEAD

Thoughtful Catholics must have observed in change in the attitude of enlighteness and devout non-Catholics toward certain of our practices formerly much hated and reviled. Two generations, yes and of one generation ago, the Catholic boy or girl, living in an environment strongly Protestant was pestered and taunded mercilessly and continually about Catholic belief in purgatory, and their fathers and mothers were more than once challenged to verbal combat than once challenged to replace the second of the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration of the teaching of the transfer of God entangleth himself with secular business." (II Tim. ii, 4), the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration of the teaching of the transfer of God entangleth himself with secular business. (II Tim. ii, 4), the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration to clerics: A According to the teaching of the transfer of God entangleth himself with secular business. (II Tim. ii, 4), the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration to clerics: A According to the teaching of the transfer of God entangleth himself with secular business. (II Tim. ii, 4), the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration to clerics: A According to the teaching of the transfer of God entangleth himself with secular business. (II Tim. ii, 4), the constant discipline and sacred law of the Church has ever been that clerics must not assume the administration to the teaching of the teachin observed in recent years a marked change in the attitude of enlightened and devout non-Catholics toward certain and teaching them to lift their hearts and voices in prayer to God; how many of you are altogether negligent about this most important duty of taking care that your children pray! When the veils are drawn aside, and you stand before the judgment-seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example.

The home, the street, the work-place, are each and all the scenes, and often the stronghold, of this rampant vice of bad language. And the men and women and children who debase them selves and scandalize others, and sin against God by this evil habit, are more than once challenged to verbal combat their fathers and mothers were more than once challenged to verbal combat their fathers and mothers were more than once challenged to verbal combat there is "a half-way house" in which the soul may be detained on its passage from the tree falleth there it lieth? "was dinned in our ears in triumphant tones that made explanation and argument on the subject useless. The "reformers" of the dead overboard when they lightened their dathers and mothers were more than once challenged to verbal combat there is "a half-way house" in which the soul may be detained on its passage from the strength on the strength of the subject useless. The "reformers" of the dead overboard when they lightened their dathers and mothers were more than once challenged to the clause of the soundness of the teaching that there is "a half-way house" in which the soul may be detained on its passage from the strength on the student of the subject useless. The "reformers" of the dead overboard when they lightened their fathers and mothers were more than once challenged to be about the soundness of the teaching that there is "a half-way house" in which the soul may be detained on its passage from the tree is "a half-way house" in which the soul may be detained on its passage from the tree is "a half-way house" in which the soul may be detained on its passage from the soul may be detained on its

by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to soof at the doctrine of purgatory, although he may balk at the decree of eternal punishment."

balk at the decree of eternal punishment."

The views here expressed are identical with the ideas of one who writes to the London Saturday Review, signing himself "A Plain Man." There is in the Anglican service, he thinks, something painful in the absence of any prayers for the dead. "I am speaking instinctively," writes this "Plain Man."

"I do not profess to know the theology of the matter, but I am very sure that the man or woman who has any Christian belief at all would pray for the dead as a matter of course, if there were no prejudice." The objection is raised that it cannot be the proper thing to do because it is done by the Catholics. The Plain Man does not see any force or logic in such a remark. On the other hand, he argues that the fact of a Catholic doing it cannot make the act good

hand, he argues that the fact of a Catholic doing it cannot make the act good or bad in itself, and should not deter him as a Protestant from performing it if he deems it advisable to do so. The Church of England, he states, "with characteristic policy, seems to leave it open to her children to pray for their dead or not as they will."

Long years ago Dr. Samuel Johnson, who seems to have been a sincerely devout Christian, voiced his belief in the utility of prayers for the souls of those who had departed this life, in the following tender appeal for the soul of his beloved wife who had gone before him to the better land:

"And, O Lord, so far as it may be lawful for me, I commend to Thy Fatherly goodness the soul of my departed wife, beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness. All this I beg for Jesus Christ's sake, whose death I am now about to commemorate."

A prayer of similar nature is ascribed. we know not how truthfully, to the late William E. Gladstone. Prayers for the dead in truth answers a universal craving of the bereaved heart. Catholics do not need to seek, and in fact, are forbidden to seek communication with the de-parted through the instrumentality of "mediums," or to use any other of the devices employed by the disciples of spiritualism. The doctrine of the Com-munion of Saints affords us all the solace that we need and is a sefeguard scains. that we need, and is a safeguard against the indulgences in those dangerous seances to which so many unenlightened mforted souls have recourse Orphan's Friend.

THE CLERGY AND SECULAR BUSINESS

In the last issue of Rome, which i extraordinary circumstances and with legitimate permission. "For regarding themselves as raised to a position above themselves as raised to a position above temporal affairs" it is necessary, as the Sacred Council of Trent has it, (Sess. xxii, eap. 2 de reform,) that they observe with all diligence, among other things, "those that have been copiously and salutarily ordained concerned abstention from worldly business."

And as in our own time, with the help

And as in our own time, with the help And as in our own time, with the help of God, many works have been founded in Christian society for the temporal welfare of the faithful, and especially banks, institutes of credit, rural banks and saving banks; these works are to be highly approved and greatly favored by the closely but not in wach a way as by the clergy, but not in such a way as to distract them from the offices proper to their condition and dignity, to in-volve them in earthly contracts, and expose them to the auxieties, cares and

HUMID,

HEALTHY HEAT

GIRGLE WATERPAN
MEEP IT SUPPLIED
TO THE HEAVE

DEPENDS ON OF

SCIENTISTS tell us man originally lived in the water. Be that

in the air we breathe as well as in the food we eat. The commonest

cause of colds, sore throats, pneumonia and similar troubles in

winter is the over-dry, over-heated atmosphere of so many furnace-

heated houses.

