













The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey. Dear Sir—Since coming to Canada I have been a member of your church.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your estimable paper, the Catholic Record.

LONDON, SATURDAY, JUNE 25, 1910

THE PASSION PLAY

Few places are now so well known in Europe as the village of Oberammergau. It has, every decade for the last half century, become more and more popular, until this year the number of visitors will amount to nearly three hundred thousand.

ders it unique it has other special features. There is a decidedly classical impress upon it which gives importance to the music and the part taken by the choruses as in the old Greek plays.

performers do not get much, whilst the portion assigned to the lower actors is only a small trifle. There are about four hundred performers, so that when costumes are maintained and other expenses covered, we cannot expect them to receive much. Besides, the performance takes place only once in ten years.

delegates who subjoin. Moved by Rev. Mr. Cleaver—"That we memorialize the next general conference to take such action as may be necessary to eliminate from all our theological schools and colleges such teaching concerning the Holy Scriptures and the fallibility of Christ as is contained in the Rev. George Jackson's recent book, "Studies in the Old Testament."

all things quietly. "Who moveth from end to end mightily and ordereth all things sweetly." After all, what is the outcome of these conferences? A number of resolutions are passed aiming at moral reform, and delegations are appointed to wait upon the government to ask it aid in carrying these into effect.

NOTES AND COMMENTS THE DEATH of Goldwin Smith removes a familiar figure from the world of letters and of economics. For fifty years his has been a well-known name in England and America.

WHILE, THEN, unhappily, the writings of Goldwin Smith cannot in these changing times be reckoned among the forces tending to conserve what remains of the Christian religion outside of the Catholic Church, neither on that account can he be said to have pointed the way for the toiler from those "False Hopes" about which he has written so eloquently.

BUT WHEN all remains that, as books, a gracious has passed from earth it is not to judge him. The religious belief being as he had inherited from his early childhood, that will prefer to remain true to his custom for substantial things of St. Vincent's special hardihood. He was spirit of the Age of Toronto, and assuming way, pushed his men and indigent. To the well-fellows is Goldwin now that he has



Church of... her essential... from, the per-... by a repre-... of an regarded as...

the writings... these changing... the forces... remains of the... of the Catho-... account can... the way for... "False Hopes"

Goldwin Smith... distinct from... of his philos-... "Political History"... is masterpiece... fame, if elo-... or, master-... or brilliant... but if deficient... of liberty... with the polit-... the mainspring... True liberty... and authority... is God then... as in the re-... ur, true liberty... is the danger... ish-speaking... if they visitation the world

that Goldwin... ely to rest upon... which, in his death... he secured but scant... these are in-... on Jane... ination of that... and an accurate... and uneventful... e called a bio-... of Jane Aus-... in the exte-... d elucidation of... e supposed to... tances of the... t and it is done... and a way, with... and felicities of... Smith was the... as to merit a... ish literature... on Jane Austen... with it, and as an... or a comment-... who prizes grace... ction can afford

"we would be... Trip to England"... Colleges," two... pretentious titles... the feast of good... tain. The "Trip... title implies, is... a historical scene... e, as viewed by... re whose literary... ion give him ac-... s. That it is well... saying. No man... than Goldwin... higher apprecia-... gories. No man... tter position to... is own enthusiasm... eader, and he has... charm and effect-... is, unmarred by... vness and preju-... on inconspicuous... pretensions writ-

re to mention but... Smith's published... of Cowper" while... on the same plane... by reason of the... tween the author... nevertheless one... in the series for... the "English Men... of Cowper but a... appreciation.

with which we are... "Irish History and... ne of the author's... No one would... ock to Goldwin... adicial estimate... of Ireland. His... the same subject... with an apparently... to the natural... rations of the Irish... ed estimate of their... terial at hand by... But in the earlier... le qualities are not

present to anything like the same degree, and we prefer to believe that it is a better reflex of his mind when divorced from the amenities of political discussion. One thing is certain, that in his later writings Goldwin Smith lost sight of his own maxim of which he makes so much in "Irish History and Irish Character," viz, that in estimating the history of that sorely-tried land, "we must take account of misfortunes as well as of crimes." In later years he seems sometimes to have thought that agrarian crime was the normal condition of the Irish people. How far he overshoot the mark recent years have made clear to all.

