

The Catholic Record.

"Christianus nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JANUARY 14, 1911

1682

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WHY WE SAID IT

Foxe and Froude seem to be disturbing the peace of one of our subscribers. He thinks that our language against these worthies is devoid of dignity. Now to be frank, if we penned just what we thought of these individuals our copy would be termed unfit for a family paper, Froude and Foxe, to put it mildly, have no standing as historians. Foxe was denounced by Dr. Arnold as a rampant bigot, and like all of his class, utterly unscrupulous in assertion: the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless. Of Froude Augustus Jessop says that more than thirty years of argument and criticism and evidence the most irresistible and convincing to all cultured intellects except his own, of new light coming from the right hand and the left, of documentary proof accumulated from the archives of almost every country in Europe, and pointing all to the same conclusions, have been wasted upon him.

THESE REPORTS

These reports that emanate from Rome, as correspondents put it, should be given due examination and placed on file. As a rule they are born of a desire to have sensational copy even at the cost of overheating the imagination. Back-stairs gossip is quoted as information from high authorities, and a word from quarters hostile to Rome is dwelt upon as a revelation of policy. But it seems to us rather curious that this same Rome, represented as a spent force, should sharpen the pencils of inventive scribes and arouse the curiosity of the general public. Peter has been and is the great mystery that baffles the wits of those who are estranged from him.

THE PLAGUE OF BOOKS

One of the great curses of this generation is the plague of books. Men clog their mental machinery with bits and scraps of information. Mentally they are anaemic and hence they do their thinking by proxy, and become human photographs. These people are prone to saying that the Church is opposed to science and progress. What science is does not bother them, and what progress may be never a subject for their investigation. The Church is, indeed, opposed to science that assails the supernatural with fallacies and conjectures. To science, however, that keeps within its own sphere and reverences the God who wrote the book of nature, the Church has ever been and is the guide and protector. The vapourings of special preachers cannot blot out the records of the past. Nor can they prevail upon the public to regard men who have quarrelled with God as exponents of the truth in this matter.

THE ORANGEMEN

Our readers may remember that in 1904 Lord Rossmore, county Grand Master in the Orange Society, denounced Orangemen as the promoter of the worst kind of mental slavery and severed his connection with the Grand Mastership. He said in his letter of repudiation "that Orangemen appear to be following blind" the lead of some few professional politicians and office-holders, whose advice seems invariably to be the result of a contemplation of their personal interests, and hardly ever the outcome of a desire for peace and prosperity of our Irishmen."

We venture to suggest that extremists of both sides who mean the best for themselves and their country are standing in their light and in the way of genuine necessary progress. Why insane and endless suspicion? This advice should be heeded by some Canadians who are making much ado about nothing. We are of the opinion that the average Canadian is satisfied to live and let live and in his own way to contribute his quota to the upbuilding of his country. The individuals, however, who cause discord are a few politicians and preachers. To our mind the preachers are the worst offenders. Their appeal is always to the ignorant. They make the old charges, revive the antiquated calumnies and talk incoherently with much vituperation and a strident voice. If they could be restrained from violating both truth and charity it would be a boon to themselves and some Canadians. They may not see eye to eye with us, but that fact should not cause them to beget a suspicion that they have not a bowing acquaintance with the rudimentary ideas of civilization.

A GOOD RESOLUTION

A good resolution would be to contribute to the formation of public opinion

in current issues. We are not in the kindergarten stage. We are not in this country on sufferance. As Catholic citizens we should attend the meetings to discuss projects and policies and give our opinion. We have been altogether too diffident in this respect. We serve no good purpose by remaining in the background. We believe that by applying our principles to current problems, prejudice would be dissipated and absurdities and misconceptions be swept away. A word on the public platform is far more valuable than many resolutions in our halls.

THE WAY TO PEACE

The road of Charity leads to peace. The kindly word and smile; the message of sympathy, the sunshine of the heart are proofs that we are the way of Charity. Let us then clear our souls of all unloveliness and remember that love of the brethren must be ours if we hope to knock with confidence on the eternal gates. Let us give no quarter to poisonous tongues. On our shame and disgrace there are Catholics who are forever spitting out the venom of diseased minds and hearts. They walk hand in hand with slander. They dabble in gossip and evil reports. They do the devil's work with a truly diabolical persistence and success. They ravage the kingdom of God, and what to us is incomprehensible seem to have no realization of the sordid vileness of their occupation. If we can not cure these people, we can show that we hold their conduct in utter abhorrence. They should be branded as peace disturbers, breeders of evil, enemies to the Church, the most abominable things that curse this planet.

THE NATHAN INSULTS WILL NOT DOWN

Recently, in three columns of the *Giornale d'Italia*, General Pelloux published a political document of the first importance. He is, it must be explained, a Member of the Senate, an ex-Prime Minister of Italy, the very Captain of Artillery who was charged to make the breach in the wall of Porta Pia on September 20, 1870, and a man who has a national reputation for political honesty.