Of course the average Furnace gives off heat—that's what it is for—but it's a dry, parching, sauffing heat that cracks your skin and affects your lungs and throat and makes you feel "chilly" in spite of an overheated house.

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prosperity of such institutions, by the present decree absolutely forbids eccles-iastics secular and regular to accept, or to retain if they have assumed them, those offices which import the cares those offices which import the cares, obligations and dangers arising from the administration of them, such as those of president, director, secretary, treasurer and the like. His Holiness, therefore, lays down and orders that all ecclesiastics who at present hold such offices shall within four months from the promulgation of this decree send in their promulgation of this decree send in their resignation, and that for the future no resignation, and that for the luture no member of the clergy can undertake and exercise any office of this kind unless he first receive permission to do so from the Apostolic See. All things to the contrary notwithstanding.

Given at Rome at the Seat of the Searced Consisterial Congregation No.

Sacred Consistorial Congregation, November 18, 1910. C. CARD. DE LAI, Secretary.

THE SYSTEM OF EDDYISM AND ITS MANY ERRORS EXPOSED

REV. HENRY DAY, S. J., SHOWS FOLLY AND ABSURDITY OF CHRISTIAN SCIENCE PRIN-

The death of its founder has again orought Christian Science prominently before the American public. According to the methods of the modern secular press it has spread itself at great length through the letter's solvential states. through the latter's columns and the editors of the same have discharged

their task of comment.

Both the new accounts and the editorpenance for our crime, and study to discover and apply the proper remedies.

If we are not ourselves the victims of the habit, let us help others by our example. Let us show our displeasure on every occasion when bad language is used. Let parents bring up their children strictly, teaching them respect for reasonal remarks and described as well.

On the subject of purgatory this writer observes:

"Roman Catholics are human beings, like the rest of us, and Protestants bunder greatly when they reject everyted in the use of the point of the new accounts and the editoration and dignity, to involve them in earthly contracts, and apply the proper remedies.

Both the new accounts and the editoration and dignity, to involve them in earthly contracts, and apply the proper remedies.

Wherefore our Most Holy Lord Pius is writer observes them to the anxieties, cares and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is writer observed the rest of us, and Protestants is comment.

Wherefore our Most Holy Lord Pius is writer observed to the rest of us, and Protestants is comment.

Wherefore our Most Holy Lord Pius is writer observed to the new accounts and the editoration and dignity, to involve them in earthly contracts, and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is writer observed to the new accounts and the editoration and dignity, to involve them in earthly contracts, and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is writer observed to the new accounts and the editoration and dignity, to interching the volve them in earthly contracts, and dangers attaching to such business.

Under the new accounts and the editoration and dignity is comment.

Both the new accounts and the editoration expose them to the anxieties, cares and dangers attaching to such business.

Wherefore our Most Holy Lord Pius is commentation and dignity to interching the properties of the pour dignity to interching the properties and the distoration and dignity to interching

If they have, the following eloquent discourse of Father Day, S. J., will enable them to see their error. If they have not, it will permit them to gather a better knowledge of the subject, and thus in either event will certainly prove profitable. For these reasons we earnestly commend its careful perusal to our readers.—The Monitor.

Of the motives and character of Christian Scientists: I wish to be understood.

or the motives and character of Christian Scientists; I wish to be understood from the outset that I form no judgment. My disquisition is entirely confined to their principles and methods as embodied and expressed in the system of "Eddyism," or Christian Science. It is with the system and mithely and the system of the syst

bodied and expressed in the system of "Eddyism," or Christian Science. It is with the system and with the system alone, that I am concerned, and the strongest indictment that I make concerning it is, that it is a crime against society. The charge, in other words, is that the theory and practice of "Christian Science" or "Eddyism" is a public injury and a grievous social wrong.

To begin with the theory; and here it is only necessary to select for condemnation a single one of the many anti-social tenets, with which this so called religion abounds; the principle to which I would call your attention is that of "absolute dependence upon God." In sickness as in health our dependence on God is to be absolute. Now in s. ckness the meaning of the principle is perfectly clear. The teaching of Eddyism is that it is to be so "absolute." That we should do nothing, but remember allost the reverse.

The dearch of grave criminal build up the system and restore the following. The system and restore the following but the system and restore the following. The system and restore the following but the system and restore the following. The system and restore the following but the system and restore the following but the system and restore the following but the system and restore the following. The system and restore the following but the system and restore the craving and restore the following but the system and restore the craving and restore the following but the system and restore the craving the suited build up the system and restore the craving the preacher, a crime against society. Christian Science, is, in fact, declared the preacher, a crime against society and a flagrant outrage of the seatblished rights and usages of modern eivilization. As such it is undeserving of the preacher, a crime against society and a flagrant outrage of the seatblished rights and usage clear. The teaching of Eddyism is that it is to be so "absolute," that we should do nothing, but remember cling to the opposite of good, and therefere it cannot be, and because it is not, nothing need be done but deny it. This is no exaggeration, it is the unmistakable and constantly reiterated teaching of "Science and Health." We have therefore only to apply it "in health as in sickness." In the normal condition of health the human body needs food, fresh air, ever. will be sent in a plain sealed nackage to In the normal condition of health the human body needs food, fresh air, exercise and washing, just as in the abnormal condition of sickness it needs drugs, medical treatment and surgery. But in this "absolute dependence upon God" means no drugs, no medical treatment, no surgery. Therefore, in the former it Toronto, Ont.

means no food, no fresh air, no exercise, no washing. Mrs. Eddy, who emphatically declares "I use no drugs whatever," ought unquestionably to be able to say, "I use no meat whatever, nor any other God-given promoter of health." For an Eddyist to speak or act in any contrary sense in glaring inconsistency, a flagrant violation of "absolute dependence upon God." But, to return to the principle, which is stated thus: "In the divine science man is sustained by God, the divine principle of being. The earth, at God's command, brings forth food for man's use." Knowing this, Jesus said once, "Take no thought for your life, what ye eat or what ye shall drink; presuming not on the prerogative of his Creator, but recognizing God the Father and Mother of all, as able to feed and clothe the man as He doth the lilies." What are we to think of this?

