Catholic Record. The

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BY REV. P. A. SHEEHAN, D. D.

CHAPTER XXI COMMENTS AND CONFIDENCES

On their way home from Rohira, the two young girls did not well know whether they ought to be pleased, or disappointed with their visit. The weird heapty of the please conceiling in the pointed with their visit. The weird ty of the place, especially in the ng sun and in the after-twilight and a machinet in the moonlight, seemed to haunt them with its melancholy splendor. The strange, sad figure of the old doctor, so with its meintenoly spicility. The strange, sad figure of the old doctor, so sane, so refined, so highly trained, so fascinating, were it not for that one dark line of the monomania that pos-sessed him, almost moved them to tears. And the rencontre with that wretched old woman at the castle, her assumed majesty of mien and carriage, her proph-tic words, her dark visage, seamed with lines of passion, would have made Annie shudder, but that the unpleasant recol-lection seemed to have been obliterated by one still more unpleasant-that of the sudden and unexpected advent of the elder member of the family, whose presence apparently was not too well desired. "It spoiled the evening on us," said and woman at the castle, her assumed main strong of a strong of a

"I take that for granted," said Annie.

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DECEMBER 3, 1910

and Brittany. Those wh coast of Ireland see the visible signs of this syste and seventh centuries, of twelve miles from the point of land on the C stand the islands of th Lesser Skellig. /The fir rock dedicated to St. M church of St. Michael of monastic cells. nt of land on the C of monastic cells, its northern summit striking and most w which is seen at some sea, and which, when v see, and winking the arrow of the great masses of black terrible in their asp road is seen cut ou of the rock. There hundred and twenty a point in the cliff up this shand, on which one of the earliest Chribuilding in Ireland, ha of annual pilgrimages turies, and the service the Cross is still celebr In the next period ture a very perceptibl place, the marked feath of great and growth of the gradual growth of the gradual growth of the service the gradual growth of the gradual growthe gradual growthe gradual growth of the gradual growth of the gr the gradual growth of

the gradual growth of ment, and the additio and the arch. A grea-monasteries took pla years 996 and 1008, w Born secured a temp-the incursions of the the annals tell us, "th oversum and overspreoverrun and overspre peace was secured at reat King of Munste his son and heir, the decisive battle the Dane from their shore

In this long continu uries. Ireland has the death. Year after hordes had made desce coast, where they foug tion, plundered, mur tion, plundered, mun quickly off again, lade captives. Libraries. churches were their ground, for they had f ground, for they had I were preserved the treasures, manuscrip ornaments and sacre the expulsion of the covery might have 1166, pitiful to rela occurred the invasio which time a conflic more shame to Engla more or less openly for dred years. Even t still smouldering. One writer says th

esting and suggestive the great religious Ireland were not built before the Ang showing clearly that almost everything t progress." Thus we progress." Thus we horrors of invasion, p bers came upon Irela did enjoy some cent during that Golder

have spoken. Perhaps it was thi Pernaps it was thin she had won for end ligion, which attract her shores. We read the monasteries of Ir the wealthiest in the lands, at least in go or how they got suc or how they got suc precious metals is never be solved. W were established th were established th depositories of the depositories of the try, and the clergy become its pauper quite reasonable to Ireland not been metals the Northr never have invar They robbed it of c its wealth but y of its wealth, but w of its wealth, but v destroyed a large p But, on the whol great drawbacks elapsed between th rick, and the comi the time of the E be considered the t work was accompli work was accompling of the abbeys

The ecclesiastical in Ireland are so the most importan is a most interest lack of time and tracing in Article tracing in detail primitive Celt o the exquisite cha Rock of Cashel. Rock of Cashel. his first monaste spite of many ra Derry Colomkille for in 1558 it Bishops of that pl Bisnops of that provide the abby years later the ab the abbey, and it tions, for when Derry in 1159 the In 1588 the Engli powder magazine fort and reduced The fame of Ba learning was sprelearning was spre and its school, directed, became was resorted to waits of the work writers, it was t arose Oxlord; f founded or reston sent to the grea professors. It founded in A.D. established here canons. After monasteries the of Bangor were anything now visitor of this learning. We learning. We subjected to the Danes, who, it assacred the a dred monks. There are it barely known eight or nine ce of learning and Trim, on the Boyne" as the Spenser, is an Spenser, is an once famous A now remains bu of a tall steepl-founded by Sain to the Virgin. the yellow town

THE CATHOLIC RECORD

"I take that for granted," said Annie,
 "And this time, II secure an insoften and see uncle, until your ear is ready."
 "Itake that for granted," said Annie,
 "And this time, II secure an insoften and see uncle, until your ear is ready."
 Such were the comments made by two innocent achool-girls on their little draw and the same visit that were made elsewhere the following day.
 The Dagrans were very sore and bits is all the bodys want as much more were your and bits is all the thorys want as much more were your and bits is all the thorys want as much more were both alike outrage by the direct that were made in their is the were made is swhere the following day.
 The Dagrans were very sore and bits is all the thorys want are it, don't, "aid his in their is the were made in their is the were made in their is that were made is swhere at of violence. And, as ussah in their is such as and they were both alike outrage of pathole of the police. The charge of pethot the was intolerable to the imagines was defined in them against the viel more, is and the budy is and the girls are other act of violence. And, as ussah in the row ildogical fashion, in these remote and thinly-poop at ade places reports travel fash, when the is often and they be very simple incidents are noticed and very simple incidents are noticed and revery simple incidents are noticed and revery simple incidents are noticed and revery simple incidents are noticed and reserver."
 "Me were the all Dick Duggan, angright, this evening. "He has gone over, to the inimises of the parts priset during an entime of the allows the source of the adding and the source of the adding and the source of adding and the source of adding they were both alike were they were both alike soconing. He was all be the different winced and qualide.
 "Me and alanger, fashion they were both in the soconing they werestor the addinger, incidents wereastof and religion."

boy was bate. "An's he lost all her money?" some in the solution as a far away from the solution as moth well erammed with a junk of home-made bread. "I knew a poor "Didn't I tell ye she was a widda? She had the finest flock of geese and tur-keys in the country. And although she was a widda, and the fox knew it, he never tetched as much as a fedder on looked at 'em. But one winter came in yery cowld, and the country was snowed and cackling and sailin' over the pond looked at 'em. But one winter came in yery cowld, and the country was snowed knew, as well as you or me, that he was committing sit, he descinded creat he widds yard, and that wasy wil im wan of her finest he never seried Mille murther ! whin the bribing ?" "But one winter came in yery cowld, and the country was snowed knew, as well as you or me, that he was caught here here the cowld, awilu light on the widds yard, and tak wasy wil im wan of her finest here was a widda so the country was snowed knew, as well as you or me, that he was caught here here the cowld, awilu light on the widds yard, and the was y was the twas was caught here was caught here was caught here was caught here were was caught here whole bord of guest in the Bank, and they were lad enough to give 'em back, to." "But streame was caught here was caught here was caught here was caught here were thore was caught here were thore was caught here were thore was thut what did she the bribing ?" "But for a the court of Charle-magne and in the capitol of the prisonmet was way how what did she

you almost feel them move !" "Yes! that's just what I feel about Rohira," and Annie gave a little shud-der, and drew her furs closer around her

neck. " Do you know what I think, Annie,"

were showing the hearth to get in inglemook near the hearth to get in back their equanimity, when the sheep in dog, that had been sleeping under the litable, roused himself and barked; and it he next moment, a tall, handsome figure for burst into the kitchen.
"God save all here!" he said, cheeri-ly, "How are you. Duggan? and the timistress? Is this Dick? And Jerry? si Why it seems only vesterday, since I left you all behind."
The family was taken by surprise; in the source cognized Edward diversely, the eldest son of the old doctor, and the future heir of Rohira.
"Oh! Master Ned, is that you?" said the master of the house. "We hard you kum home; and sure all the maybors are glad to see you."

the race in the past, were now deliber-ately rejected with rude jokes and low pleasantry; and all the lower and baser into trees of self and success were adopted as an ethic and a religion. Henry Liston was young and the vast degenerated into cynicism through a sense of hopelessness and failure. It is a grand thing to see these young lads come forward, hope shining in their eyes red source driving the pulse-beats of obstade. And we must remember that

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nood, and f leather s, and a d. It is e monks since be-of religh English

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s by the to have a. Those inhabited class, who cayer and abode in slands or rally hard accessible. s became the little vicinity, ding them warms, to

warms, to oo fertilize st fields." atrick and y were all rches, men-ing about em were they flourto Ireland, ere discip-altogether ther writer are called and are, of hom I have