On September 25 last he announced formally his intention to interpellate the Italian Government on the interpretation of the Law of Guarantees, in consequence of the notorious speech made by the Mayor of Rome five days previously. Two months have now passed, and in that interval Signor Luzzatti has done nothing to show his official repudiation of Mayor Nathan's violation of the Law of Guarantees, and General Pelloux has come to the conclusion that the country should be awakened thoroughly to the gravity of the situation caused by the insults inflicted on the Holy Father and on the Catholic religion. He has done this in an open letter addressed to the Prime Minister.

He points out that in October, 1870, the Italian Government, in order to reassure the Catholic world that the fall of the Temporal Power of the Pope would not be attended by any evil consequences to their spiritual authority or dignity, communicated to the Powers a note regarding the guarantees that would be given by Italy on the Provinces of the Sovereign Pontiff and the Holy See, and in the following May passed the measure known as the Law of Guarantees. The scope and spirit of that Law, he says, was to secure for the Pope the greatest respect, allowing him all the authority, independence, and liberty necessary for the exercise of his spiritual mission. The General is of the opinion that for forty years "Italy has done everything to calm the consciences of Catholics by securing the observance of this law." "To-day of all times when it was more than ever necessary that this state of things should continue, the Government supinely tolerates, without a single indication of sorrow or regret, so flagrant an infraction of a fundamental law of the State, an infraction which may well be qualified as a real provocation! That the Law of Guarantees has latterly been interpreted in a way absolutely opposed to common sense, or rather that the present Government has paid no attention whatever to it, is so obvious as not to require proof. But the present case of Nathan's speech passes all limits. How could the Government have permitted the first magistrate of the Capital to abuse his position by preaching to the people whose interests he administers, and the immense majority of whom are Catholics, contempt for the religion of the State, derision of the Temporal Power of the Sovereign Pontiff, and disrespect for his very person? All that is simply outrageous."

The Senator after admitting that violence was used against the Holy See in 1870, quotes an important declaration of the Council of State of March 2, 1878, declaring that the Law of Guarantees "is an organic and political law which may be described as one of the fundamental laws passed in defence of a great national interest; a law meant to have effects beyond the confines of the State."

If Signor Luzzatti's Government has kept silence in face of this grave violation of the respect due to the Pontiff and to the Catholic religion, in order not to offend some of his parliamentary followers, General Pelloux addresses to

him this solemn warning with which he closes his open letter: "These friends are compromising the Government by reducing it to impotency and rendering it incapable of doing its duty. They are compromising the country by creating the impression abroad that it is incapable of maintaining those sacred pledges which Italy voluntarily gave in order to reassure the Powers when it took up its seat in Roma Capitale, while even the most advanced Ministries of the Left which Italy has had since 1870, were able on occasion to fulfil them energetically against popular agitations such as that of 1881."

"To release itself from this miserable state of things, to which these dangerous friends have reduced it, in such a short time, the Government has but one remedy: that of liberating itself from them. If it has not the courage to do this the country can only expect to see shortly the bitter but inevitable consequences."

This courageous pronouncement has caused consternation in the Government, for it is well known that Signor Luzzatti was preparing to give further injunctive to his "dangerous friends" by admitting two others of them into his Cabinet.—The London Tablet.

PROTESTANTS AND LOURDES

IT IS NO LONGER ONLY DEVOUT CATHOLICS WHO APPEAL TO THE IMMACULATE VIRGIN

Approves of the departure of the White Train for Lourdes, the Paris correspondent of the Irish Catholic of Dublin calls attention to the interesting fact that it is no longer only devout Catholics who appeal to the Immaculate Virgin, but people sometimes almost devoid of Christian faith. Whether they are cured or not of their bodily ills, it is very rare they return from the pilgrimage without their minds being filled with the "peace of God," which passes all understanding, and which is an inestimable blessing, surpassing that of the suppression of the worst bodily ills.

On the present occasion—that is to say, in the train which started for Lourdes on August 18—there was a Scotch woman of thirty-six years of age, nominally a Presbyterian, but in reality almost a freethinker, and who is remembered to have ever seen the light of day, but she knows that when a baby her eyes were good. How she lost her sight I do not know, but it is certain that the most eminent medical authorities there are absolutely no hope of her ever recovering sight by any operation or other natural means. It was while she was in a hospital, that she first heard of Lourdes, and she was told by a patient also under treatment there, of blind persons who had recovered their sight after washing their eyes in the miraculous water, and of many other supernatural cures. It cannot be said she is even now a Catholic—at least she was not one of the faithful when she left Paris in the White Train. Yet she had hope, and she had confidence, in the sweet Virgin, as she called her.