First, it is an utterly false and blasphemous assertion. Our Saviour never attached to the statement He made, the significance which Mrs. Eddy assigns it. He never suggested for a moment that man was to throw over his reason and no more to co-operate with God. In the next place the phrase "sustained by Go" needs explanation. If being "sustained by Go" needs explanation. If being "sustained by God" means that man is to use his senses, brains, and faculties in dependence to God to obtain for himself other means of life, then there is an end to

senses, brains, and faculties in dependence to God to obtain for himself other means of life, then there is an end to "Eddyism," and we have, instead, rational Christian teaching. If it does not, and its adherents stood to it, then there would soon be an end to "Eddyists." But of this there is little fear. Even the fanatics are far too prudent and too wordly wise to feed and clothe themselves like the lilies. We are safe in challenging any one of them to put this principle in practice. Even for a single day. Still we should look the matter in the face and ask hypothetically what would happen to society at large if men so far stultified themselves as to accept this dishonoring principle. The suffering which would accrue to society exceeds all power of thought and baffles description. Our hospitals would be closed, hygiene would be neglected, poverty would stalk the land, the plague would return, the whole work of modern civilization would be overthrown, and the world would return to the worst savagery of primitive times. Is this not a criminal principle? Is it not an outrage against the social rights of mankind?

rage against the social rights of man-kind?

savagery of primitive times. Is this not a culture. Such nonsense really needs no commend and the rage against the social rights of mank lind?

But let us see more in detail how detrimental to individual and society at large the practice of this doctrine of level properties of the social rights of mank lines, what it is to be tired, and we are light of rest and sleep to repair wearied or dividual and society at large the practice of this doctrine of level applications and examples draws, in from everday life, and concerning the ordinary needs of human beings, will see that the same of this. There is no fatigue and, there's ordinary needs of human beings, will see that the same of this three the same of th

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Can-not Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the

THE NORTH AMERICAN

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North American Life Assurance Company

"Solid as the Continent"

Home Office

This suggests among other things, that if the blacksmith needs a bigger hammer for heavier work, then there is no reason why he should spend money in buying one. Such expenditure is re-waste. He has simply to take one of little hammers, and think it into a big one. And as for Sandow-his one. And as for Sandow—his vocation has gone. The bed or the arm chair, with a "high attenuation" of thought will do everything that is wanted for muscular development and physical culture. Such nonsense really needs no comment. But yet, we may ask, how would it affect the race?

of all sorts are to be abandoned and that in the place of hospitals, isolation, disinfectants, proper drainage, nygienic promoters of every kind, we are to have "spiritualization of thought," and a "higher attenuation of truth." This sort of madness, if heeded, would plunge society back into the filth and deadly plagues of the Middle Ages, and into the worst condition of prehistoric times. The system which inculcates it in the light of modern science and the vast therapeutic improvements of the past sixty years is guilty of grave criminal folly.

OF SUCH IS THE KINGDOM OF HEAVEN.
—It is a long time since a certain Nazarene, sitting beside a Judean road, rebuked His disciples for trying to keep little children from coming close to

The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood or iron? Because that nobody believes that mind is producing such a result on a hammer. Not because of muscular exercise, but of reason of the blacksmith's faith in exercise his arm becomes stronger."

This suggests among other things, that if the blacksmith needs a bigger hammer for heavier work, then there is no reason why he should spend money in no reason why he should spend money in not size the triple of the sum of God is of such. — Leigh M. Hodges.

KEEPING THE SUNDAY HOLY

Protestant papers frankly admit that a great number of people who call themselves Protestant never attend Church. Some Catholics there are also who fail to keep God's Commandment and the Church's precept in this respect. And there are many Catholics who go to



cearly 100 years ago. SCHOOL BELLS

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hurt by outside the

If there is one calc other that enemies fond of circulating fond of circulating that calumny is the licity is essentially progress. The reli upon authority repr and checks self-reli dividuality and self-sary for industrial p of Roman Catholic impediment to sue over, industrial proover, industrial predevelopment of the But Catholicism or moral centre of gr life. Hence the bacilic countries is dirtheir religion. So But a bigot is new about the truth of here he is true to him.

JANUARY 21,

THE READER

Now, granted the obstacle to industrie our friends consiste Catholicism does not profess, to prometerests of man. No blamed for not may fairly be laid to the the observation of the cannot in the observation of the cannot in the observation of the observation o that she cannot in or construct a tari the Church to pro welfare. On her s this regard she is i this regard and is a the body more than man live by bread Did Christ counsel wealth? Did He this world? Why that ever lived we came to fight — t world, and yet His with being the e And these men pro And these men pro Why if worldly ma vere the hall-mark our religion then of pre-Christian ti superior to the rel Those, then, who because it does temporal welfare place the blame or regret that he manufacture is a comparate of the compara

regret that he recommercial enterpatout the copper sermon on the M principles tended roots the very is ship. So then if be with Christ a commercial was a server who are the commercial that he with christ a server who are the commercial that he recommercial that he commercial that he commercial that he recommercial that he recommercial that he recommercial enterprises that he recommer can men who proceed condemn her? have forgotten made for themselv made for themself Christ does not shas to retire. 'are truer to-day written: "How wealth? is a casked in polite shape of the proyou to have weal The Christian The Christian wealth, but is wa Pagan man of I look on wealth hooves him to ha it anyhow. To Imperialists, the doubt wanted the weare told is v

we are told, is v day. Like the they placed the another life. Y another life. I tained the germ of its own weig nothingness. T task of building Christianity su The Roman E Was the Chur Was it Cathol mightiest empi mightiest empi seen? The enversation was new race of m solution. So ye responsible for that is, unless the fashion of who said the Cæsar. These by a correspondent to treat in