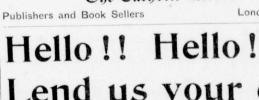
schools of nce, would e than can the were the of Bangor, gh, Monas-erry. Most stence from rds. When lay schools. lay schools, e far more eidea of the hat existed No other t of so many proportion tot so many proportion. on. Many had very In Clonard ling in and Bangor and he students d poor, from down to the and laborers: l education, students for students for who had the

erything, but pay little or pay little or d teaching, he greatest lived in nselves, or rere huts each large houses e centre col-whole streets a men whose t ever Europe en they lived the greatest the world has d Greek .lan-and taught chools, and d Greek .lan-and taught chools, and box for their , arithmetic, hy, and above e holy Scrip-charming the en by Strip-charming the monas-ping digging, ing digging, ended to the s carpenters, rs, cooks, etc. nunity. Some and attend to were continu-to wash their or them. Many ; to copy and pooks ; while eiters, brooches, her works of



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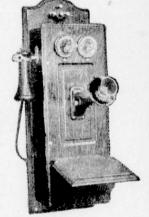


her works larly members in the schools. ir devotions to uent and often

first ascertai eam was near eam was hear. day, holy wells, and it is with re so called for ry, and in most those noble old he crystal water erts. We read astery was both erts. We read astery was both the community lt as it may be nd as a seat of nd as a seat of lp but be con-se early centur-, after the com-St. Columba, no nad better pros-nad tatter and on e. But sudden he dark cloud

dly storm swept tant north ; and rs and fruits of blighted for a riefly the early f Ireland, and its

specimens to the hurch buildings, stify their glory ar distant time, hat the first ex-are the Pagan fed sepulchres, and cashels are ith the forts. It e monks merely e monks merely of building then natives, making form as their and traditional act, monasticism tic life, which are the eastern in-sticism formed so easted the western eated the western as not peculiar to ne remains in the f Scotland, Wales



THE CATHOLIC RECORD

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The Catholic Record

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so cents. When it nts. hen subscribers ask for their paper at the post it would be well were they to tell the clerk to them their CATHOLIC RECORD. We have infor-on of carelessness in a few places on the part of ery clerks who will sometimes look for letters Subscribers changing residence will please give o well as new address.

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

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey My Dear Sir, Sine coming to Canada I have been a reader of ya directed with intelligence and faction that above all, that it is imbued with astrong properties of the Church, at the second properties of the Church, at the second promoting the best interests of the country, and it will do more and more, as it monlesome influence reaches more Catho Caholic families. With my blessing on provide the Catholic families. Monstolic beleast Apostolic beleast Apostolic beleast Diversent of Catholic families.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coff OTAWA, Change A. The Control of the control of

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

LONDON, SATURDAY, DECEMBER 3, 1910 PRESBYTERIAN CATHOLIC

Our contemporary, The Presbyterian, is filled with indignation at the Catholic Register-because the latter takes comfort that the bodies which do not own Catholicity are becoming ashamed of the name Protestant and are looking for an excuse to assume the name Catholic. Perhaps at the beginning of the new year the Presbyterian will change its title and appear as The Catholic, with special emphasis upon the The. So with the others. The Christian Guardian to keep pace and be in the fashion titute the favorite term and call itself The Catholic Guardian. How pleasant it will be. And the Orange Sentinel will plume itself afresh with the peacock's feathers and be known as The Catholic (not Roman) Sentinel. Then by fastening upon us the term Roman Rome. they will congratulate themselves that they have corraled us and bound us down to national limits. This feigning of Catholicity is a freakish novelty. This desire of throwing away the old family name, as if the estate was going dition. They cut themselves from the government and acknowledged the suprealtar and substituted for that holy rite and official worship mere hymn-singing.

Catholicity. It is the unity of the past: it can no more return to God than one, with one source of power and take its old place. The eternal absogovernment, one sacramental system, one lute loss of God is the worst and hard- lible portion of the American public. for a frame. It was rather an awkward rite and liturgy. By what authorization est punishment of hell. It means the did John Knox assume to himself the loss of the greatest good, the highest function of establishing a church, of perfection, the most satisfying joy. What is an empty heart which loses judging other churches, of virtually forever the one thing that would have proclaiming the Parliament supreme filled its longings to overrunning ecsadge of his catechisms? We are sorry tasy, and every pulsation with purest, that the Presbyterian did not quote the richest affection ? Hell is also po Act of Parliament of June 7th, 1690, in punishment created by a just God for which the three estates of Parliament the rebellious angels and their imitators conceived it to be their bounden duty amongst men who deliberately offend after the great deliverance that God hath wrought for this Church and Kingdom in the first place to settle and secure that condition. therein the true Protestant religion, that they ratify |and establish the PROTESTANT WARNING on of Faith as the public and It is not often enough that Protestavowed confession of this church." The

General Assembly held at Edinburg Aug. 17, 1643, approved of the solemn straws indicating the direction of the league and covenant as the best means to settle and secure "the true Protestant religion." The same expression is also in the act of ratification by the English Parliament. They acknowl-edged the Presbyterian Church governstings and arrows of the world's attacks. ment and discipline as " the only government of Christ's Church within this newspaper conducted by Englishmen kingdom." If we compare the doctrine of Presbyterianism with that of Catholtendency to Protestantism. It declares icism we find a greater antithesis than that enemies of the Catholic Church are between any of the other sects and the old Church. Sacraments and sacrifice even of civilization. No doubt the are to be found wherever the name Catho-Papacy is the centre of the battle. lic, Roman, or Greek, is proclaimed. The struggle with France and The Papacy and the Episcopacy are the the other nations, and the diffihinges of the Catholic temple. A sacriculty with Modernism crowd upficing priesthood with jurisdiction of the Pontiff in uninterrupted on pardon is the strength, the consolation hatred. When was the Papal chair a

and the vitality of Catholic devotion. throne of ease? We are following in Excessive spirituality, predestination, argument. The Buenos Ayres Herald presbyterianism are all the direct opsays that the sturdy Protestant's reply posites of these. Neither in origin, nor would be that it serves the Pope right. spreading amongst nations, nor in With this answer the Herald does not doctrine taught by Christ and mainagree, but looks beyond St. Peter's to tained by the one Catholic Apostolic the danger threatening society. The and Papal Church can the Presbyterian onslaught of the liberals of Europe upon claim to be Catholic. John Knox disthe Catholic Church is an attack upon owned all the Catholicism he had ever every other denomination and Christian possessed. The Scottish Parliament society. The governing idea of this prided itself in the establishment of the anti-church crusade is : " Pull down the Protestant religion; and ministers at oldest and most solid and the others will the present time draw with force the fall in detail." The "serve-him-right difference, and speak habitually of Proargument" cannot with comfort be testant ideals as contrary to those of applied to the Holy Father. Spain is Catholicism. The Presbyterian Church in a disquieting position. Why? Beis not built upon a sure enough basis cause the Catholic Church is losing nor is it well enough cemented in parts ground? Not at all. Is it because Canto be Catholic. There is only one Cathalejas has a mandate to limit the influence lie Church: that is the Church of of the Church in Spain? He has no such message from the Spanish people. If can-