CONDITIONS THAT FOSTER DRUNKENNESS

It is well to give the poor palatial libraries, but we believe that more good would be accomplished by the money so spent if it were used in the direction of improving the housing conditions of our working classes. Intemperance is a vice which fastens itself in all its loathsomeness on the poor. It is the cause of much, if not most, of their misery; but cheerless, squalid home surroundings often drive men to buy forgetfulness of their misery in the saloon. This is a phase of the question which should never be lost sight of. It is an important factor in a pressing problem. The Rev. Thomas Devlin, LL.D., referred to at a recent meeting of the Associated Charities, Fitzburg, when he said: "Intemperance has much to do with the impotence of the workman. His wages are reduced more by idleness in drink than by any other means, for drunkenness is the vice most widespread among wage earners. The repression of this vice has been attempted in many ways. Individual combined influence have been exercised upon it. Appeals have been made to every motive, selfish and generous, which might possibly sway its victims. State laws have been made, and unceasing efforts to stem the tide which is sweeping so many

to destruction, and yet the evil abides with us, and in industrial centers has assumed frightful proportions. May it not be that sufficient attention has not been given to the social conditions of the workman? The business man who returns from his office to his elegant home, does not leave his residence to seek his comfort elsewhere. When the tired laborer or mechanic is greeted with a cheery welcome by his wife and bright-eyed children and sits down in a pleasant home to his evening meal of well-cooked, wholesome food, he has no desire to go out into the glare of the moon or his rest and recreation. Where there is no shelter fit to be called a home; where the habitation is unclean and disorderly and the wife is no housekeeper and negligent of her personal appearance, is it any wonder that the husband and father is driven to the street and its temptations?—Sacred Heart Review.

then to look after temporal things, and, as a result there was laxity in many centers which should have been centers of piety.

CARDINAL MORAN ON CHURCH'S VITALITY

Cardinal Moran of Sydney, Australia, though past his eightieth year still finds time occasionally to prepare and preach a sermon. He delivered the following discourse at a recent Sunday service. During the past few years an Anglican Synod was held in Sydney, and one of the visitors from a distance considered himself so gifted with the spirit of prophecy that he announced to the Roman Church was coming to an end, as the age now opening was one of enlightenment, progress and freedom, and Rome was incompetent to give these great principles of enlightenment, progress and freedom. He (the Cardinal) would recommend these prophets who regarded themselves inspired to announce false things to await the events before they progressed them. The Catholic Church was not the Church of a day or of one civilization or of one form of thought; it was the Church of all ages and nations, destined to abide to remain to the end of time amid all the vicissitudes of the world. It was not on the wisdom, prestige or power of this world that the Holy Church relied, but on the promise of the Holy Ghost, who dwelt in the Church of all ages. Christ came to be the Redeemer not of one race, language or clime, but of all the human race, and sent forth His priesthood to be perpetual throughout the nations, promising at the same time that the gates of hell would not prevail against them. Christ assured them that their victory would be enduring, and His divine promise was, "I will abide with them, and even unto the consummation of the world." Furthermore, He confirmed His priesthood by asking: "Father, send the Holy Ghost, who dwelt in them, and to remain ever enshrined in Holy Church, bringing consolation and blessings and enlightenment to those who were carrying out His mission."

From age to age false prophets had arisen to seduce people with the announcement that the religion of Christ had come to an end. Take, for instance, the reformation period. Then the various states, and their rulers were anxious to be emancipated from the superintendence of the Vicar of Christ. The Pope was not only the supreme pastor of the fold, but he was the international arbitrator for Christendom, all the powers of which looked to him as the guardian of their liberties, and the one restraining hand on the tyrannies and oppressions of rulers. Then, there was, unfortunately, a good deal of worldliness in the sanctuary. Not that religion had decayed—the people were as faithful as ever, and there were countless saints in the Church—but the rulers of the Church were entangled in the worldliness around them. Especially in Germany, the bishops of the empire, and were associated with the kings and the emperor in a thousand ways, even on the battlefield. In one of the great cathedrals of Germany, the pillars which separated the nave from the aisles were adorned with statues of the bishops of the See. They were clothed in cope and mitre, with crozier in hand, but if examined more closely it would be found that under the cope was a coat of mail. These bishops were obliged to forsake the flock entrusted to

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cannot be claimed as a Protestant province. Further, he quotes historical records, and the testimony of Protestant historians, like Taylor and Lecky, to show that a spirit of toleration has always been exercised by Irish Catholics, and to prove that Ireland's national movements for generations have been conducted by Protestants.

He declares that Ulster has nothing to fear, and that if Home Rule is granted the Protestant minority will have equal rights and liberties with the Catholics.

OUR LADY OF CONSOLATION

ANNUAL PILGRIMAGE IN CAREY, OHIO

It seems almost incongruous to find a pilgrimage shrine in a prosaic little town in the Middle West. Nevertheless the Church of Our Lady of Consolation in Carey, Ohio, a town of some two thousand inhabitants, is rapidly becoming the most celebrated of the new pilgrimage churches on the North American continent. The shrine, which is one of the newest in existence, having been established only in 1875, lies in a statue, a small quaint image of the Virgin about three feet in height, and carved out of wood. It is attired in a robe and stiff mantle of gold cloth. The right hand holds a sceptre and the left arm supports the Divine Child. In a silver capsule suspended from the neck is imbedded a precious morsel of the Luxembourg statue of our Lady of Consolation of which the Carey statue is an exact facsimile. The Luxembourg statue according to tradition, was not made by earthly hands. In 1525 the fathers of a Jesuit college in Luxembourg began the building of a chapel just outside the city walls. The work was progressing rapidly, each one contributing the labor of his own hands, when a frightful pestilence, which counted its victims by the thousands, broke out in the city. In this dark period the faith of the Jesuits and their leader, Father Broquar, did not flag even when the latter was apparently stricken with death. One day when the plague had abated, the students were walking in the forest and they espied the image of the Virgin in a hollow tree. Surprised and delighted, they carried it back with them to their quarters. In the morning they found that the image had disappeared, and after search they discovered it again in the hollow tree. Again they carried it to Luxembourg and again on the second morning they found it gone and returned to their quarters in the forest. This time they did not dare to remove it, but accepted the hollow tree as a sanctuary. When the chapel was finished, they carried the statue in solemn procession and placed it on the altar. Now evidently satisfied, the Blessed Lady remained upon her throne from which from that day until this miraculous grace has been extended to mankind.