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In reference ations of Cat writes a letter think that be Catholic they criticism. My absurd that p mot seriously Neither need "out for scal have a saying swears by, nar is always on thinks, and teager to join ers." Destru together fore little seasona harm even th purpose. If i harm even the purpose. If it Columba who ties. Nobody the work of than the written as in everythem. as in everyth be excelsion. does not atte many of our or-less harmin making our s of intellectua we are far a seets. This but it is a heard, to gi certain tow been censure gymnasium time a very club refuses their own rot the absurdit

The Cath ence of Ca Catholic rea

THE READER'S CORNER CONDUCTED BY " COLUMBA" If there is one calumny more than another that enemies of Catholicity are fond of circulating about the Church that calumny is the charge that Cathoclear headed, intellectual, non-Catholics proposed to human progress. The reliance of Catholics upon authority represses individuality, and checks self-reliance and since individuality and self-reliance are necessary for industrial progress the religion of Roman Catholics is essentially an impediment to such progress. Moreover, industrial progress demands the development of the qualities of this life. But Catholicism completely shifts the moral centre of gravity to the other life. Hence the backwardness of Catholic countries is directly attributable to their religion. So the bigots argue. But a bigot is never over scrupulous about the truth of his assertions. And here he is true to his instincts.

No doubt, all of us at times have been edified beyond measure, by the clean, pure, honest lives of some of our non-Catholic friends. During a long activation of them to be blasphemous, indecent, or unjust in their business dealings with us. They are kind, considerate, helpful neighbors, and frequently are more

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DETS

Now, granted that Catholicity is an obstacle to industrial progress, how can our friends consistently complain of it? Catholicism does not profess, nor ought it profess, to promote the temporal interests of man. Not till the state is blamed for not making saints, may it fairly be laid to the fault of the Church fairly be laid to the fault of the Church that she cannot invert a steam-engine or construct a tariff. Christ instituted the Church to promote man's spiritual welfare. On her success or failure in this regard she is to be judged. Is not the body more than the raiment? Does man live by bread alone or for money? Did Christ counsel the people to amass wealth? Did He tell them to work for this world? Why the greatest dreamer that ever lived was this Galilean. He came to fight — to wage war on — the world, and yet His Church is reproached with being the enemy of the world! And these men profess to be Christians? Why if worldly magnificence and power were the hall-marks of the excellence of our religion then the refined paganism

And I maintain that in the matter of making our social organizations centres of intellectual and educational activity we are far behind our brothers of the sects. This may not please "Critic," but it is nevertheless true. I have heard, to give but one example, of a certain town where Catholics have been censured for joining the Y.M.C.A. gymnasium class, whilst at the same time a very powerful Catholic Men's Club refuses to equip a gymnasium in their own rooms. Does not "Critic" see the absurdity!

The Catholic writer is not so much hurt by the hostility of those outside the Church as by the indiffer-ence of Catholics themselves toward Catholic reading.

CHATS WITH YOUNG MEN

ADVICE TO YOUNG MEN

To each of us, at times, the question comes vividly, "Why is it that so many clear headed, intellectual, non-Catholics do not believe in the doctrines of the Church? These seem easy and almost

willing to acknowledge,
No doubt, all of us at times have been edified beyond measure, by the clean, pure, honest lives of some of our non-Catholic friends. During a long acquaintance, we have never known some of them to be blasphemous, indecent, or unjust in their business dealings with us.
They are kind, considerate, helpful neighbors, and frequently are more staunch friends in time of our need, than many of our own race and faith. They are law-abiding citizens, devoted husbands, and generous providers for their family. Frequently, they have been heard to express great respect and admiration for the grand old Church of their forefathers. Nevertheless they cannot be induced openly to profess the Faith. There are others yet, whom we have long regarded as cold, bigoted, and even hostile, whose kindness to our people, when discovered, has made us heartily ashamed of our rash and unjust judgment.
Race prejudice is often assigned as a

judgment.
Race prejudice is often assigned as a reason for the unbelief of non-Catholics.
Possibly it may apply in some cases, but not in all. We regret to say that this



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London, Ont.,
117A



After Escaping From Burning Home Doctor Advised Amputation
The Mission Ray of the Happy Valley and especially of the well-loved child who lies beneath the Wild Rose shrine.

THE MISSION RAY OF THE LOWLY
A prince went into his garden, and to a peak tree he said: "What are you doing for me?" The tree said: "In the spring I give my blossoms and fill the sir with Tragrance, and on my bough hangs the fruit which men will gather and earry into the palace for you."

"Well done!" said the prince.

The he went down to the meadow and asked the grass what it was doing." "We are giving our lives for others; for your sheep and cattle that they may be nourished." And the prince exist:

"Well done," said the prince said:
"Well done," said the prince.
Then he went down to the meadow and asked the grass what it was doing, and the object of the birds, and the prince is a common and painful.