BUT WHEN all is said and done the fact remains that, estimated apart from his books, a gracious and benevolent figure has passed from our midst. On other counts it is not ours or any man's to judge him. That in the matter of religious belief he broke from such moorings as he had inherited was perhaps due to his early environment, and more his misfortune than his fault. Catholics will prefer to remember him as a constant friend of the poor, and that in this he knew no country or creed. It was his custom for many years to send a substantial cheque annually to the Society of St. Vincent de Paul, and in years of special hardship to repeat the benefaction. He was the founder and guiding spirit of the Associated City Charities of Toronto, and privately, in a quiet unassuming way, he labored to have dispensed his means liberally to the weak and indigent. This life-long devotion to the welfare of his less fortunate fellows is Goldwin Smith's best asset now that he has gone to his account.

WE PRESUME many of our readers have taken some notice of the reports in the daily papers of the Methodist conference just adjourned in Toronto, and have marvelled at the tone of some of the speeches there delivered. We have ourselves perused them with a great deal of interest and our sympathies went out instinctively to the valiant minority who were there engaged in the fruitless attempt to stem the current of the Niagara. The Methodist church has apparently made gigantic strides in late years toward the brink of the precipice, and judging from the drift as exhibited at that conference, will soon have taken the fatal plunge into the vortex of unitarianism. The tendency of course has always been there, as in every other body out from the Catholic Church, and the end is inevitable. But to those whose memory goes back twenty-five years it comes as a shock nevertheless to contemplate the fearful rapidity of the processes of disintegration into what was until recently regarded as one of the more conservative types of Protestantism. And one of the most remarkable features of it is that from the laity comes the strongest protest against the tide of rationalism which is destined, it would seem, to overwhelm the church of John Wesley. It is the clergy and the theological institutions under their care who have opened the floodgates, and the Rev. Dr. Cleaver said, "permanently injured the faith in God of scores of aspiring students." This is an appalling arraignment of Victoria College, but it is to all appearance borne out by the evidence. Dr. Cleaver has sought to show these dangerous influences expunged from that college, but his resolution to that effect was defeated, and the whole matter traversed to the general conference in August. There, no doubt, the struggle will be resumed and fought to an issue. That issue cannot be avoided, and deeply in earnest as the dividing conservative element may be, the end is only too apparent. There is one Christian body and one only that has within it the power to throw off these evil influences. How long will it be ere Dr. Cleaver and others who think with him recognize that body to be the Catholic Church, the only authorized exponent of the Gospel of Christ?

IN THE hall of St. Francis' Church, Toronto, Father Vincent Naish, S. J., delivered his interesting lecture on India last week. Father Naish spent many years of his duty as a missionary visited almost every part of it from time to time. He is now attached to the Canadian province of the Society of Jesus, and is engaged in giving missions and retreats, but finds time, nevertheless, to give some attention to foreign missions. His lecture on India, illustrated with lantern slides, is both entertaining and instructive, and forms an excellent vehicle for imparting to Canadian audiences some interest in the great work of Christianizing the heathen which ere many years will devolve upon the Catholics of this continent. We have had occasion to enlarge upon this subject before and shall do so again at intervals. In the meantime it gives us great pleasure to direct attention to Father Naish's lecture and to suggest that parish societies, who are disposed to further so good a work, get into communication with him. His headquarters are at Loyola College, Montreal.