Here and there received by the blind, hearing and speech by the deaf and dumb, freedom of motion by the lame and paralytic, health to the diseased and happiness to the despairing. There are in the world three churches where the Virgin is invoked as our Lady of Consolation, and all three have received papal recognition of their power to heal. These are the churches in Luxembourg, Carey and a third in Kevelaar in the Lower Rhine Province established in 1647. The last also possesses a facsimile of the Luxembourg statue. Thousands, in truth, do already seek the Carey shrine each year—the lame, the paralytic, the blind, those afflicted with various diseases, both physical and mental, while many come only for pleasure and to spend the day in prayer. These latter-day pilgrims wear no special badge, except in the case of the unfortunate that of their affliction. Instead of the staff, the scepter, and the water bottle, they are likely to bear travelling bag and an umbrella, and to dine at the local hotel, and yet it is evident that the same simple trust, the same belief that true faith may be rewarded by supernatural beneficent blooms in their hearts as in those of the medieval pilgrims who made their more toilsome journeys to various shrines. The instances are related of extraordinary benefits received by pilgrims to the Carey shrine such as the healing of a paralytic from Western Pennsylvania, of the cure ten years ago of a Chicago woman afflicted with cancer, of the restoring of sight to a child accidentally blinded with a pen. One of the most astonishing cases was that of a Cleveland woman of the name of Antweiler who last year was suddenly relieved of an invalidism of twenty years standing. Near the altar the walls of the church are hung with cast-off canes and crutches of the departing pilgrims.

Brave Christian Brother

Sherbrooke, Que., Jan. 2.—Rev. Brother Linton, assistant director, is dead, and Rev. Brother Daniels is fatally injured as a result of a fire which destroyed St. Joseph's College at Granby last night. The fire broke out about 11.30 at night, and Father Linton immediately proceeded to awaken the students and get them out of the building. It was while doing so, it is believed, that Brother Linton lost his life, as he was not seen after directing the last of the students down stairs. His body is still in the ruins. Rev. Brother Daniels received his injuries by jumping from the third storey window, there being no other chance to escape. His back was broken. There were only thirty three students in the building at the time. There are over six hundred on the roll, so that had the fire broken out at any other time the loss of life might have been more serious, but the majority of the students were away on their holidays.

Redmond and Ulster

London, Jan. 6.—J. E. Redmond, chairman of the Irish Parliamentary Party, devotes a long article in the London papers to an endeavor to remove the Unionist objections to Home Rule, based on the fear that the Ulster Protestants will be unfairly treated. He assembles a great array of statistics and figures of the recent elections, showing that five Ulster's nine counties are overwhelmingly Catholic, while excluding Belfast, the whole of Ulster actually voted for Home Rule by a majority of 1,288. Mr. Redmond argues that in face of the fact that the whole of Ulster includes 44 per cent. Catholics, Ulster

"When There is No One 'Round to See."

"Th' meanest cuss I ever know," Abe Wilkins said one day to me, "behind our backs was doin' good. When there was none of us to see. One night I caught him traidin' down 'th' road, he was doin' good."