did, he would admit placating the "lib-

erals"-a euphemistic term for "anti-cler-

ANSWERS

icals"-who belong to lodges and who A correspondent questions the statetalk glibly of sacerdotalism and "other ment we made a short time ago that the isms" which are not liberalism in Europe. to be divided, is absurd, misleading and great majority are lost and only a few "In Spain," says The Herald, "it does dangerous. The worst of all is to saved. He asks whether a number of not follow that the party in power repre- in try at this late hour to prove theologians do not hold different opinsents the consensus of opinion of the that they never were Protestants, that ions. If we take the whole world into country." It is not unusual for the they were always Catholics; that consideration we maintain our proposiministry to retain its power by simply neither Queen Elizabeth nor John Knox tion ; for many are called-in fact all ministry to retain its power by simply feast of the patron of the place violating the returns. Conservatives in people had come from afar, according to the place people had come from afar, accordi ever for a moment thought of leaving are called, but few are chosen. After Spain, whose actions are habitually misthe Catholic Church. True, they would many centuries of Christianity the interpreted by the champions of liberalnot hear the Church, although the majority of people sit in darkness and majority of people sit in darkness and the shadow of death—a menace to divided Christendom, a threat to those who should have broken the word of life and have not done so. If on the other hand we limit the meaning to the Catho-lic Church, so that the question is whether the majority of Catholics are saved, or whether it is only ism, are alive and active, though perhaps Master required it as an absolute conmacy of the state in matters spiritual. and have not done so. If on the other True, they rejected the sacrifice of the hand we limit the meaning to the Catho-True, they made away with the sacra- are saved, or whether it is only centuries could not replace it. Nothing ments as empty ceremonies. All that a small minority of them who can replace it. Every man who underthe Catholic Ghurch held dear, all the enter in by the narrow gate takes a sacred trust, from the king to the centuries, they three away. Now We side with Father Faber who holds he centuries, they three away. Now that by far the greater number of Caththe street, is bound by oath under which never left the Church : they were olics are saved. Through the sacra- he invokes an eternal and divine power ments they have so many chances. The amunion of saints is of so much benefit to the children of the Church-so far vanishes. The article concludes with lie ? They are hardly known reaching and so importunate in the dethe significant foresight that " the day may not be far distant when all the ever, the opportunities are great the churches, all the religious influences of Here are the Anglicans believing in the obligations placed upon us all are the world will be thankful that the old heavier ; for to whom much is given, of Church did not in the early twentieth Low Church people repudiating sacer- him much shall be required. Our friend century temporize with the disruptive dotalism, Baptists, Methodists and in- wishes to know what the ancient Fathers numerable others differing as oil and vinegar. "Some took," says the Pres-St. Paul's word about the heathen forces of Europe." THE PRIESTHOOD OF SOUTH byterian, "the name of the country in is the basis of all that subsequent which they were established by law, some were known by the name of their without the law shall be judged without AMERICA A midst the chorus of diatribes against the Catholics of South America with the law. St. Thomas of Aquin holds from other causes, but all laid emphatic that a heathen who through his whole which we are constantly regaled by the claim to a place in the Church, Catholic life has served God faithfully will have weekly sectarian press, and, to some exor Universal." John Knox in his Content, by the daily papers, it is refreshfession does speak of the Catholic at the moment of death. ing to meet with the unbiased, first hand impressions of an independent ob-As to the question about hell, ancient Church both as invisible and as visible. server. An American engineer, Mr. He admits that "Unto this catholick and theologians hold the eternity and real-D. C. Stapleton, who for fourteen years visible Church Christ hath given the ity of hell fire. At no time in the hishas resided in Ecuador, has recently ministry, oracles and ordinances of tory have there been two opinions upon furnished America with some telling He further maintains with the subject. We are somewhat sur-God." comments on such writers as Speer, the strange contradiction that the purest prised at a Catholic seeking informachurches under heaven are subject both tion about hell, seeing that the teach-Y. M. C. A. evangelist, who a short time ago gave utterance to certain defamato mixture and error; and some have ing of the Church is definite. No Cathtory statements regarding the South degenerated so as to become no churches olic author can with justice to his faith American Catholic clergy. Among of Christ but synagogues of satan. state that hell is not a fire. St. George other things Speer cited a supposed "Nor," continues the heresiarch " can Mivart raised the question as to Papal letter on the debased morals of to assume that the same conditions prethe Pope of Rome in any sense be head whether there was not happiness in thereof (the Church); but hel is that hell, but was condemned for his views. priests in Spanish America, and attempted to bolster up his slanders by anti-Christ, the man of sin and The catechism is the best and clearest imputing them to one of the Bishops of residents and travellers go to show son of perdition that exalteth himself in book we can recommend, containing the Church against Christ and all that is the doctrine of the Church without gothe country. Investigation proved his statements to be wholly gratuitous, and, called God." Talking in that way does ing into philosophical problems and what every well-informed p rson knew are well instructed in their religion and not bestow membership of the Catholic theological opinions. Hell is, in a strict from the start, to have no basis what-Church. Catholicity primarily implies sense, not a place but a condition of souls jurisdiction, without which the poacher who die at enmity to God. As the tree ever in fact. No such Papal document might as well claim the estate through falls so shall it lie. The soul dying in was ever issued, and no Bishop ever re- ton cites the case, reported to him by city none can have greater appreciation which he seeks his game. There is mortal sin dies completely turned away viled his own clergy in the manner this one of his engineers, of a native boy who that he.

another mark going hand in hand with from God. Its time of repentance is lying evangelist had asserted. It was a wore suspended from his neck, a rather libel pure and simple, uttered with the large sized picture of St. Anthony, Church. The Catholic Church must be the tree felled to earth can rise and sole purpose, apparently, of extracting increased contributions from the gul- with strips of an American tomato can The shameful nature of the slander, appendage, and somewhat bulky, but nowever, when brought home to its was a tangible evidence of the boy's author, met with the usual result of being unacknowledged and unretracted. day with "superstitious worship of the What he had said he had said, and that was sufficient. Of such is the anti-Roman propaganda.

Mr. Stapleton, referring to the Speer slander, states that during his fourteen years residence in Ecuador, (which has sity graduate was magnanimous enough peen called the most Catholic Republic Antonio was promoted. God in grave matters and who die in of South America) he has " journeyed

up, down and across the country, not once but many times; on foot, in cance, how valueless appears the slanderous and on mule, and risked (his) life tales of pecuniarily-interested individ-too, on the bit of poorly con-uals from the United States and Canada. well groomed citizen of London was left " The Protestant missionary down here," structed and wretchedly managed ants read aright the signs and conflicts American railway, which has cost says Mr. Stapleton, "is first of all an stepped into view. Gaunt, bedraggled of the times. Occasionally, and as Ecuador \$15,000,000, U. S. gold and dis- employee. This, of course, is why many graced us." "At leisure times," he of them are here-to gain a salary, and wind, we have men of candour rising above prejudice and bearing witness to to the north, journeying likewise over stories to hold their posts." "Evident-a kind not to be seen elsewhere in the the heroic courage with which the that country; twice have I spent weeks 1y," he adds, "the American people world. In other English and Scotch in crossing from the Pacific to the still delight to be humbugged." It is cities a being somewhat akin may be Atlantic in a canoe, up one stream and unfortunate both for South America found, but the underworld of London is Such a witness have we from South down another the entire distance." In and for the reputation there of the his native land. And lest we be thought they came from or for what unholy pur-America. The Buenos Ayres Herald is a Bogota, the capital of Columbia, the people of the north that, as in some quarters to exaggerate, we President had remarked that he knew of Mr. Stapleton further testifies, most quote from a well-known English writer, cient it was that to the ignorant and not of Catholic faith but with a strong no other man who had the same familiar- of the Americans who go there are of Mr. James Douglas of the Morning ity with Columbian territory as this the pioneer adventurous type whose Leader : enemies of all forms of Christianity, competency to speak.

tribute of respect to the priesthood of continues, "men and women, and, as a ercise of hope. One must be a madman Ecuador and Columbia," He and met rule, they are a rude, ignorant and to see any ground for hope in the Lon-Ecuador and Columbia," He had met them everywhere, in the spacious cathe-drais, and in the lonely wooded wilds with only a barefooted Indian or negro boy server for a companion, and he can, he says, truthfully assert that he never knew one of them to discredit himself or knew one of the the tork of the case there are loafers there are only too knew one of them to discredit himself or knew one of them to discredit himself or knew one of the to discredit himself or knew one of them to discredit himself or knew one of the tor discredit him his sacred calling. They are curas in ready to fill the bill by slandering the manhood and to say that it is an into every sense of the word, giving up their priesthood on the chance of receiving a erable and unendurable nightmare of incident has had but this one advanlives wholly to the spiritual and bodily care of their people. From the point of view, too, of education, Mr. Stapleton pays a similar tribute. The charge of ignorance and illiteracy of the priest-barden with the priest-tagainst Father Damien, for which the barden with the priest-tagainst father Damien, for which the barden with the priest-barden priest barden priest-tagainst father Damien, for which the barden with the priest barden priest barden priest on living simely because London does. London manages to go hood will not hold, so far as Ecuador parlors in Beretania Street" had made and Columbia are concerned. "I have," he says, "received much knowledge himself responsible. And of such is the from coming in contact with them, and so origin of the many wild stories about an have others." And : "I can truthfully inoffensive people of which the Bible say that I have never heard a word from and missionary societies are made the a pulpit in South America, even in the purveyors to the capacious man for remotest backwoods, that would not have such things characteristic of the great non-Catholic public in the northern conbeen creditable, coming from your New York preachers." He then goes on to tinent. It is only charitable to suppose cite a typical instance which it will be that they are swallowed unthinkingly, well to reproduce in full. The best with no idea of independent investicomment that can be made to a cruel gation. But it affords a curious comslander is to produce a living specimen mentary upon the much-vaunted superof the real man. "I recall with pleasure having listen

The a simple little prestremating inscendent waters of the San Juan River in Colombia, ten days up in a cance from the coast, preach sound logic to his yet more simple flock. They were celebrating the feast of the patron of the place, and necole had come from afar, according to custom, for devotion, trade and enjoyment. Some had come evidently trade only from an adjoining province,

But there is another London, whose "having vanquished everyone with whom roots are not in the byegone age, but the growth merely of three hundred years, and of this London the tourist, and even under a piece of window glass, bound the citizen of the opulent West End, equanimity of the great gunmaker to sees little or nothing. Cheek by jowl with the well-to-do statesman or merchant or traveller there stalks a gaunt faith and devotion. Being twitted one figure which a visitor from another planet would scarcely recognize as of saints, etc.," (the same old time-worn fallacy that we know so well here), he the same species. He comes out occasionally on the busy streets of " London promptly replied: "No, Mister, we do Town" to gather if he may a pittance not worship saints; we venerate them: from the passer-by, but his daily haunts there is a difference." And the univerare in the far-east slums of Whitechapel or across the river in Bermondsey. to appreciate the boy's correction.