THE INQUISITION

Amongst the many delicate problems exposed in Church history, few interest us so much and are worthy of such consideration as that of the Inquisition. The importance of a careful study of this institution cannot receive too great an approval, as it is just around this period as well as many others of the history of the Church, that our opinions have accumulated the most glaring misrepresentations. But what of all those untruthful and sophistical accounts issuing hourly and in great profusion from the mouths and presses of philosophical free-thinkers with a view to ruin the Catholic Church,—The Spouse of Christ? Their diabolic labors and their great measure of approval from the low and useless portion of society; but do we not, on the other hand, trace the pens of sincere and industrious souls, who by their works as well as words, pre-eminently with impartial facts, exposed the adulterated sources, exploded those anti-Catholic systems founded on hatred, ignorance, imbecility or moral corruption? Within the pages, therefore, of your highly esteemed and widely read Catholic journal, a topic such as this might suitably find a place and arouse interest in some anxiously inquiring truth. The subject in all its completeness cannot be dealt with in one article, but for the present let us dwell on the legitimacy of the origin of the institution and of the irreproachable role the Church played therein, with more reference in conclusion to its chief results.

The Inquisition, writes Lacordaire, was "a tribunal formerly established in some countries by the concurrence of local ecclesiastical authorities for the research and suppression of acts tending to the overthrow of religion." Father Canet, a well known French writer, designates it as "one of the most potent forces of authority, which every well constituted society then claimed, to punish acts contrary to the general good of the multitude or the particular and lawful rights of its members." And another French writer tells us that it is a matter of historic certitude "that antecedent to modern times it was a generally received maxim amongst all Christian nations that religion being the first good of citizens they had the right of placing it under the same protection as their goods of honor and wealth." This principle was universal, and on it rested many of the laws of old, many laws from the days of Constantine the Great. It was in accordance with this sound maxim, universally then accepted, that the pontifical power in the eleventh century took to suppress heresy, which was at that time destroying religion in the heart of Christian Europe. Bishops were instructed by the Council of Vienne, in 1312, at the request of Frederick I, to co-operate with the civil authorities in suppressing heresy and to take active measures against the patronage and propagation of same. Here, and here first, be traced the action and intervention of the Church in eradicating error. The effective origin of the institution, however, was Innocent III, date from 1213 when Pope Innocent III, in the progress of heresy in France, sent special delegates there to check its rapid advance, and the Councils of Lateran and Toulouse were convened with a view to the institution of a permanent one. Let us remember that at first the Inquisition was by no means a fixed and local power. This did not come about till later on after its institution. But at different periods after its organization we find it established in Languedoc, Lombardy, Tuscany, etc., and in 1481 it was introduced into Spain at the request of Isabella and Ferdinand.

No small amount of surprise and alarm has been expressed because of the interference of the Popes in this tribunal. But is there any foundation in fact, in the charge of a disappointment of some? Was the action of the Church without premeditation and justification? Was not her aim the moral, intellectual, and social well-being of society, than which could be a higher and nobler? Could she be blamed for aiding civil authority in extirpating dangerous doctrines which were regarded as infringements of ancient institutions and laws? The wicked aim which some attribute to the ecclesiastical authorities in this tribunal has no foundation whatsoever. Faith by force was not the end of the Church established by the action of suppressing heresy. Man being endowed with free will, the Church knew very well force would be ineffectually employed. She knew also that no matter how potent the pretensions of any tribunal might be, exterior acts alone constituted the matter of its judgments. Her aim, therefore, could not have been the faith to be imposed by force.

That her action was justified may be clearly seen from the fact that heresy aroused profound disgust and alarm wherever it appeared. Hitherto Christianity had flourished and its results were witnessed and admired by all. From the point of view of morals it is undeniable that wherever the Catholic religion flourished there bloomed all the virtues in their excellence, there ideals the noblest and purest were found. Does not history furnish us with examples of the highest sanctity and genius in the heart of Christianity itself, with such illustrious names as Cyprian and Augustine and a long list of illustrious catalogue of men no less renowned for learning and piety? But to-day how much has been world gained by innovations and false systems? Has not Mahometanism reared itself in place of Christianity in some countries, and the Koran replaced the Gospel of Christ? The returns are not the same; Christians are massacred in Armenia.