Last of all, he asked a tiny daisy said: "Nothing, nothing. I cannot make a nesting place for the birds, and the daisy said: "Well done," because the place to repeat the daily said: "Nothing, nothing. I cannot make a nesting place for the birds, and the daisy said: "Nothing, nothing. I cannot make a nesting place for the birds, and the daisy said: "Nothing, nothing. I cannot make a nesting place for the birds, and the amount of the said of the place, cannot give shelter for the cattle, and I cannot send fruit into the palace, and infidelity, for St. John in is gospel wisely says, "In Him and the life was the light was the light was the light of men." His potery is that he was a devotee at Christ's shrine. His wisdom also the carth and is heaven's chief love the carth and is heaven's chief love, so the the was the light was the light was the light was the light of men." His potery is that he was a devotee at Christ's shrine. His wisdom also the carth and is heaven's chief love, so the the view and the place for your family will ever the place for your family will ever the place for the brine, and the prince.

"Explain and others to explain wh

cannot even give food for the sheep and ows—they do not want me in the meadow. All I can do is to look u cheerfully at everybody that passes b and be the best little daisy I can be. And the prince bent down and kissed the daisy and said: "There is none better than thou."

A WISE LITTLE DOG.

better than thou."

A WISE LITTLE DOG.

The remarkable intelligence of a dumb brute, which saved two lads of the West End from suffocating, has been brought to light by the York (Pa.) Gazette.

Robert and Howard, two children of Mr. and Mrs. Clarence Nash, 1103 West King Street, are the possessors of a small and all payments are made by cheque, the bank book is a record in itself. The cancelled cheques are the only receipts required.

THERAPERS

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so group of the lads beat against the both beat against the both beat of the lads beat against the both beat against the lads the lads and lads and moth beat the lads and beat against the lads and beat against the lads and beat against the lads and almost destroyed by the lads and almost destroyed by the lads and th

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of the French working man, has a rival in blasphemy. M. Troquillot, French minister for the colonies, presiding recently at a banquet given at the close of the congress of the Teaching League, said: "The lay school is the corner stone of the republican structure, and on this rock we will build our church." This, it will be noted, was meant to be a parody of our Divine Lord's words.

APATHY OF CATHOLICS

Father J. O'Mally a distinguished Jesuit of Australia, in a talk recently on the Catholic press spoke some plain words as follows on the apathy of Catholics in the matter of supporting the Catholic press:

"The apathy of Catholics with reference to the Catholic press is deplorable.

ence to the Catholic press is deplorable. Our Saviour tells us that the children of this world are wiser in their generation than the children of light—that is, that this world are wiser in the that is, that men seek with eagerness the temporal goods that fall under the senses, while the effort to look at things from a spiritual point of view is so irksome that even those who profess to do so, do it only half-heartedly. The anti-Catbolic paper that assails us day after day is paid for punctually, while the Catholic paper that defends us so faithfully is half starved. No matter how excellently it may discharge its high duties, there is no praise for it, while the slightest shortcomings is visited with the severest censure. It is specially painful to add that the gentlemen connected with the Catholic press do not always meet with the common courtesy so freely accorded to gentlemen in any other walk of life and which would be at once bestowed if they quitted the Catholic pressures to





budge; the heaviest rainstorm cannot penetrate; the severest lightning cannot harm. And that means Preston Shingles.

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CONVERTS OF A YEAR

CONTINUED FROM PAGE FIVE

from that other nursing-mother of converts, St. Paul's.

The mother Superior and seven of her nuns, of an Anglican community of London, England, have arrived at Graymoor, Garrison, N. Y., to be received into the Church and to join the Society of the Atonement.

Among converts ordained during the year may be mentioned, Father Paul, superior of the Society of the Atonement; Father Fay, of the Catholic University; Father Paul Shaffel, a Jewish convert, of the archdiocese of Milwaukee; Father Mills, of the Church of the Holy Comforter, Washington, D. C.; Dr. McGarvey, Father McFetrich, Rev. William E. Henkell and Rev. Maurice Cowl, of the archdiocese of Philadelphia.

ANGLICAN CONVERTS

ANGLICAN CONVERTS
The names of the convert Anglican clergy for the year follow:
The Rev. J. A. M. Richey, rector of the Church of the Good Shepherd, Quincy, Ill., founder and late editor of the American Catholic; graduate of Nashotah, and a son of the late Very Rev. Canon Richey, of Fond-du-Lac Cathodral.

The Rev. James Ross Cormack, grad-uate of Edinburgh University; late curate of St. Clement's church, Aberen, Scotland.

deen, Scotland.

The Rev. Philip Arnold Grogan, B. A., Jesus College, Cambridge, curate at Hackney, London.

The Rev. John Philip Valentin, graduate of Salisbury Divinity College, and London University; successively curate at St. Clement, East Dulwich, London, and Cowley St. John, Oxford. His brother is a Dominican priest.

The Rev. S. E. L. Spooner, M. A., Mus. Bac., Hertford College. Oxon; curate at St. Augustine's, Kilburn, London.

Mus. Bac., Hertford College. Oxon; curate at St. Augustine's, Kilburn, London.

The Rev. Arthur Reginald Carew Cocks, M. A., Exeter College, Oxford, Vicar of St. Bartholomew's church, Brighton, Sussex, England, since 1895.

The Rev. Henry Rufus Sargent, ordained two weeks ago by Bishop Anderson, of Boston.

The Rev. Henry Fitzrichard Hinde, M. A., Jesus College, Cambridge, Vicar of the Annunciation, Brighton, Sussex, since 1896.

of the Annunciation, Brighton, Sussex, since 1896.

The Rev. Oliver Partridge Henly, B. A., Kebel College, Oxford, and Ely Theological Seminary; late Vicar of Wolverton St. Mary, and connected with the clergy of St. Bartholomew.

The Rev. John Dalzell Knox, M. A., Balliol College, Oxford, currate of St.

The Rev. John Dalzell Knox, M. A., Balliol College, Oxford; curate of St. Saviour's Cathedral, Southwark, London, a lineal descendant of the Scottish "Reformer" John Knox.