Three years ago, on business bent, the In the face of testimony such as this present writer crossed the Tower Bridge and strayed into the outskirts of the well groomed citizen of London was left behind, and, being of another sort devoid of expression, wedded to grim poverty and a hopeless future, he was a utter in the true Ingersollian style, a cities a being somewhat akin may be

American traveller. So much for his
competency to speak.greed for gain far outweighs their sense
of right or justice. To this rule the
speak."I say it is impossible to look into
the depths of London and preserve a
spirit of cheerful optimism," he writes.
"The ghastly contrasts of wealth and
poverty are too tragic to justify the ex-
tribute of respect to the winsthead of
to the writes. -it may be added-of enabling the maker of the Maxim gun to discharge whole arsenal of stored-up malevolence against its accredited ministers. Our well-informed contemporary, the London (England) Catholic News it was case it is a woeful waste of time. The priestnood on the chance of peseta for their pains. Readers of In order to go on living in London it is necessary to harden your heart and to tage, that it serves to accentuate the utter lack of moral principle in these modern Brunos. Where religion is concerned truth is to them an unknown Rev. Dr. Hyde "in his sumptuous parlors in Beretania Street" had made quantity. But this does not nullify Sir Hiram's testimony as to a matter of fact concerning his experience in Spain Yet in the face of this grim, indubi-

table fact, men of English speech con-THE LAST number of the Christian tinue to indulge in hypocritical sneers Guardian contains a communication of the ignorance and want of progressiveness of the Latin races. It cannot (from a Methodist minister presumably) be that they are themselves in ignor- headed : "Did the Mother of Jesus ance of the appalling conditions of Lonever doubt Him ?" in which he goes on don life, and that in the so-called Cath- to controvert a statement of the editor olic countries there is nothing at all to of the British Weekly (the English match its ghastly horror. Poor there organ of Methodism) to the effect that are in Catholic countries in abundance, Mary had at times " doubts and susbut they are not the hopeless victims of picions of her Divine Son." We, for a materialistic social system which has our part, are not concerned with the elevated thrift and prosperity into gods arguments advanced by the Guardian's to be worshipped and adored. And it is correspondent in rebuttal. We remark not that these London outcasts are nec- rather upon the fact (a few years ago it essarily debased or degraded men and might have been called the startling women. "It is inconceivable," says Ches- fact) that such a question should b Those who decry so loudly the influ- terton "that the men one talks to on the mooted at all, or that the thought should ence of the Catholic faith upon progress, benches of the parks are the worst of even take form in the minds of Chrisand moralize so unctuously upon the men, or that the men one meets at din- tian people. To Catholics it will mark vaunted superiority of Protestantism in ner in the city are the best." It is that the very depth of doctrinal depravity. this particular, would do well to give an London, or the system that prevails, has That those who have the Scriptures in occasional thought to the underworld of no ray of hope for the beaten or the their hands and whoce boast it is, in English cities-more particularly of unfortunate, but he must needs grovel deed, that an "open Bible" is their London. The greatness of the world's in the slime of the earth until death re- own peculiar possession, can read into metropolis no one will deny. Its "pomp leases him from his heritage of suffer- the gospel narrative so revolting a disof power" is one of the proudest boasts ing. And for all this 'tis not the Catho- tortion of its primary truths is surely a of the race, and all who speak the lic Church that is responsible, but the sign of the times. That "the Word was English tongue are touched by the un- system and the creed, of the earth, made Flesh," and that the Blessed Virquestioned magic of its sway. "The earthy, that sprang into existence little gin was from all eternity destined by the neid. On the day to which I refer a local merchant had lost about half an ounce of plathum dust, valued at about ten dollars, which he immediately reounce of platinum dust, valued at about the immediately re-ten dollars, which he immediately re-ported to the cura, who, in turn, at the Mass that day, spoke of the matter from

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he came in contact." Whether he did

connection it might further disturb the

ention the name of Father Lambert.

Doughty champion as the colonel was.

the publication of the "Notes on Inger-

soll" was the signal for his retirement

from the lurid limelight in which he had

so long basked. Father Lambert for

ever put him out of court, and, as a draw.

ing card, made him impossible. This,

however, has no bearing upon Sir Hiram

Maxim's testimony to a question of fact

IT SEEMS, however, that Sir Hiram

was so deeply wounded at words of his

being made to pay tribute to religion in

general and to the religion of a Cath-

olic people in particular, that, since he

could not without stultifying himself

unsay them, he utilized the occasion to

series of vile blasphemies against the

Christian religion and to repeat all the

outworn calumnies against the Church

and her Pontiffs that he could lay his

hands upon. It mattered not where

poses they had been formulated. Suff-

discrediting the religion of Christ, and

misguided they served the

in Spain.

or no is of no consequence, but, in this

look with envious eyes to Catholic institution wh under specious pleas to e operation. For it seems able to hope that an union of this kind will re a permanent central org fully equipped building which may serve as a ra not only the Catholic Toronto, but for those Province. That the t such an institution, rece midst have effectively d

THE AMERICAN Feder Societies is up in ar National Educational attempting to set up States) an educational to individual liberty, ary rights which e citizen enjoys of chooseducation which he m his children." The come any too soon. It anomaly in the boaste dom" that any conside its people should be t purposes, penalized f forced not only to children but obliged to contribute towards other peoples childre of the United States thing like fifteen mi far outnumber the ad the sects. They take in the public life maintain some of its and have interests as progress and develop year, for conscience millions of dollars system of parochial ing taxes for the s called national sch pointed out that relieve the common extent of a great fin many prominent m have raised their against this manife time is coming when United States will b numerically, to rig themselves, but fo nation, it is to b necessity will long natural sense of jus a whole.

MEANWHILE THE Canada which wo power, plunge thi same vortex as three Republic to the s ment that is const of distinguishing where its prejudice a perpetual menad prosperity of the D in the side of eve conduct is governe tice and fair-deal mindful of the vigilance is the pr olics can afford to ings of this tho element, and to : tional guarantees the overwhelming adian people. T strated in the pas but it will be a ever arise. DOM OSWALD I

and Benedictin Invernesshire, Ih tion to the fine Kames Castle, w home of

sister of the Man

Castle is in No.

dubbed the " old

Scotland." Thi

as, in that respe

Blair, it proba

Dunrobin, Glas

other old Scotti

the tower of K

fourteenth cer

house is a stru

century, and w

Bannantyne, v

MacLeod but as

on inheriting,

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Lord of Sessie

tyne, and under

a brilliant man

ment of the lite

burgh of his d

by reason of l

in that way pa

John Stirling.

life was writte

Kames castle,

associations.

now once mor

isiness like ha

iority of their moral and intellectual fibre. THE UNDERWORLD OF LONDON

with unblushing effrontery they say they Catholic in the sixteenth century : they are Catholic in the twentieth. what extent are they Cathooutside of English speaking countries. Nor do they believe the Catholic creed. episcopate, Presbyterians denying it, founders, while some got their names

he invokes an eternal and divine power to know that a theft had been committed in his parish and especially on their patron's festival; until that packet of platinum was restored to its owner the sombre atmosphere of London life. parish was in disgrace, etc., and he then

in the simplest and most direct manner possible that any baries beck ade himself more emphatic, explaining possible that any having knowledge of who had taken the platinum or where it then was were in duty bound to acquaint him or the owner, else they, as accomplices, were equally guilty with thief, and could not hope for absolution until the platinum was restored to its ner or restitution made.

He took the pains to explain most carefully to those simple minds why and bhilosophy and good the-od sound logic and common fore they would all kneel ology, b ology, but good sound logic and cot sense. Therefore they would all and unite in imploring the interce of the Blessed Virgin to aid in rem the blot from the good name parish by asking her Divine Son, Our Lord Jesus Christ, to bring to repentnce the guilty ones.

As the result of this watchful supervision of their flocks the native races. where they remain uncontaminated by the low ethical standard of the white trader from overseas, are a moral and industrious people, so far at least as they came within range of Mr. Stapleton's observation. And it is only reasonable vail in other sections of South America. The testimony of other disinterested the ceaseless change of the subsequent of it. time has not effaced the memory. In emphatically that they do. And they are not only moral and industrious, but the streets of London, then, as throughout England, the Catholic is at home. able in many cases to give reasons for notwithstanding the more modern tradithe faith that is in them. Mr. Staple- tions of the race. And of the glories of the