CATHOLIC NOTES

Mrs. T. St. John Gaffney, wife of the American Consul at Dresden, has been received into the Church. Among those received in audience by the Holy Father recently were two Sisters of Charity from Australia, Mother Mary Berchmans and Sister Mary Xavier. In the Church of San Carlo at Corso in Rome, the heart of St. Charles Borromeo is preserved in a splendid reliquary alongside of which is the Saint's garments stained with his blood during self discipline, and his crucifix. In the Spanish and Portuguese colonies of Latin America, in 1767, before the destruction of their society, the Jesuits had 87 colleges and 10 seminaries; in Peru they had 15, in Chile, 23; in New Grenada, 9; in Mexico, 23; in Paraguay, 10, and in Ecuador, 11. While preaching in the chapel of St. Mary's Hospital, Cincinnati, Rev. George Fleishel turned deathly pale, announced that he was ill, reeled and fell to the floor dying. A priest-patient in the hospital happily reached him in time to administer the last Sacraments. He expired a few moments later. The girls as well as the boys who were recently confirmed at the Holy Family Church in Watertown, N. Y., of which Rev. Michael R. Burns is pastor, took the pledge against using intoxicants. In addition, the boys pledged themselves to abstain from using cigarettes until after they have attained the age of 21 years. Rev. Thomas Klinehart, in charge of St. Peter's church at Hancock, Md., was greatly surprised in examining the contents of the collection box to find a check for \$1,000. The check was accompanied by a note from the city stating that the money was to be used in the building of the new rectory which had been planned. The Catholics of Liverpool, England, have once again been successful in obtaining the bulk of the senior scholarship offered for competition by the city council. Three have gone to the Jesuits, leaving the remaining three for division among the non-Catholic and council schools. At the golden jubilee celebration of the Jesuit Church in Edinburgh, Scotland, Lord Ralph Kerr expressed heartfelt sympathy with the Jesuit Fathers abroad who were suffering persecution at the hands of godless men, while the press throughout Europe was teeming with calumnies and misrepresentations against them to justify the lawless attacks. From Mobile, Ala., comes the announcement of the completion of a \$2,500 fund for a monument to Rev. Abram J. Ryan, "the post-priest of the South." The amount was raised by popular subscription, the idea being to collect the money in small amounts. Most of it came in dime, and the projectors of the monument are much pleased at the success of the movement. In connection with the work of the St. Vincent de Paul Society of Halifax, N. S., the Reverend Mother has appointed two Sisters of Charity, whose duty shall be to work among the poor. Cases which require the services of the Sisters will be reported to them by the St. Vincent de Paul Society, and will be attended at once. The work of the Sisters will be general in character. They will be fully qualified to nurse the sick, and incidentally will attend to every want in the homes of the sick poor. The Sisters will reside in St. Teresa's Home. THE CRAZE OF A DAY.—Poor old Mrs. Baker Eddy, the high priestess of Christian Science, has gone to her long home, after being "in error," which in plain United States means that she had pneumonia for several weeks. The building up of her sect proves her to have been a remarkable woman. It also proves the restlessness of the human heart and the desire to find an easy way to heaven. Will Christian Science live? Yes, for awhile. Then will come contention and strife and dissolution. In twenty years Mrs. Eddy's sect will be divided into a hundred branches.

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tion of religious bigotry as exercised against the Catholic Church, no other form of human prejudice is so virulent or deep rooted as that of the abolitionist element in the North against the Southern States. It long preceded the war, and at its height during that memorable conflict, and still holds sway over many minds. For this reason it was next to impossible for any Southern statesman to procure a hearing for his side of the great controversy, and to this day there are thousands who remain in that state of almost invincible ignorance which cannot realize there are two sides to every question. By this same element was Chief Justice Taney laid on the pyre.

THE DRED SCOTT decision is one of the most famous in the judicial records of the United States. It concerns the right of property in slaves, and when the case came up for decision in the Supreme Court it fell to the lot of Judge Taney, as its presiding officer, to deliver the verdict. It was during this memorable address that, summing up the history of the slave trade, he uttered the words "the African has no rights which the white man is bound to respect." They were immediately pounced upon by the Abolitionists and spread broadcast through the North. On the strength of them the Chief Justice, who was in reality one of the gentlest and most humane of men, was denounced as a blood-thirsty monster and cruel tyrant and his name as such held up to the execration of mankind. And to this day, pick up almost any history of the United States, or any book treating of the law and constitution, and ten chances to one, you will find this view promulgated and upheld.

IT NEVER seems to have occurred to these fanatical declaimers to study the Dred Scott decision itself. Had they done so with fair minds they would have been quickly undeceived. For, so far from supporting the view which the recriminated words were intended to illustrate, Judge Taney really said the very opposite. By birth and breeding a Southern gentleman, and, as such, no doubt in sympathy with the cause of the Confederacy (not necessarily, be it noted, with slavery as an institution) he, in common with the generality of his kind, had no feelings but those of affection and respect for the colored race. But he was treating of the constitution as it was originally formulated, and of the motives which, in the person of Northern traders, first foisted slavery upon the colonies and tended to its perpetuation. Then it was that referring to what he and the majority of the Court understood to have been the light in which the African was regarded at the time, not only in the Thirteen Colonies, but in the British West Indies and elsewhere, he said: "It is difficult for us at this day to realize the state of public opinion in relation to that unfortunate race, when mankind generally seemed to think that they had no rights which the white man was bound to respect." It is perfectly apparent then that his purpose was not to approve the sentiments these words expressed but to show that they represented the prevailing idea in 1776. The whole tissue of denunciation which has been Judge Taney's lot, was therefore built upon a cruel assumption, and the character thereby imputed to him absolutely without justification. He was, on the contrary, a pious and humane man, an upright judge, and an exemplary Catholic. To say more would be superfluous.

ARROGANCE of the religion of the poet Thomas Moore, to which we referred last week, a correspondent of the Tablet calls attention to "A History of Ireland," the last work that Moore wrote, in which he contends against Usher and others that the early Christianity of Ireland was identical with the Catholic religion of to-day. This, of course, is not really a subject of controversy, but as against such modern theorists as Usher and Todd, who would make of St. Patrick a Presbyterian or modern Anglican, or anything, it sheds some light upon Moore's own convictions, notwithstanding the indifference of his bearing, that he was able to pierce the fallacy of such reasoning.