In the Middle Ages, also, Christianity produced the most marvellous results. Of the intellectual state of these times Victor Cousin writes, they were "resplendent with the most beautiful things the world has ever seen." The names of St. Thomas of Aquino, St. Bonaventure, Albert the Great, and many other Christian models prove the truth of the dictum of our unfortunate free-thinker. During the middle ages were founded the celebrated Universities of Salamanca, Toulouse, Paris and

ST. CHARLES BORROMEO

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X., BY DIVINE PROVISION, POPE, ON THE CENTENARY OF THE CANONIZATION OF ST. CHARLES BORROMEO

TO THE PATRIARCHS, PRIMATE, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

PIUS X., POPE

Venerable Brothers, Health and Apostolic Benediction

More than once in the Holy Scriptures the Divine word reminds us that the memory of the just man shall not be forgotten in his praise. And that dead he shall still speak. (Psalm CXI, 7; Heb. XI, 4). The voice and the constant practice of the Church verify this. She, who is the mother and source of all holiness, possesses with truth and is shed lustre upon the breath of the Holy Ghost who dwelleth in her (Rom. VIII, 11). As she alone has brought forth, nourished and trained in her bosom a long line of the just, so it follows that she, moved as it were by maternal instinct, has ever been zealous in preserving their memory and in their the sublime image of her Heavenly Spouse, and with them as new witnesses attesting its truth, she inculcates upon her children the ancient saying: "To love God and love one's neighbor, and with them together to work such as according to His purpose are called to be saints (Rom. VIII, 28). But the spirit of the Holy Ghost is not only to be invoked in the practice of virtue, as they are the unanimous response the Saints returned to the words of St. Paul: "Ye or at least make us judge less harshly of the gravity of sin, and the more other circumstances and at other times? Nothing has been more truthfully said than that we ought "not judge the facts and institutions of our fathers, but to judge them as they are." Views are very different to-day from the periods of which we speak. In the eleventh century an intellectual offence merited excommunication and the penalty of death would call forth wonder and severe censure, and yet great men have truly said that "bad doctrines are less pardonable than bad actions." Plain facts are stubborn arguments, and the fact that history supplies us with examples of excommunication and severe rebukes by the Popes against heretics, rebukes which were not only just, but also salutary, as the Church understood and would have it, affords the Church, amidst all malicious aspersions, the right to say: "We desire their correction, but not their death," and the system employed was the penitential sentence of excommunication and the right of the criminal. Such, indeed, is the Inquisition rightly understood; its end high, the means employed just, never hostile to liberty in the world.

What, then, is the history of the Inquisition? It has been derived and it is to her we look for its preservation. Were not the bright lamps of faith and unity evident in France before the Renaissance safe-guarded by this tribunal? Was not its history, when faithful to the Church, glorious wherever it became established? Has it not elsewhere been the condition of humanity where error and passion were more free! How easily triumphed, in England and Germany, doctrines fearful and inhuman, and their consequences! How unparalyzing the cry of the victim resounded throughout the land! How the Catholic yoke was cast aside! What the period of Reform denied! To-day, however, many are turning towards the light, are rendering homage again to the one, true, Catholic Church established by our Lord Jesus Christ in Germany and England, in Russia and America thousands are turning with yearning hearts to Rome. They therefore reject the spirit of heresy and substitute the principle upon which the institution of the Inquisition was established.

J. J. COOPEY, P. P. Powers Court, Manuels, Nfld.

Monks and Nuns Increase in Germany

While France interdicts the monastic orders, confiscates their buildings, closes their churches, seizes the lands and other lands. England and America have many monasteries that once flourished in France, and the last number of the Kirchliches Handbuch, published by the Society of Jesus, shows how from 1908 to 1909 the number of these houses has increased in Prussia. The Catholic returns for 1909 show that in 1908 there were 2,943 convents with 29,746 monks and nuns. No less than 70 new religious houses were instituted in the nine months beginning with April, 1908 and the returns record, at this date, 2,113 houses and 30,820 occupants. Of course a political significance is given to these facts by the political parties in the Reichstag, as the Croix (Paris) remarks. "These figures, which have a relative importance, do not give much pleasure to the gentlemen of the Liberal Left, the German radicals, who bitterly complain of a 'Roman invasion.' However, keeps them awake, the Liberal journals have not omitted to cry out against the 'black peril.'"