NOTES AND COMMENTS

understood. The explanation is ready ago, we had occasion to quote the testito hand. In London is centred and mony of Sir Hiram Maxim as to the Him !" If this represents in any deepitomized all that is most enchanting moral calibre of the Spanish people. We gree the doctrinal teachings of their and inspiring in the literature of the took Sir Hiram's words as we found them theological seminaries the rank and file language. Its streets, its palaces, and in the columns of contemporaries, and of Methodism cannot too soon realize its churches re-echo the majesty tread as the opinion of a man who has attained its solemn import. As a commentary on of the mighty past. Its great men and celebrity in the world of science women are the familiar childhood friends through his invention, mainly, of that

of "a far-flung race," which by exceedingly effective instrument of warcarefully to the scomplices. He its tireless energy and genius fare, the Maxim gun, his testimony preached not only good Christian Doc-for colonization, has made the world seemed applicable to the occasion, and tireless energy and genius fare, the Maxim gun, his testimony well-nigh its own. All this is the her- worth repeating. It seems, however, itage and, within legitimate bounds, the that we did Sir Hiram too much honor. pride of the Catholic minority, no less There appears to be no doubt as to the than of those who are alien to our faith. accuracy of the quotation nor as to the Let it not be forgotten that our share in disinterestedness of its source. No one English history is deeper and more far- would have accused its author of any reaching than that of those whose tradi- biss towards either Catholics or the tions stop short at the sixteenth century. Spanish people. He has a gun factory To us belougs the reign of Alfred; the in Spain, and, from his own testimony, great charter, Magna Charta; Chaucer has been well served by his native emand the fountain-head of English litera- ployees. He has found them scrupulture; the dawn and development of civously honest in every respect, which in ilization ; the ages of faith and chivairy ; these days of slackening moral restraints is saying a great deal. On this the great cathedrals and religious houses; the Christianization of North point his testimony stands, since, in the face of much criticism, he has not ern Europe ; the invention of printing ; the dignity of woman. These all date withdrawn it, though greatly exercised back to the pre-Reformation age and over the application that has been made

> and-out adherent of the odious doctrines identified in America with the name of sisted in, the Catholics of that city "Bob " Ingersoll, whom he credits with should not have reason much longer to

it done unto me according to Thy Word." What a monstrous deduction IN THE course of some reflections upon then from these essential truths of This is natural, and therefore easily the state of affairs in Spain, a short time revelation to impute to the Mother such a Son "doubt and suspicion of

recent developments in Victoria Univer-

sity it has peculiar significance.

THE ITEM in our columns two weeks ago outlining the programme of the Toronto Catbolic Debating Union is indicative of the increasing zeal for selfimprovement amongst our young men. As such it merits the approbation and encouragement of all who have at heart the advancement of the Catholic cause in this Province and elsewhere. The time has come when the Catholic young man must take advantage of every opportunity of this kind if he is to have a part in the building up of the country, and a voice in the shaping of its destiny. He must supplement his years of schooling by an earnest endeavor to attain proficiency as a writer and speaker, so that in due time he may be mentally equipped for service in the public life of the country and, as occasions may arise, in defence of his Faith and the moral

well-being of society. Development It now transpires that Sir Hiram along the line of literary and debating Maxim is not only not a Catholic, nor societies is one of the surest means to even a decorous Protestant, but an out- this end, and if the undertaking now set

LOR In the Unite perhaps be fo thoroughly di He has alway that class wh which people ence, whose m if any better Russia. He the champion

whom ne did n this rb the ter to mbert. el was. Ingerement he had rt for draw. This, Hiran of fact

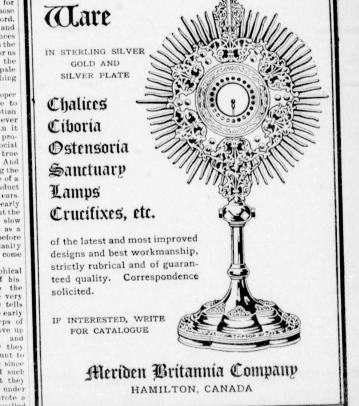
Hiram s of his gion in a Cath ince he himself asion to style, a inst the all the Church lay his t where oly purł. Snff. rant and rpose of rist, and ling the charge a evolence ers. Our he Lonvs it was ts editor attempt thorities ide. He from a n either me. The ne advane in these on is conunknown ot nullify matter of e in Spain. Christian nunication esumably) of Jesus he goes on the editor e English effect that s and sus-We, for with the Guardian's We remark ears ago it e startling should be ight should t will mark depravity. riptures in st it is, in " is their n read into lting a disis surely a e Word was Blessed Virdestined by rthly taber facts of the und up with nat from the enger Mary destiny and

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eator. "Be ing to Thy is deduction I truths of e Mother of suspicion of in any deings of their rank and file soon realize toria Univerance.

ns two weeks amme of the g Union is inzeal for selfr young men. probation and bave at heart atholic cause sewhere. The atholic young age of every f he is to have of the country, of its destiny. ears of schoolwor to attain nd speaker, so y be mentally ne public life of sions may arise, and the moral Development y and debating urest means to rtaking now set tered and permuch longer to



6

FIVE-MINUTE SERMON

SECOND SUNDAY IN ADVENT THE CHRISTIAN STANDARD Go and relate to John what you have heard and m. (Matt. xi, 4)

The CHRISTIAN STANDARD "Go and relate to John what you have heard and "Art thon He that art to come, or look "Go and relate to John what you have heard and seen." The Lord thus in a was evident from His teachings and miracles. Christ demonstrated by Hin Redeemer of the world, and He den minacles that He was the Messian and that the Jews should believe in Him. Therefore He said: "Go and re-heard a to John what you have heard and seen. The blind see, the lame walk, the leapers are cleansed, the deaf hear, the dead arise, the poor have the Gospel preached to team." Goapel is that way fruits you shall know them" (Matt, vin fruits you shall know them" (Matt, vin fruits you shall know them" (Matt, vin fruits on and ruthful, but be on yon gard, for they are false and seek yon wind character of man mark him sit is a disease, not a crime. Or the devil. So our actions show whether wing for cheasa with the sign of Christians or not." Therefore Heat are the sit is a disease, not a crime the sectings and commandments, therefore the satisfied provides of the satisfied provides of the satisfied provides of the satisfied provides. The devil. So our actions show whether wing for cheasa with the sign of Christians or not. "Therefore Heat are the side or an see in the proves the satisfied prophets," said Our Saviour; "by their fruits you shall know them" (Matt, vin fing Jions and truthful, but be on yon of the true character of man mark him side the samaria Prescription has been in regus straing the true stores of man mark him side the samaria Prescription has been in regus to the devil. So our actions show whether wind the true character of man mark him side. The the final med the sign of Christians or not. "There are the satisfied true theracter of man mark him side. Heave the satisfied prove the satisfied to the the satisfied prove virtuous of wheed, a chind of out of the devil. So our actions show whether we are Christians or not. "There are many," says St. Augustine, "who cross i their foreheads with the sign of Christ, but in their hearts they despise His teachings and commandments; there-fore it does not matter much what they claim to be, but what they live up to." To be a true Christian it is not sufficient merely to recite the Creed. This is affirmed by the words of St. John to the Bishop of Sardis: "I know thy works, that thou hast the name of being alive: and thou art dead. For I find not thy works full before my God" (Apoc. iii, 1,2). St. John does not find the works full, and therefore gives him no credit.

St. John does not find the works full, and therefore gives him no credit. There are even many who think them-selves good Christians according to their works, but in truth they are not. Some go to church regularly, pray, give alms, and do other good deeds; yet they will not forgive their enemies; they re-fuse to forget offenses committed against them; they will not root out their bad habits; they have no patience in suffer-ing and trials, nay, they even complain ng and trials, nay, they even complain hat they do not deserve the adversities ing and triais, lay, descrive the adversities that they do not descrive the adversities that God sendsthem. Of these Christians we can readily say: I know thy works, that thou hast the name of being alive: and thou art dead. For I find not thy works full before God. Such Christians may be compared to the fig tree, from which Christ sought in vain for fruit; they pride themselves on their Chris-tian name and Christian life, but they have not the true Christian spirit and their fruits are not "full;" that means they have no real virtue; they are Christians only in as far as it suits their desire and convience. My dear Christians, we acknowledge the true faith. Let us, then, also show by all our actions that we are truly

the true faith. Let us, then, also show by all our actions that we are truly Christians. Let us turn to Jesus and follow in His footsteps. Let us follow His example in thought, word and deed, so that we may exclaim with the Apostles: "I live, but Christ lives in me." We shall then "lay hold on eter-nal life, whereouto we are called." (Timothy vi, 12). Amen.

CARDINAL GIBBONS

SERMON ON THE OBLIGATION

"All whatever ye do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Him."—Col., iii., 12.18

It is a source of great satisfaction to every devout Christian that the Chief Governors of the States, is accustomed once a year to invite the people of the

Samaria Cured Him and He Helps Others

HEAVY DRINKER CURED

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and philan-thropy. Read his letter :

friend that is drifting into drink, help him save himself. Write to-day. A Free Trial Package of Samaria Pre-scription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne St., Toronto, Canada.