THE SAME correspondent also recalls an incident of Moore's last years which we have ourselves read somewhere, but cannot at the moment place our hands upon. It is to the effect that in one of his lucid intervals at Stoptown, while pottering about his garden, the poet was accosted by the priest of the district, who, after some general remarks, reminded him of the near approach of the Lenten season and of his duties as a Catholic. Moore thanked him and promised to "put his house in order." The priest had, however, no opportunity of seeing him again, and the sad fate of so many procrastinators overtook the poet, in that he died, it would appear, without the Sacraments. At least there is no evidence at hand to the contrary. It was but another instance of shipwrecked good intentions. But, finally, The Edinburgh Review, a

few months after Moore's death, wrote that "he showed all the monomania of the Irish Papist," which, whatever that may imply, may at least be accepted as evidence of the light in which the poet was regarded by his contemporaries.

THE PRESIDENT of the Law Society is of opinion that legislation should be effected to facilitate divorce in Canada. His contention is that as under the present system the process is so costly, injustice is thereby done to those of modest means who may chance to be unhappily married. Whatever may be said on this score it does not weigh in the balance with the proud position that Canada now occupies as contrasted with the United States or with other countries where divorce is made easy. The mere fact that divorce in this country is a costly proceeding and that it entails a degree of publicity from which even the morally degenerate are apt to shrink, is in itself a protection against incomparably greater evils. Any lowering of the barriers in this respect would be a concession to forces that in the long run make for decay. It was a saying of O'Connell's that "it was better that injustice should be done than that scandal should be given." In the present connection the saying might very well be applied to Canada. It is surely better that here and there some hardship should be inflicted under the present law than that the floodgates should be opened and any danger, however remote, be incurred of the moral degeneracy which divorce has inflicted upon certain States of the American Union. The thought may well give our legislators pause.

THE PRESBYTERIAN, in its Christmas number, treated its readers to a poem on "The Madonna" and to an article on "The Festival of Motherhood and Childhood" in which it reproduces Madonnas of Raphael, Rubens and Dagnan-Bouveret. The incident is noteworthy enough in the light of past history, and were it not for the recently developed anti-dogmatic tendency of the sect, we might almost call it hopeful. The satanic hatred of Knox and his fellow-reformers for the Blessed Virgin is proverbial, and bitter denunciation of every pictorial representation of sacred persons is a characteristic which they passed on to the Covenanters and through them to Presbyterians generally down to our own day. What would adherents of the Solemn League and Covenant say to Madonnas in a Presbyterian family paper! Time was, and that not so long ago, when they would have been denounced as "mementos of Satan" or "ramshackles of papistry," and as such, tabooed mention (not to speak of reproduction) in the family paper. Times change and men change with them.

THE PRESBYTERIAN is very strong for church union with the Methodist and Congregational denominations and is somewhat scornful of the opposition which, in some quarters, is being shown toward the proposal. The instinct for union is of itself perhaps a hopeful sign, but what our contemporary does not seem to realize is that, should the present scheme become a reality, it means the final extinction of everything that heretofore has been characteristic of Presbyterianism. This, in its larger application, will be no great calamity to the world at large, but in the light of Scottish history for the past four centuries, it is not without significance. The truth is, however, that the change has been going on, with ever increasing rapidity, for seventy-five years. That the "Fathers and Brethren" of 1814-5 do not recognize the Presbyterianism of to-day in either its doctrinal features or its external aspects is certain. Cold and formal as was the worship of either the Kirk or the Free Church in those days, and even within the writer's own recollection of rather more recent date, it was at least inspired and maintained by men of genuine earnestness of character and of austere lives. But the Presbyterians of these latter days have effectually lowered the flag to the Methodism which their fathers abhorred, and the basis of church union now contemplated will, if carried, but signalize the triumph all along the line of that envenomed form of religious emotionalism which, hand-in-hand with an insolent rationalism, is the prevailing feature of the Methodism of to-day.

THAT UNION will carry on the basis now under consideration by the presbyterians seems altogether probable. Meanwhile the course of those who are opposed to it, and who, in the spirit of their position, show somewhat of the mettle of their fathers, will be watched with interest. Could they but see, however, that not in the spirit of the Covenanters, but in that of the faithful remnant who in the dark days of the so-called Reformation stood firmly by the Faith of their Fathers of a thousand years, lies their great example, the issue is not without hope to them and to their posterity. To the extent that they are faithful to the primal law of conscience, But, finally, The Edinburgh Review, a

and mindful of that olden inheritance which across the gulf of four saddening centuries awaits them still, they have our respectful sympathy.

THE FERRER CASE

Continuation of the translation by Arthur O'Hear, M.A., London.

MILITARY TRIBUNALS Among the principal nations of Europe crimes of REBELLION AND SEDITION AND ACTS OF VIOLENCE AGAINST THE ARMY and the JURISDICTION of military tribunals.