In the annoyances of every-day life, the relief of little kindnesses is a good one to practice.

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of another fortunate opportunity presented to us for praising the highly beneficial labors of another saintly Pastor, who, in the person of Charles Borromeo, Cardinal of Milan, whom Pius V. of saintly memory inscribed on the calendar of Saints, was raised up a great God in times nearer our own, which were as stormy and threatening as these we are passing through. Not less adapted for our purpose is St. Charles Borromeo, for to quote the words of our Predecessor, "The Lord, who alone wrought great marvels, hath wrought glorious things amongst us in these latter times. Through the wondrous workings of His Providence He hath set up a great light upon the rock of the spirit, Peter by Roman Church Charles, faithful priest, a good servant, who is a model both for pastors and for the flock. In shedding the radiance of his example throughout the whole Church by the varied splendor of his works he shines out before priests and people. In innocence he was an Abel; in purity, an Enoch; in the endurance of fatigue, a Jacob; in meekness, a Moses; in ardent zeal an Elias. In his own life he has shown us how to imitate the austerity of a hermit, the wisdom of a philosopher, the pastoral solicitude of a Gregory, the independence of an Ambrose and the charity of a Paulinus; in a word, he has furnished in our day and generation a living example of a man who was crucified to the world, whilst the world was showering upon him its favors and its smiles; a man who, living the life of the spirit, triumphed under foot earthly things whilst unceasingly striving after the things of heaven; a man not only occupying the place of an angel by his office, but his thoughts here on earth emulated the life of an angel (Bull Unigenitus, Nov. 1, 1616). Such was a quarter of a century after the death of Charles. Three centuries have rolled by since Pius V. decreed him the honors of the altars in these terms: "There is good reason why we have on this glorious day of our solemn festival when another rich crowd of prelates and cardinals, and a host of other Spouse by the altar to Charles Cardinal—Priest of the Holy Roman Church, over which, by the Providence of the Lord, we preside." We too share the honors of the altar with our Predecessors, confident that our Predecessors' confidence in a study of his teachings and examples, will enable us to see the influence of the wicked brought low and those "glorifying in the idols of falsehood" (Bull Unigenitus) utterly confounded.

For this reason the renewal of the praises of Charles as a model in modern times for flock and Pastors and as an unwearied defender and advocate of the Catholic reform in contradistinction to the restoration, but rather at the de-formation and destruction of faith and morals—the renewal, we say, of the

praises of Charles after three hundred years will serve as a source of special comfort, as well as of instruction, for all Catholics, and will be a noble incentive for them to co-operate with in the work we have most at heart, namely, the restoration of all things in Christ.

It is well known to you, Venerable Brothers, that the Church though ever in the midst of tribulations, is never left by God wholly bereft of consolation. The reason for this is: "Christ loved the Church and delivered Himself up for her that He might sanctify it \* \* \* and present it to Himself a glorious Church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. V. 25, 26). When licentiousness in morals is most unbridled, when the onslaught of persecution is the fiercest, when the snares of falsehood are the craftiest, when the wiles of error are most cunning, seeming to threaten her speedy destruction and tearing from her bosom many of her children to plunge them into an abyss of wickedness and vice, ever, experiences proofs of Divine protection. For God, whether the wicked will it or no, makes errors of the Church the ever watchful guardian and defender. He causes corruption to work for the increase of sanctity of which the Church is the mistress and nursing mother. She is the mistress and nursing mother of the Church, and in a wondrous deliverance from our enemies. In this way it comes to pass that when to profane eyes the Church seems to be buffeted by the most terrible storms and to be on the point of being submerged, she comes forth from them fairer, stronger, purer, more resplendent with the most incomparable virtues.