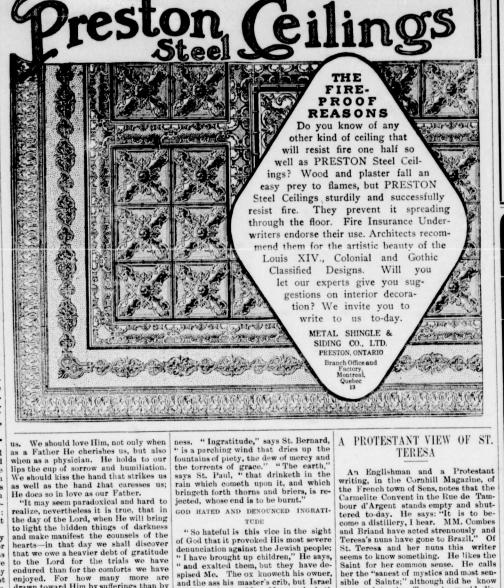
of Thy hands. Thou hast subjected all things under his feet, all sheep and oxen; moreover, the beasts also of the fields, the birds of the air, and the fish fields, the birds of the air, and the fish of the sea, that pass through the paths of the sea.' That universal jurisdiction which He gave to our heritage. He re-peats to us what He said to Adam : 'Rale over all living creatures that move upon the earth.' "We are indebted to God, not only the the law gives us but also for

for the life He has gives us but also for

divine power and a new expression of divine mercy.

AFFLICTIONS AND HUMILIATION OFTEN EVIDENCE OF GOD'S LOVE

evidence of code tables table "Perhaps you will object and say you have little or nothing to be thankful for. Your lives have been cast in barren places. While others around you en-joyed robust physical health, you have the victim of various diseases. While others have been honored and flattered, your have been incored and flattered. others have been ignored and idespised. While others have possessed in abun-dance the good things of this world, you dance the good things of this world, you dance the good things of this world, you christ ALWAYS "All whatever ye do in word or in the dr culture of the temporal blessing that humiliations with which He has visited



THE CATHOLIC RECORD

for the life He has gives us but also for its preservation and continuance; for as only an Almighty hand could have created us, so none but an Almighty power can sustain us. Not only must we say with the Prophet: 'Thy hands, O Lord, have made me and fashioned me,' but with the same inspired writer we must exclaim: 'If thou turnest away Thy face, Thy creatures shall be troubled; Thou shalt take away their bearth, and they shall fail and shall re-to their dust.' He is the life of our life and the breath of our nostrils. He is the invisible sun that illumines of our heart is a fresh manifestation of d divine power and a new expression of

you before me to-day who, in both auspicious and adverse circumstances are wanting in thanksgiving to God? You do not show your gratitude in pros-perity, but rather you are then so in-toxicated with delight as to be oblivi-ous to your benefactor. You fail to thank Him in adversity for the frost of tribulation congeals the fountain of grateful affections. The only time you feel disposed to make some pretense of gratitude is when you have some favor to ask or some danger to avoid, and then your sense of gratitude is a lively appreciation of benefits to be received. "But if we should be grateful to God for the benefit of creation, how much more beholden we are to Him for the supernatural gift of redemption. We should give thanks to our Heavenly Father that we were not born and we not avoid the darkness of idelator.

TUDE "So hateful is this vice in the sight of God that it provoked His most severe "I have brought up children," He says. " Thave brought up children," He says. " The satted them, but they have de-spised Me. The ox knoweth his owner, and the as his master's crib, but Israel hath not known Me. My people hath not understood." " The one recognizes with affection the master that feeds him, and we are indifferent to the Divine Hand that sus-tains us. The ox meekly submits to the yoke, and we grow inpatient of the re-straint of the gospel. The ox ploughs the field which yields a harvest to his soul the seeds of sanctification. "The Apostle of the Gentiles never

AN ACT OF THANKSGIVING

"The church in her liturgy imitates the Apostles by the practice of thanks-giving. Our Savior was once sacrificed for redemption on the altar of the cross. From the rising to the setting of the you and me. Cure Your should give thanks to our Heavenly should give thanks to our Heavenly father that we were not born and reard amil the darkness of iddards, but in a civilized and Christian country; that we were nourished by Christian benign influence of a Christian evinitiza-to. Above all, how grateful we ough to be that we have Christ, the Lord, for our teacher who "is the pagan phil-ing to the sun excels that of the appendix of the sun excels that of the appendix of the sun excels that of the appendix of the sun excels that of the and the wishes us not did the wishes of God," whose knowl-edge surpasses that of the pagan phil-ing to of the sun excels that of the allekering lamp. He teaches us nod only by word, but by example also. He has rescued us from spiritual pov-erty that we might be cristian pov-



lands, there is found a faith and a mor- | trail they have left behind them is one lands, there is found a faith and a mor-ality without reproach. The mission-of blood and revolution. Where they aroused no better sentiment in the hearts of those unfortunates who have fallen their way, than feelings of an-rous, they have left them corrupted, missrable, and lazy beyond belief. And yet these are the people who lift up archy, revolution and absolute irrelig-ion. That is their record, whether it be in Lisbon, Barcelona or Rome. The Memorial O'KEEFE'S LIQUID × 3 Church

Windows MALT WITH IRON. R LEADED ART GLASS Estimates and Sketche on application Cutler Art Glass Co. 434 Richmond St. not to be volve or ascetic for her own sake only—she was to renounce the world for the sake of the world. Car-melites mainly bent upon their own spiritual education were unworthy Car-melites, Teresa told them. And that is why to-night and every night the daughters of her doctrine agonize for you and me. LONDON, CANADA

From Father to Son

The voluntary renewal of con-fidence in any institution is re-garded as the best proof of its merits. The

of Canada

Mutual Life

DECEMBER 3, 1

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THE READER'

CONDUCTED BY Tennyson is one of think it fashionable to that he is a true poe critical will deny. Bu open question that he conscientiously place speare, our Milton or Christian poet. He h fully and well of mar search in vain in his evidence that he real one thing necessary one thing necessary— a believer. Of course who maintain that the who maintain that the fie dogmatic teaching "art," but that a period not necessary that he blank verse. Art of for the beautiful may how then can that ignores the source of Eternal Beauty itself

Tennyson, of cour irreligious. The car not exclude vague an ing about the "eterna the ever-working imm man and in the world man and in the world as King and Father; bood of man and the of love to one anot foreign to the dom this was as far as 1 But all this does not tian. And if he b pagan then we have the select company w us and exchange with. Now it woul conderan him so u poetry gives much ev poetry gives much ev spirit that dogma that Fatherhood an clude all the teachin prohibited it, yet ' get away altogethe and His Message. ' to His own whether

In the "Idylls of t many passages tha written by a Thoo religious are they, and the reference in to Christ as "Him may be said to be However in "In Me However in " In Me poem exceedingly p ly theological. But not enough to p orthodox Christian. that he was no mer events, he was m Theist. This abset ing is as I have sa Theist. This abser ing is, as I have as plea of art, and bese critics that it is it teaching of Christ. proclaimed truths application and si He never put them lectual form. The nothing to Jesus. wide heresy—it n believe provided to words one religio other, therefore According to that perfectly orthodos who persist, art no believing that re more than shade must ever appear must ever appear sadly astray, sang all that he knew.

This much bein poet ranks high mortals. To art, he was ever faith good and beautifu good and beautifu everyday life, alw beauty all his thought and word writer's religion standard Tennys religious. Nothin effect. He wrote loved. He never place or to catch place or to catch win transient pra an artist and a would think of hi

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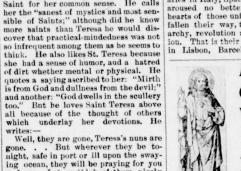
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Governors of the states, is accusated united States to return thanks to God for His blessings to the country. The public act of our Chief Magistrate pro-claiming the supreme dominion and Providence of our Creator cannot fail to creat a subtrary influence on our citie exert a salutary influence on our citi-zens at large and to secure for us a con-

inuance of Divine favors. -" Gratitude to God is a most accept-two movements-the one receiving gifts two movements—the one receiving gifts from the Holy Spirit, which invigorates our inner life; the other pouring forth those gifts in the form of thanksgiving. Every blessing we enjoy in the order of nature or grace is a gratuitous bounty of our Creator, every perfect gift is from above, coming down from the Father of lights." "God bas given us natural life. How

Father of lights." "God has given us natural life. How precious it is 1 How delightfal it is to cross the mysterious boundary that separates nothingness from existence to spring from darkness to light, to breathe the air of heaven, to contemplate the starry firmament above us, to commune with our fellow beings 1

MAN'S CREATION GREATEST BOON CON. FERRED BY GOD

"Life would be precious in any shape or form. It would be an unmerited gift if we were made birds of the air, or beast of the field, or fish of the sea, or beast of the field, or fish of the sea, or creeping reptiles for even the crawing preptile clings to life and instituctively shrinks from death. But how inex-pressibly greater is the boon God has conferred upon us in creating us human beings and the lords of His earthly do-main ! He has made us in His own image and likeness. 'God created man in His own image.' He has endowed us with a sublime intelligence, with a free will with an immortal soul. 'What is man, of a called for any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciatica, this is the way to drive it out of your sysan im

will with au immortal soul. 'What is man, O Lord,' says the Psalmist, ' that Thou art mindful of him, or the son of man that Thou visitest him? Thou hast made him a little less than the angels. Thou hast crowned him with glory and honor and hast set him over the works



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ve been cured, in a little Stillingia , Guaiac Resin and Sarsaparilla. an take these rem with perfect safety, and the res to be astonishing ination makes up the best!r n existence, having actually cured many ses of over 30 and 40 years' standingins of old age.