The Rev. Henry Rhodes Prince, B., A., Oxon; curate at the Church of the Annunciation, Brighton. Sussex, and late of St. Barnaba's, Pimlico.

The Rev. Effect Reginald Shebbeare, B. A., Keble College, Oxford; and Ely Theological Seminary, late curate at Church of the Annunciation, Brighton, Sussex.

Sussex.

The Rev. Alfred George Schoppe,
B. A., Magdalen College, Oxford, and
Cuddesdon Theological seminary; curate
at St. Phillip's Clerkenwell, London.
The Rev. A. L. Senior, M. A., and
Naden Divinity student, St. John's
College, Cambridge; curate at St.
German's, Cardiff. Mr. Senior has won
several scholarships and prizes at Cam
bridge, including the Tyrewitt Scholarship, and the Hebrew and Mason Prizes.
By the way St. German's has before now
given several of its clergy to Rome, given several of its clergy to Rome, among them being Father Dix-Dix, of the Dominicans, and Father Lasseter, of the Redemptorists.

FORMERLY OF ST. BARTHOLOMEW'S

When I heard of the reception into the Church of the Brighton clergy, I looked up my friend Gordon-Gorman's book, and found that the following Catholic priests now serving at our altars, were formerly connected with St. Bartholomew's church: The Rev. Alfred Fawkes, M. A., Eton and Balliol, Oxford, (1876); the Rev. Hoary Martyn Parker, S. J. M. A., Peterhouse, Cambridge, (1876); the Rev. Henry Martyn Parker, S. J. M. A., Lincoln College, Oxford, (1877); the Rev. Philip Fletcher, M. A., Exeter College, Oxford (1878); the Rev. F. X. V. Mather, B. A., Keble College, Oxford, (1897), son of Canon Mather, of Bristol, Annueiation church has given us Father Eskrigge, of the Oblates of St. Charles, (1881), and Mr. W. H. Aymer Vallance, the writer on artistic subjects (1889), sometime FORMERLY OF ST. BARTHOLOMEW'S on artistic subjects (1889), sometime

OTHERS OF NOTE Other interesting converts of the year

The Prince Frederic William of Prus sia, eldest son of the late Prin of Brunswick, who has entered a relig-

of Brunswick, who has entered a religious order in Italy.

The Hon. Laura Lister, daughter of Lord Ribblesdale, and niece of Mrs. Asquith, wife of the British Premier; now Lady Lovat.

Mrs. Raupert, wife of the well-known convert lecturer and author, Dr. God-

frey Raupert. James Reginald Morshead Glenross, LL. B., M. A., Trinity College, Cam-

Origie.

Captain H. Ward, of the British Navy.

Hon. Maynard Matthews, one of chief magistrates of Natal, prominent in

chief magistrates of Natal, prominent in Anglican and Masonic circles.

The Count Wenzel von Mitrovitz, descended from the second son of St. Wenceslaus of Bohemia.

The Countess Wratislaw, daughter of John Lancaster, Esq., of Dunchurch Lodge, near Warwick.

Fabian S. Woodley, University College, Oxford; son of William Augustus Woodley, one of the proprietors of the Somerset County Gazette and other papers.

Mr. Carlton Strong, President of the Anglo Roman Union, and prominent architect of Pittsburg. Faunie Humphreys Gaffney, wife of Thomas St. John Gaffney, the Catholic

DR. A. W. CHASE'S 25C.





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Consul - General at Dresden; extensive traveller in America and Europe; president of National Congress of women, 1899 - 1992; delegate to International Congress of Women, 1899; contributor to magazines on the advancement and higher education of women. She is a member of many American and foreign learned societies; formerly an Episcopalian.

Lady Paston-Cooper, of London, born the Princess Tatiana Dolgorouki, daugh-ter of H. H. the Prince Dmitri Dolgo-

Mrs. George Creel, Jr., New York. Henry Rasgorschek, of the Union Pacific Railway, Omaha, Nebraska, a Charles Wright, late chief of police,

Charles Wright, late chief of police, Syracuse, N. Y. W. H. Fountain, Esq., Southcote, Chester, England. Henry A. Hammond-Spencer, Esq., of Chesterwood, Bournemouth.

Chesterwood, Bournemouth.
George Ceoil Brown, Esq., of Westoning Grange, Ampthill.
Me. Jefrijinoff, second secretary of the the Russian Legation to the Quirinal, Rome, who has become a Legatic Portage.

ne, who has become a Jesuit : Rus-

Rome, who has become a Jesuit; Russian Orthodox.

M. Komaroff, Consul at Bordeaux, France, brother of Countess Schuvaloff, wife of the late Russian ambassador to Germany; Russian Orthodox.

M. Swetschen, first secretary of the Russian Legation, Paris; Russian Orthodox. The late John Wahl, prominent banker of St. Louis; Lutheran.

Mrs. Laura Gardner Edwards, Pittsburg, late a member of All Saints' Episcopal church, Ravenswood, Chicago.

Mrs. Hester Estes, Lake Forest and Chicago; now a nun in Italy.

Mr. Anthony Bleeker Neilson, New York, member of old families.

Mr. Granville Ernest Palmer, Win-

Mr. Granville Ernest Palmer, Win-The late Rev. Albert Hudson Kayler, a Presbyterian minister and criminal lawyer in Kansas City, who became a Catholic on his deathbed. — Catholic Columbias

PRESENTATION TO REV. B. J. GILLIS, D. D.

On the eve of his departure for East Point, to which parish he has been transferred, Dr. B. J. Gillis of St. Dunstan's College, was presented by the students with the following address, together with a fur coat and cap, as a slight token of the great affection which they have for him.