In such fashion does God, in His limitless goodness, furnish new proofs of the Church being a divine work. In her severest trials, caused by errors and sin creeping in among her own children, He has made, as you are aware, a practical demonstration of His words: "The gates of hell shall not prevail against it" (Matt. xvi, 18). He shows the fulfillment of the promise: "Behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 20). Finally, He gives testimony of that mysterious power by which another Father, promised by Christ on His return to heaven, continually pours out His gifts upon the Church, defending and consoling her in all her tribulations: "A spirit who abides with it, ever; the spirit of truth whom the world cannot receive, because it seeth Him not nor knoweth Him \* \* \* because He shall abide in you and shall be in you" (John xiv, 16-17, 17, 18). From this flow well up the life and vigor of the Church. This is what distinguishes the Church from all other societies by the unmistakable notes by which, as the ecumenical Vatican Council teaches, she is constituted and rendered conspicuous "like a standard raised aloft amidst the nations (Vat. Council, Sess. III, Constit. "Dei Filius," Chap. III)."

Amidst the flood of corruption in which many of her children have been engulfed, it is only by a miracle of the Divine power, that the Church remains, as the mystic body of Christ, indestructible in the sanctity of her doctrines, and of the end she pursues. From the same causes she derives equally fruitful results. From the faith and justice of her life she gathers the abundant fruits of salvation. The divine seal of her life also appears

THE SAFETY OF "FRUIT-A-TIVES"

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The Ideal Remedy For Young and Old

Nature's gifts do us good, if used judiciously. We eat bread from baby-hood to old age without ever tiring of it. We drink water, year in and year out, with the greatest benefit to our health. So too, we eat fruit in season and are better for the change of diet. This is true, because such things are the natural foods and drink of mankind. It is for this reason that "Fruit-a-tives" may be used for years in correcting some ill of the body. As is well known, "Fruit-a-tives" is made of the juices of apples, oranges, figs and prunes. Just as fresh fruit may be eaten at every meal, so "Fruit-a-tives" may be taken every night for 20 years or more with the greatest benefit. The absolute safety of "Fruit-a-tives" has been a great factor in its success. Those who suffered with chronic troubles such as Constipation, Dyspepsia, Rheumatism, etc., naturally took a number of boxes of "Fruit-a-tives". As they became better, they found that instead of being compelled to increase the dose as in most medicines they were decreasing it, and gradually taking fewer doses. At a box, 6 for \$2.50, or trial box, 25c. At dealers, or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

In this, that amid the many corrupt currents of perverse opinions, amid such a vast number of rebels, amid such a multifarious variety of errors she ever remains immutable and constant, like a pillar and ground-work of truth, in the profession of the same doctrine, in the communion of the same sacraments, in her divine constitution, in her government, in her system of morality. It is this the more wonderful from the fact that she not only resists evil, but overcomes evil with good, never ceasing from blessing her friends and her enemies alike, whilst working and yearning with all her soul to bring about the renovation of society on Christian principles, as well as that of the individuals of which it is composed. This is her special mission in this world from which her enemies themselves derive benefits.

The century which witnessed the rise of St. Charles Borromeo for the consolation of the Church, saw a striking illustration of the influence of Divine Providence, operating through the Church, in the work of restoration. Passions were running riot; the knowledge of truth was almost completely perverted and obscured; there was a constant struggle going on with errors. Society, going from bad to worse, seemed to be rushing headlong into an abyss. In the midst of those evils there rose up, proud and rebellious men, the enemies of the cross of Christ, men of earthly sentiments whose God their belly. (Philipp III, 18).

Sometimes it becomes painfully apparent that some outwardly pious people are hypocrites.

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JUNE 25, 1910

THE READER'S CORNER

CONDUCTED BY "COLUMBA"

What a lot of nonsense, pure and undiluted, has been spoken and written about this Coronation Oath...