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only by word, but by example also. He has rescued us from spiritual pov-erty that we might be rich in grace and in good works. He has delivered us from the bondage of sin to enjoy the glorious liberty of the children of God. "If, therefore, we should be thankful for our temporal life, how much more has endowed us! If we should be grate-fol that He has sent His sun to shine

ful that He has sent His sun to shine

on us, how much more that He has sent His Holy Spirit to illumine our mind and inflame our heart. BLESSING CONFERRED ON MAN OUT OF

PURE LOVE

"If we should have a profound sense of the Divine goodness in giving us daily food for the support of corporal life, how much stronger should be our obligation for the supersubstantial Bread of the Eucharist that is given us for the providement of our soull. If we should nourishment of our soul! If we should be thankful that He has given us dom-inion over the birds of the air and the heasts of the field, how much more grateful should we be that He has given grateful should we be that He has given us power to subdue those more vora-cious monsters and birds of prey-name-ly, our passions! If, in a word, we are indebted to our Heavenly Father for having made us lords of His earthly manor, how much greater is our obligation for having chosen us as prospective tion for having chosen us as prospective heirs of His everlasting kingdom! And all these blessings our Savior has granted to us out of pure love and at the price of His blood. He can truly say to each of us: "Greater love than this no man hath, that a man lay down his life for his friends." But even more than this Christ has done, for "when more comparies" says the Aveathe "we

than this control has done, for when we were enemies," says the Apostle, "we were reconciled to God by the death of His Son." There is no vice more hurtful to our-selves, more abhorred by man and more odious to God than the sin of unthankful-

Is it true that Catholic lands are con-spicious in the way alleged by the Ad-vocate? In the manner of criminality, we defy the Advocate to produce proofs that will overturn our contention that the Catholic lands have an immensely even the percentage of a gaimpairty than

merely for us! In just such measure as we rise to our boundless inheritance of power!

Whooping Cough CROUP ASTHMA COUGHS RONCHITIS CATARRH COLDS resolene

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ent for bro of Whooping Cough It is a boon to suf-



the Uatholic lands have an immensely smaller percentage of criminality than the non-Catholic. There are more mur-ders in England and the United States in a year than in all the Latin contries. The other crimes are equal-ly prependenting in the To seek happiness as a final aim is like loving love as a business—the end is desolation, death.—Herbert. All things are ours in just such meas-ure as we labor to make them ours. In just such measure as we fully appreciate the fact that God is in us and of us, not merely for us! In just such measure as merely for us! In just such measure as

"It is a most certain fact, that here in Germany suicide rages flercely, and in the Kingdom of Saxony it is like a violent contagious pest." In fact, in Protestant Saxony there are 400 suicides out of every million, whereas in the Catholic Rhine provinces, the ratio is only 60 to 70 to the million. One might bring forward the fact of drukenness bring forward the fact of drunken

only 60 to 70 the mininol. One might pring forward the fact of drunkenness with its attendant crimes. Until Eng-lish inducace came into Italy, Spain and Portugal' drunkenness was almost un-known. As it is the Italians still speak of an unfertunate as being "as drunk as an Englishman." There are crimes un-namable, the extent of which in Eng-land and Sáxon countries is so great, that they are often tolerated as an in-corrigible evil. The secret of the unceasing torrent of abuse and obloquy poured out in cer-tain circles upon the Catholic Church in the Latin countries, is the utter fail-ure of the English and American agen-cies to make any impression on the faith and piety of the Catholic principles. Another fact, worth recording—and it is a very palpable fact—that wherever British or American proselytizing agen-cies have not penetrated in Catholic



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attitude of Senor Canalejas and his colleagues to wards the Church and relig-ion, the Irish Catholic, of Dublin, tele-graphed to London for authorization to contradict the libel. The following re-ply was received from the king's pri-

ply was received from the king's pri-vate sceretary : "Buckingham Palace, London. To Editor Irish Catholic :—In reply to your telegram, there is no truth what-ever in report you mention, and such action would have been somewhat un-constitutional .—Knollys." constitutional,-Knollys.







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o dollars I'll be in about three the mother has th put on his to milk. otch mist wasn't he remarked, as the wet, chilly	Mexicans have a nice, delicat saying even unpleasant thi young Mexican lady, talking prisoner in the penitentiary, asked : How long do you exp away from home ?
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there shall be no Christianity except the Christianity of the Catholic Church, it behooves all earnest men to place themselves within her fold. Protest-antism lost its faith in God when it left her communion. If it would enter again into true Christian life it must be through the door he which it has gone through the door by which it has gon out.-Pilot.

King George Denies Statement The Paris Universe having reproduced a statement from the Madrid La Corre-spondance to the effect that King George of England had written to the British Ambassador to the Spanish Court enversing his approval of the Court expressing his approval of the DOTOURCEMENACHER area The Feet Bady and Nor

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CHRISTIAN LIFE IS JOYLUL Everything about the Christian life is joyful, we read in the Bishop's column of the Union and Times. Living is peace and death glory, for Christ is God's blessing to humanity, and in Him all mankind is lifed up. Where before Hii coming there was darkness, with it was light; where before there was sorrow unto death, with Him there came joy unto eternal life. As Christ said that those who would live to Him would find peace to their souls, so He assures us

a construction of the second second

Christ is his hope, Christ is his strength, Christ is his life; in a word, the true Christian ever lives in union with his Saviour. Like the apostle he can say: "To me to live is Christ and to die is gain." He lives to do the divine will, and so, whether living or dying, it is to God. St. Paul instructs us that we are to give God a rational service. When we remember God created us, should we not know that the best that is in us should be given to Him ? When we recall that God redeemed us, should we not restored, birthright, and when we remem-ber that God, through grace, is the light and life of our souls should we not desire to conform to His grace and make it our purification and preservation and our able that man serve God, and to remove any danger of dout God has commanded means of eternal life ? It is only reason-able that man serve God, and to remove any danger of doubt God has commanded him so to do, saying as Christ taught : "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind and with all thy strength." It is thus the saints lived in a high degree, and thus should all men live more and more in co-operation with the assistance of God's all-powerful grace.

with the assistance of God's all-powerful grace. Beautiful lives of that kind are followed by beautiful deaths. Death for such has no fe_ars. It is going to see God, whom they "served, and so is going to their reward. It is rest after labor, victory after struggle, the crown after the contest. It is going to join the blessed, going to remite with the good separated from them by death. It is going to the good father and mother, to the dear sister and brother, the holy kindred, the devout friend; going to the pure, the noble, the good to share their happiness, and to have the same rewards, and the like glories. As death's summons is taken resignedly and hopefully by the God-fearing, it is borne with in the same Christian spirit by the dear ones from whom they are taken. with in the same Christian spirit by the dear ones from whom they are taken. God gave; God took away; blessed be the name of God forever, are the words on every true Christian's lips when death removes any one of the loved ones from the family circle. Who could wish anyone back God has taken to prepare to dwell with Him? It would be self ishness in the extreme. In the light of ishness in the extreme. In the light of Christian faith, it is the last thing that Christian faith, it is the last thing that would ever occur to any pious reflecting mind. "Weep not as the pagans weep," bids St. Paul, "who have no hope." We are to rise above our natural sorrows, and attain the supernatural heights are to rise above our natural sorrows, and attain the supernatural heights whither faith points and where hope realizes. As it is for the just to rejoin the good who have gone before them, it is the preparation for those whom they leave behind—their dear ones, their kindred—for this is their dying prayer: That God reunite them all, nevermore to be separated, in His heavenly king-dom. It is the thought of this reunion that keeps Christian families united. They pray for their dear departed, and They pray for their dear departed, and they feel that they think of them and are calling God's blessings upon them. Death has not broken the family ties; Death has not broken the family dies; it has but strengthened them the more. It is God's way of bringing all living and dead into closer union with Himself and with one another. It is not death, then, as the world sees it; it is rather the be-dening a file attempt and the mode ginning of life eternal as God has made it. It is the beginning of peace, joy and happiness eternal which God has in store for all who love Him. God be praised for the happy death He has given our dear ones. God be glorified given our dear ones. God be glorified for what He holds out to all the rest of

unto eternal life. As Christ said that those who would life. As christ said that those who would life united with Hin sort, but they dwindle into insignif-cance in comparison with the parade of the Catholic Societies when we remem-ber the significance of "The Name' that was behind it all. "It gave us Protestants a wonderful lesson as showing the hold the Roman Catholic Church has on its male mem-bers, a point in which we Protestants are lamentably deficient. We are fast growing into a 'feminine Christianity,' and our hold upon young men is daily growing less. It is high time we reage-nized that The Church' is more than a strive in diverse ways to turn its sorrows by dissipation into joys, but they fail. "Yranity of vanity; all is vanity except "Vanity of vanity; all is vanity except

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in recent information with regard to the number of Catholic converts in England is the fact that most of the descen land is the fact that most of the descen-dants of distinguished English literary men are now in the Catholic Church. This is so different from what is usually thought about the Church's power over men's minds that it is worth while recalling often, and there is a renewed occasion to recall it now that announcement of the death of Mrs. Thomas, daughter of Cantain Marryat. the popular English

Captain Marryat, the popular English novelist of the last generation, has just been made.