Spain does not form an exception as some foreign advocates who seem to be ignorant of the laws of their own country, desire to make us believe. If there exists any difference with regard to this point of view between ourselves and other nations it is in our favor, because the Spanish military code is one of the most humane in Europe. This code was the work of the Liberal party; it was voted by the Cortes in 1850 and the project was signed by Generals Lopez Dominguez, Salcedo and Ochoando and Messrs. Miranda, Davila, Alonso Castriello and Garcia Prieto. The greater number of these deputies belong to the extreme left of the Democratic party.

The Spanish military code contains two kinds of procedure: the ordinary and the summary procedure. Ferrer was judged under the ORDINARY PROCEDURE. In order that Europe may see that our military laws afford every kind of guarantee and for the purpose of proving that we are estimated when we are accused as being more summary, we intend to say a few words concerning the procedure to which he was submitted.

THE EXAMINATION An oath is not exacted from the accused. They are permitted to read the questions which are put to them and they signify by writing if they agree with the text which is submitted to them or if they have anything to answer to the preceding interrogatories are read to them if they ask it. They may challenge verbally or by writing the Judges and the witnesses (articles 458, 459, 360 and 365). They have the right to appear before the Judge who is conducting the preliminary examination every time they ask it and when they have something to communicate to him (article 465). The witnesses dictate, read, sign or rectify their depositions (articles 431 and 435) and it is forbidden to put captious questions to them or questions which tend to give them any hint of the answer required (article 453).

The confrontations which the examining Judge deems necessary take place face to face between the accused and the persons concerned. The accused can ask the confrontations to take place. Before commencing the argument the depositions are read which are not in accord one with the other and which require further examination. The witnesses dictate, read, sign or rectify their depositions (articles 431 and 435) and it is forbidden to put captious questions to them or questions which tend to give them any hint of the answer required (article 453).

THE HEARING From that instant the secrecy of the preliminary investigation ceases. All the acts of the procedure are public and the representative of the Public Ministry is named. The accused chooses a lawyer to defend him and the record is read to him in order that he may be satisfied that he may take exception to his auditor who is appointed by the judge who presides over the trial. The accused is notified that he may take exception to the competence of the tribunal and may claim the laws of amnesty, prescription or a supplementary examination and that he may contest their testimony. THE HEARING SHALL BE HEARD and any other thing which he wishes to ask either by formulating the demand himself or by means of the advocate who renders him aid during the whole procedure in communication (articles 548, 552 and 559).

formulate its accusations or whether or not it is necessary for the examining Magistrate to correct any defects in the procedure. In the latter case the record with the modifications introduced must be forwarded again to the auditor who gives an opinion before further procedure can take place (article 560).

THE PUBLIC TRIAL The Council of War is composed of a president (a colonel) and of 6 members (6 captains) who are not elected by military authority but are designated automatically from a list of colonels and captains who are available to render this service. An advocate assists at the hearing in the capacity of assistant to the president and the public prosecutor. The names of the judges are communicated to the accused in order that he may exercise his right of CHALLENGE (article 568). The accused is permitted to read and to hear in public the record (article 571) and the different parts of the record are read; the representative of the Public Ministry, the assessor, the advocate of the accused, the president and the judges.

When the hearing is finished the Council of War assembles in a secret sitting and the assistant to the Court formulates his conclusions before the president. Each Judge has the right to present his conclusions which his colleagues discuss. Finally if there is an equal number of opinions for and against, the opinions favorable are adopted (articles 580, 583 and 594).

The sentence is handed to the Captain General who confirms it, if it is in accord both with his own personal opinion and that of the auditor. If the Captain General or the auditor does not consider it just the prosecution passes to the Supreme Council of War and Marine (article 597).

FERRER WAS UNANIMOUSLY CONDEMNED THE DEFENCE OF FERRER We would not speak of his defence if the detractors of Spain and of the Judges who signed his condemnation did not make use of it in their campaigns. In all prosecutions if there were no objections or foundations that the arguments of the defence the most hardened criminals would all have the appearance of innocent creatures. And moreover the arguments have been exaggerated and the defending advocate while nobly fulfilling his duty has himself exaggerated them.

Let us see now what is the role of the prosecutor in a prosecution. The difference between these two roles is very wide, as the solidity of their arguments must likewise be. The prosecutor must take into account the facts which are admitted and the opinion of the defence in a prosecution. The difference between these two roles is very wide, as the solidity of their arguments must likewise be. The prosecutor must take into account the facts which are admitted and the opinion of the defence in a prosecution.

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said nothing which could destroy the value of the evidence since he had proved nothing and because his arguments were merely a clever medium employed to save the accused. There is no reason, likewise, to be astonished that none of the seven officers who composed the Tribunal and whose honesty and knowledge could not be placed in doubt were convinced by the arguments of the defence. They all believed that Ferrer was guilty and they condemned him UNANIMOUSLY. Finally it is quite natural that the auditor and the Captain General under these conditions should have seen of the same opinion as the Council of War.

AN ACCUSER, SEVEN JUDGES, AN ASSESSOR, AN AUDITOR AND A CAPTAIN GENERAL were then convinced of the culpability of Ferrer and condemned him. The work which precedes and the documents which it contains are our reply to the newspapers which have commented upon the telegram sent by our director Lucas de Teña with reference to the Ferrer case.