Protestants are fond of proclaiming their broad-mindedness and spirit of toleration. The essence of Protestantism, in theory, is that everyone should think for himself...

It is constantly thrown in our faces that we are intellectual slaves. The Pope and the priests forbid us for us and forbid us to think for ourselves...

But let us see if we are free to think as we please. Here in this city of Peterboro they have a bylaw that we must not ride a wheel on the sidewalk...

"R. G. M." has been in controversy lately—but the battle has not been of his seeking. We Catholics, never initiated polemical encounters...

But these intelligent High school students are not nearly as smart as they think. Truly do they illustrate the basest truth of the oft-quoted saying, "a little learning is a dangerous thing..."

But are Catholic countries more backward than Protestant countries? Belgium is overwhelmingly Catholic, and is one of the most prosperous countries in the world...

Just Six Minutes to Wash a Tubful!



This is the greatest washer the world has ever known. So easy to run that it's almost fun to work it.

Next week I will return to the subject. Meanwhile I will have "R. G. M." remind those High school teachers that, granted the Catholic Church would be no ground for complaint unless it professed, or ought to have professed, to promote the temporal interests of itself...

But let us see if we are free to think as we please. Here in this city of Peterboro they have a bylaw that we must not ride a wheel on the sidewalk.

"R. G. M." has been in controversy lately—but the battle has not been of his seeking. We Catholics, never initiated polemical encounters...

But these intelligent High school students are not nearly as smart as they think. Truly do they illustrate the basest truth of the oft-quoted saying, "a little learning is a dangerous thing..."

But are Catholic countries more backward than Protestant countries? Belgium is overwhelmingly Catholic, and is one of the most prosperous countries in the world...

United States commissioner of education, Mr. Harris. The demand to-day is for thoroughly trained men, and the demand is greater than the supply.

CONVERSATION A TEACHER Conversation, so often referred to as an art, may be made one of life's principal teachers. It was such to Lincoln.

KEEP YOUR WORD A man's word stands for himself if his word is false he is justified, and by words thou shalt be condemned.

Next week I will return to the subject. Meanwhile I will have "R. G. M." remind those High school teachers that, granted the Catholic Church would be no ground for complaint unless it professed, or ought to have professed, to promote the temporal interests of itself...

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YOU DONT HAVE TO STOOP TO SHAKE THIS GRATE

Advertisement for Economy Furnace and Pease Foundry Company. Includes illustration of a man shaking a grate and text describing the furnace's features.

OUR BOYS AND GIRLS

Graduation days are approaching and it occurred to me that, in connection with the thought of graduation days and graduation dresses, an item out of a last year's newspaper might be interesting.

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THE DESERT NEWS AND THE BOY

What better protection can we have against evils that afflict society, writes the able editor of the Desert News, than more efficient defense against the temptations which beset the young...

But these intelligent High school students are not nearly as smart as they think. Truly do they illustrate the basest truth of the oft-quoted saying, "a little learning is a dangerous thing..."

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NOBLE GIFTS

I have read of a First Communion child who recently a gift of \$3 for the purpose of providing some clothing for First Communions in that far-off land of Uganda in Africa.

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Professional advertisement for Dr. P. J. MUGAN, Physician and Surgeon, and other medical services.

Advertisement for 'The Blindness of Dr. Gray' by Canon Sheehan's New Book.

Advertisement for O'Keefe's Liquid Extract of Malt with Iron, BLOOD and BODY.

Advertisement for W. Lloyd Wood, Toronto, Canada, and his catalogues.

Advertisement for The Catholic Record, London, Canada.

Large advertisement for 'Lacqueret' furniture polish, featuring an illustration of a woman and text describing the product's benefits.

Advertisement for Church Furniture, including altars, pulpits, fonts, etc.

Advertisement for Home Seekers' Excursions to Western Canada, featuring a map and travel details.

Advertisement for Magic Baking Powder, featuring an illustration of a woman and text describing the product's quality.

Advertisement for 'The Reader's Corner' and other literary services.

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