Ordinarily, it is said that the Catholie Church has ber attractions for and her hold upon the ignorant, or at least the less educated classes. The roll of the descendants of English literatteurs who have entered the Church is a direct "When I was holding a series of coar abstinence meetings in Canada in the 1877, some thousands of these cards were circulated. Mr. Howland was mayor of Toronto at that time, and presided at several of my meetings. Perhaps our convict brother was one of these with me. have entered the Church is a direct contradiction of this. All the blood of Scott now flows in Catholic veins. The same thing is said to be practically true as regards the descendants of Dickens and Thackeray. Even the daughter of Charles Kingsley is a Catholic, and herself a well-known writer under the name of Lucas Malet, her own name being Mrs. St. Leger Harrison. The near relatives of Stevenson are all said to be Catholics. The list might readily be extended. Perhaps our convict brother was one of those who signed the pledge with me, and so became possessed of the hymn." W. H. Howland was mayor in 1887, and Mr. Jones thinks the archdeacon is mistaken as to his dates, and that it was in 1883 and not 1873 he received the copy of the verses. The nun who wrote the hymn was a highly gifted English woman, and sister of the famous Punch artist, Bernard Partridge. Her father was the late Professor Richard Partridge, F. R. S., president College of Surgeons, professor

e extended. Most of these converts of literary families become very devout members of the Church, with special affection for the old Catholic institutions which Propresident College of Surgeons, professor of anatomy to Royal Academy. testantism so misunderstands and used

testantism so misunderstands and used to calumniate. For instance, one of Mrs. Thomas's daughters, the grand-daughter of Marryat, became a nun in Belgium. Mrs. Thomas lived at Bruges and was the center of social influence in many ways. English Catholic vis-itors particularly were welcomed and the household was beautiful in its simple Catholicity. DIAMOND JUBILEE OF FATHER ALLAN MCDONELL, OCTOBER 28, 1910 Woodstock College, Maryland. Mac Gregor-Langey simple Catholicity. It is evident that the old Church still It is evident that the old offeren suff bas all her old-time attraction for the most beautiful minds and that, indeed, only in her bosom can they find that satisfaction for soul and mind for relig-ious feelings and for resthetic devotion which represent the best qualities of the bighert true of men. Fared be the Years Solo-Father Gagnor. Strings Ac

Province of France, 1850-51, Novice, Anger October 28, Entrance into the Society. Province of Belgium 1851-52, Professor of English

THE CATHOLIC RECORD

DECEMBER 3, 1910 YOUR NAME IN GOLD ON TWELVE BEAU-tiful Xmas or New Year post cards for twenty-five cents. Norman Peel Co., London, Ont. 1672-7 The Oumlig TEACHERS WANTED Home Ban WANTED A CATHOLIC TEACHER FOR S.S. No.4, Dover East, Ont. Capable o teaching and speaking French and English. Hold, ing a second class professional certificate and having five or more years experience. Duties to commence on January 1 spin. State salary. Inclose testimory of Canada NORMAL TRAINED TEACHER FOR SENIO room R. C. S. S. No 5 and 8 Sandwi south and Maidstone. Duties to commence Jan. u 1911. Salary \$400. School close to church, P. C. Steam and Electrice. R. R. Appig giving qualifi-tions, experience and reference to John J. Costiga Sec. Treas, Maidstone. Quarterly Dividend Notice Notice is hereby given that a dividend at the rate of Six TEACHER WANTED FOR MACTON R, C S. S. No. 12, stating salary and qualifications per cent. per annum has been declared upon the paid-up S. S. No. 12, stating salary and qualification Duties to commence January 3, 1911, Addre Albert E. Gibbons, Linwood, Ont. Box 54, 1674-3. capital stock of the Home Bank of Canada for the turee months ending the 30th day of November, 1910, and the same WANTED A QUALIFIED TEACHER FOR S. S. No. 6, Huntley. Duties to commence Jan. 3, 1911. All applications must be received be will be payable at the Head Office or any branches of the Home Bank on and after Thursday, the First day of December Jan. 3, 1911. All applications must be reco fore Dec. 20, 1910. Apply stating salary, Carter, Sec. Treas., West Huntley, Ont. 1675-3 next. The transfer books will be closed from the 16th to the WANTED A CATHOLIC TEACHER FOR S.S.No. 6, Pilkington, holding second class certificate. Salary \$30000 per annum. Duties to commence grd January, 1611. Apply to George Haennel, Sec.-Treas, Aris, Ontario. 1675-3 30th day of November, 1910, both days inclusive. JAMES MASON, By order of the Board. Toronto, October 26th. General Manager. WANTED FOR S. S. No. 2. BROMLEY A Teacher holding a second class Normal certific cate Salary \$40000. Duties to commence Jan. 2nd 1911. M. Jas Breen, Sec. Treas. Builger P. O. Ont LONDON OFFICE 394 RICHMOND STREET BRANCHES ALSO AT TEACHER WANTED FOR R. C. S. S. No. Township of Maidstone. Duties to commen St. Thomas, Ilderton, Thorndale beginning of Waldstone. Duties to commence the beginning of vear. Apply stating salary an ualifications to Edward McPharlin, Sec.-Trea ox 392, Essex, Ontario. 1675-3 Lawrence Station, Melbourne
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VOLUME The Catho

LONDON, SATURDAY,

A GHOST non-Catholie course of a lecture became somewhat pounding the theory perity is an unmista approval. He quot that England was m ever, because Prote mysterious may enl stimulated enterpr strong boxes with strikes us as amusi man descanting o argument for the Still more conduciv spectacle of a divi spiritual and true material grandeur approval. And it to hear this stuff f to know that Chris and suffering, held ward to His follow the praises of the But He blessed th and admonished m ures on earth. O the synagogue l wealth nor scorne was destitute of mart or the cou this strange gosp argument of weal any line of the Ne

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That England day than ever be requires some mo averse to admit greatness of Eng doubt. Her ma of steam in innu flag is respected men rale as ki commerce. But perity in the ti glamour of the us to the bitter will the flag shie the observer, t which religion i still less in honor words of preach listening to Eng degradation and their fellow-con state facts sordi merely appeals vulgar. To sa prosperous to-d please money-o it is mockery hear the sulle and who are co that did not e and was happ True, indeed, t these days ; bu on the edge o both body and the victim to bidder, was u was unknown the possessor

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Neither in These Days-A story By Marian Ames Tagge In the Convent Parlor-A strong TORONTO ding. By Grace Keon. Tercentenary of the Visitation Order -- Foundation and growth of order — Foundation and growth o this wonderful community. Sketche of St. Francis de Sales and St. Jane Frances de Chantal Nial Burke's Mistake-An absorb-

CHURCH DECORATORS

augirard, Paris. sion, 1855-59, Professo itudies, College of Si , 1859-60 Professor, Si

1861-64, Theologian, Bosto ology, 1864, July 18th, or od, July 19th, First Mas

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New York, 1879-82, Opt w York, 1882-89 Opera 9-92, Minister, Director aresa, Keyser Island, 189 piritual Exercises, Man

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HEART OF OAK

Let's raise a mighty song To toast the grand old man, Ascion true and strong Of old Glengarry's clan l Upon his length of days Rich blessings we invoke : And with a brother's song of praise We hail Our Heart of Oak !

Within his big wheel chair, His loyal henchman nigh, A chanting song of prayer He gallops bravely by "Bon Jour" we hear him shout, His spurit's mighty still : His stout old words of cheering out Our younger hearts to thrill.

FARED BE THE YEARS Fared be the years fu lang and braid This day we call to min,' Twa score o' years and ane score mair, Sin' auld lang syne.

Then tak' the cup o' brotherhood, Wi' brimiu' love the wine, And gie your hairts a pledge to day, For auld lang syne.

of Pittsburg, in which 25,000 men took part, was not without effect upon the thoughtful Protestants who witnessed it. Long tolling for the king Has spent the body's store; And yet the heart we sing Grows mighter than before Far out through broken frame To strength us as we plod Still grow the raptures that inflar This yet ran of our God. thoughtful Protestants who witnessed it. Among those who gave expression to their approval was "A Presbyterian Bider," who, in a letter to the Gazette-Times of that city said : "The parade of the Catholic Societ-

A

ies was an object lesson to all Chris-tians of whatever name or denomination, and deserves the thoughtful attention of all. The dignity of the

PRESBYTERIAN ON HOLY NAME

PARADE

The parade of the Holy Name societies



His brow was braw, and strong his step, His bonnie look was fine, His hairt for Christ was young wi' love, In auld lang syne.

'Tho' auld his steps gangs slower noo, Like sna' his locks noo shine, Aye still his hairt bides young wi Carist Sin' auld lang syne. DR. CHASE'S OINTMENT.

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