To the Rev. B. J. Gillis, D. D.:
Rev, and Dear Sir,—We learn with profound regret of your early departure from St. Dunstan's College, where during the short period of your professor-

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which in the short space of three months we have so learned to appreci-

your kitchen clean, your bathroom inviting and your whole house fresh and sweet with

we trust that in your new sphere of usefulness you will have the good - will and kindly co-operation of your parishioners—which indeed you cannot fail to have — and that your life there will be as happy as it deserves to be.

In conclusion—for we cannot prolong the pain that the consideration of your parting gives us — we request the acceptance of this symbol, which but faintly typides the affection in which we hold you.

we hold you.
Dr. Gillis left on Saturday morning for East Point, to which parish he has been appointed as curate to Rev. Jos. A. McDonald.—Charlottetown Guard-

NEW CHURCH IN SOUTH LONDON

The progress of the faith in London is a matter of sincere congratulation to all Catholics. Already we have one of the finest cathedrals in the province and a stone church in St. Mary's parish. ministered to by two Rev. Fathers McKeon and Tobin, which takes rank with the very best parish churches in the diocese. For some years past the Catholic families in that portion of the city known as London South have been increasing to such an extent that it is city known as Loudon South have been increasing to such an extent that it is now deemed advisable to undertake the erection of a church and to create a new parish in that section of the city. Some years ago a large plot of land was purchased by the then Bishop of London, now Archbishop McEvay, upon which was erected St Martin's school. It is commediate and all the second of the now Archbishop McEvay, upon which was erected St Martin's school. It is commodious and well equipped. Upon this property it is contemplated to erect the new church the construction of which will be commenced at an early date. Already liberal donations have been made by some prominent Catholics of the city and it is to be hoped that this generosity will extend to every Catholic family within the bounds of the corporation. His Lordship the Bishop of London has assigned to Rev. Father Laurendeau the duty of forming and administering the new parish. This good priest brings to the work youth and strength and apostolic zeal. Already he has done excellent service in other parts of the diocese which, may be taken as proof that In his new sphere of labor unbounded success will attend his efforts to spread the faith. We sincerely hope that the entire Catholic population of the city will extend him a generous meed of assistance in his work. In a couple of years we may hope to find in South London another flourishing waith couple of years we may hope to find in South London another flourishing parish added to the diocese

MASONRY'S POWER

IN FRANCE IS SHOWN IN COM-PLEXION OF NEW CABINET

"The reconstruction of the Briand Cab-"The reconstruction of the Briand cauinet does not mean more justice for
the Church and less persecution," writes
the Paris correspondent of the Irish
Catholic. "Of the seven new Ministers chief of the Grand Orient, and one is a

chief of the Grand Orient, and one is a Jew."

The Westminster Gazette says that M. Briand's selection of M. Lafferre as Minister of Labor strikingly confirms the contention of a speaker at the recent dinner in London of the International Masonic Club—that every serious student of the world movement of to-day throws how widespread is the power of knows how widespread is the power

The same paper says that M. Lafferre is not only president of the "Republican Radical and Socialist Radical party" in the Chamber of Deputies, but of the Grand Orient, and is, therefore, the hand of the Evapuracy of France, Or Grand Orient, and is, therefore, the head of the Freemasons of France. Owing, however, to the action of the Grand Orient in 1877 in formally substituting for its former declaration "that the basis of Freemasonry is a belief in God, the immortality of the soul, and the solidarity of humanity," the formula that "its basis is absolute liberty of conscience and the solidarity of humanity," the Grand Lodge of England promptly and with unanimity declined further to recognize its members as "true and genuine brethren." The schism has remained unhealed ever since, for English Freemasonry is rigid in its old determination to exclude the discussion of politics from and include a recognition of revealed religion in all its lodges and associations.

THE GOSPEL OF KINDNESS

We must give up the habit of back-

We must give up the habit of backbiting.

We must speak no unkind thing of any man, woman or child in the world. If you want to exercise yourself in backbiting, talk about yourself and let your neighbor alone. It matters not how much ill you speak of yourself, say no evil of your neighbor. Under no circumstances, under no provocation, permit yourself the use of one unkind word. That tongue was given you to prayse God. That tongue was given you to prayse God. That tongue was given you to cheer your neighbor. Oh, do not make it an instrument of torture: do not make it an instrument of torture: do not make it an pissoned fang to gash and wound and kill your neighbor. Do not make of that tongue a source of poison that kills and chills the hearts and the hopes of all that know you. Above all have a kind heart. Think kindly of everybody. People are not as bad as they look; people are not as bad as they are described; there is good in everybody. God loves everybody, and God loves only wnat is good. And if God can love people, why cannot we? If you find a man or a woman or a child: a the world whom God does not love, then you can speak evil of that person; but first be sure God does not love, then you can speak evil of that person; but first be sure God does not love him. And if God's love embraces everybody, why should we dare speak evil of anybody?—Ex change. change.

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FAMILY AND DIVORCE IN JAPAN

seph Freri, D. C. L., in the January Catholi

World

A The conversion of a whole nation from paganism to Christianity in the Far-East is still an unknown fact. Friends of the missions ask themselves, perhaps, why the work of the world's evangelization progresses so slowly? They may say: "We have thousands of missionary priests, brothers, and nuns at work in the field, and where is the fruit of their labors? Of course they obtain some results but are those results in proportion to the sacrifices made? It is true the various missionary organizations report each year that made? It is the the various missionary organizations report each year that a few thousands have entered the fold; but how small those figures when we think of the billion of people who are not Christians! And at that rate, when will the world be converted?"

It is well-known that in countries where Confuciatism prevails, the family is established on a basis quite different from ours. The members of the family have not among themselves the same relations as with us, and the family itself is not become a support of the family itself is not become a support of the family itself. self is neither formed nor dissolved With us marriage is the foundation of

With us marriage is the foundation of a family and divorce its dissolution. A violent rupture of family ties between married persons, and between parents and children, is abnormal and against nature, and the Catholic Church has always fought against it. Whatever may be the pretexts to justify divorce, no one can deny that its consequences are disastrous—for the future and the honor of the woman, and for the moral. are disastrous—for the future and the honor of the woman, and for the moral formation and education of the children. The children, especially, are to be pitied. For if, on the one hand, divorce brings to parents hatred, loneliness, shame, remorse, and jealous disputes over the children; it is, after all, the children themselves who are assufficed. children themselves who are sacrificed

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sary. Of course a single marriage may suffice if everything succeeds; if not, successive marriages will be contracted, or concubines will be introduced, or the adoption of outsiders will be resorted to.

ANOTHER NEW PARISH

The mission of Brussells, London Diocese, which had been attended from the parish of Seaforth, has now with Wingham been formed into a new parish. Rev. Father Corcoran, who has had charge of this mission was, on New Year's day, presented with a very complimentary address by the members of the congregation. The address gave testimony of the good work which had been performed by him while he had their spiritual interests in his keeping. The Church had been improved and beautified and there has been established an Altar Society, League of the Sacred Heart and a Holy Name Society. Father Corcoran made a suitable reply to the address thanking the members of the congregation for the very kind sentiments of regard which they had expressed towards them. He assured them that in offering up the holy Sacrifice of the altar he would ever remember his kind friends in Brussells. The address to Father Corcoran was signed on behalf of the congregation by Denis Blake, John Kelly, John Lamb, Richard Ryan, Joseph Long, Thos. Gaynor, John Gaynor, Patrick Ryan, George Baeker, John Flannery, Wm. Stroth and John Long. The mission of Brussells, London

ANDREW LANG AND MARY STUART

All admirers of Mary Stuart will be interested in this extract from an ar-ticle by Mr. Andrew Leng, contributed

ticle by Mr. Andrew Lang, contributed to the London Morning Post:

"If I am told that I will deny that I have a prejudice—in favor of Queen Mary for example—nature necessarily awakes in me a bias toward saying—what I am violently prejudiced in her favor, and know it. This was Sir Walter Scott's position. Asked to write a biography of the Queen, he refused, saying that his sentiments were in opposition to his reason. in opposition to his reason. He have done the work admirably. when under Protestant preportions of the protestant preportion of the or under the bias of revolt from the helpless partiality of the Queen's too strenuous partisans, everyone is naturally on the side of a beautiful girl of eighteen, launched into a frenzied

eighteen, launched a beathful girl of without one true friend; with nothing but her charm and her feminine craft, daily insulted in her religion by the preachers and mob, deserted by greedy and selfish nobles, the butt of the concentrated hatred and complicated in trigues of Elizabeth and her ministers." Apropos of Sir Watter Scott's remark, quoted above, readers of the Waverly Novels—if they have any readers in these days of the best-sellers—will opine that Sir Walter allowed his sentiment fairly full sway in "The Abbot," where Mary Stuart's historical portrait is drawn with a clearly sympathetic hand.—The Ave Maria.

Tables Are Turned on Defamers of Church Recently two defamers of the Catho

Recently two defamers of the Catholic Church, a man and a woman named Williams, conducted a series of lectures in the town of Lebanon, near Esbon, Mo. In the little town of Lebanon there lives one Catholic family by the name of Ryan, who, hearing of the lectures phoned to members of the Esbon Knights of Columbus. They immediately con sulted with their young and energetic priest, Rev. Father Roche, who drove to Lebanon and entered the church wherein the lectures were held, clad in a big overcoat and muffler, and quietly took his seat. Hearing Williams make a remark derogatory to a priest, Father Roche stood up, pealed off his coat and said: "I am a priest and feel proud of the fact. Will you please give the name of the priest you allude to?" The preacher became dumbfounded, and could give no names. After that several members of the Esbon Knights

of Columbus protested against the meet-

of Columbus protested against the meeting.

Next a large number of Catholics from the neighboring town poured in and made such a protest that the Protestants of the village offered them a hall and advertised the lectures to be given by the priest. The result was a mission to non-Catholics, which was much more effective than the lectures first arranged.

Mother's Influence

Mother's Influence

"The influence of a fond mother has saved souls in the forming of character, and the memory of her and a happy home has always exercised a restraining power upon the passions of man," says a writer in the Catholic Herald. "Mother love has two elements; sacrifice and devotedness. The duties of the Christian mother are solemn. She was free in entering into the compact, but once entered upon her course she became a power for the full force of the natural law and its consequent obligations for the good of the race and the preservation of public order. Maternal love implies devotedness. The mother is the great priestess of the natural order, her altar the family fireside. While her husband is busy with the affairs of the world, into her hands is committed the care of an immortal soul, the most precious treasure ever fashioned by the hand of God."

New Books

"The Unfading Light." By a well-known Cathoic writer of verse, Caroline Davenport Swan. Pubic writer of verse, Caroline Davenport Swan. Pubished by Sherman, French and Co., Boston, Mass.
Price \$1.25.

Back to Holy Church, "Experience ard knowledge acquired by a convert. By Dr. Albert Von
Ruville, Professor of modern history. Translated by
G. Schoentensack and edited, with a preface by Rev.
Robert Hugh Benson. Published by Longmans.
Green and Co. 39. Paternoster Row, London, Engand. Price \$1.50.

"At Home with God." Priedieu papers on spriitall subjects. By Rev. Matthew Russell. S. J.,
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