If the press desires to fulfil its high mission it must before everything and above all be just and truthful. To distort the facts by permitting one's self to be led away by sectarian sentiments may seem clever and even useful when it is employed in the interests of false ideas and mean interests, but by so doing journalism dishonors itself in the eyes of clear and honest consciences.

We have confidence in the equity and the spirit of justice of all the newspapers of the entire world whatever be their political or religious ideas and we are convinced that they will render justice to Spain which is as we have demonstrated one of the most liberal and tolerant nations in Europe.

We appeal to the conscience of all journalists, to the honesty of all newspapers, we beg them to reflect for a moment and let them frankly tell us what attitude they have adopted against Spain had been conducted against their own country by the elements of dissolution and anarchy.

Would they not, as we do, lift up their voices to defend their native land and to give the lie to errors and calumnies.

CONCLUSION URSULINE COLLEGE CHATHAM, ONT. RELIGIOUS PROFESSION AND RECESSION On the morning of January 3, His Lordship Right Rev. M. F. Fallon, O. M. L. D., Bishop of London, officiated at a brilliant and impressive ceremony in the chapel of the Ursuline convent, Chatham, Ont., when three novices, after their two years of probation, were admitted to the profession of their final vows, and four young women took their first step in the religious life, by the reception of the Ursuline habit.

The ceremony began at 9:30, with a solemn procession of the religious and clergy into the chapel, while the choir sang the "Pater Noster." The young ladies who were to be received were richly gowned in satin robes with bridal veils and wreaths, and were accompanied by four charming little maidens as train-bearers. When all had reached their places and the preliminary prayers had been offered, His Lordship preached, on the text from the gospel of the ceremony: "If any man will come after Me, let him deny himself, and take up his cross and follow Me. Whosoever shall lose his life for My sake shall find it. For what doth it profit a man if he gain the whole world, and lose his own soul?"

before the novices who knelt at the altar railing, he waited until each one read in clear, distinct tones, and signed the solemn Act of Profession, binding her forever to the observance of the four vows of poverty, chastity, obedience and instruction. He then distributed to them the Bread of Life while pronouncing the sacred words: "What God has commenced in thee, may He Himself perfect; and may the Body of our Lord Jesus Christ preserve thy soul to everlasting life. Amen."

The exclusion of Mass, in the midst of most impressive and significant ceremonies, His Lordship gave the black veil to the newly-professed religious. In the meantime, the four postulants, attended by their maid-of-honor, had left the chapel to don their bridal robes, and now returned, attired in the habit of St. Ursula's nuns, and received the white veil, cincture, and mantle of the Order.

His Lordship then intoned the Te Deum, which was continued by the clergy and choir. While the seven religious prostrated themselves upon the ground, in testimony of their total renunciation of the vanities and pleasures of the world, and seven little maidens strewed them with fragrant flowers. The religious who made their final vows are: Sister Mary Immaculate, Miss Mary Dwyer, B. A., Toronto; Sister Mary Loyola, Miss Ida Strickland, Port Hope; Sister Mary Dorothy, Miss Frances Geisler, Newport, Ky.

Those who received the habit are: Miss Anna Robert, Chatham, in religion Sister Mary Adelaide; Miss Kathleen Murray, London, in religion Sister Mary Irene; Miss Cecilia McGregor, Tilbury, in religion, Sister Mary St. Peter; Miss Lucy Moir, London, in religion, Sister Mary Zita.

The train-bearers were: Mary Louise Caron, Beatrice Robert, Frances Drew, and Gertrude Cunningham. The flower girls were Phoebe Daniels, Clara and Phoebe Julia Kober; Dorothy Dunlop, Eileen Kelly and Nora Bermingham. The chapel was brilliant with lights and richly decorated with flowers. It was filled to overflowing with the throng of relatives and other guests who had come to witness the joyful event.

Besides those already mentioned, the following clergy were also present: Very Rev. Father James, Chatham; Very Rev. A. E. Burke, D. D., L. D., Toronto; Rev. C. Parrott, Tilbury; Rev. P. Laugel, Tecumseh; Rev. M. J. Brady, Wallaceburg; Rev. J. V. Tobin, London; Rev. Father Hermon, O. F. M., Chatham; Rev. J. Donnelly, Grass Point; Rev. J. Griffin, Holy Rosary Chapel, Detroit; Rev. D. G. Needham, Whiteford, Mich.; Rev. T. Martin, Jeanette's Creek; Rev. P. McCabe, Maidstone; Rev. J. E. Gault, Dover; Rev. J. T. Ford, Bothwell; Rev. J. Scanlan, St. Joseph's Hospital, Chatham; Rev. Father Nicholas, O. F. M., Chatham; Rev. Father St. Cyr.

THE MANNERS OF CHILDREN A LESSON FOR THE MRS. JELLYBY WHO ARE SO INTERESTED IN THE FRENCH CANADIANS The Hon. Mr. Tomlinson, the Governor-General, said that children in this province haven't any manners. He didn't include Quebec, for by hedges, he knew better, "noth Old Twilight, folding his paper and putting it under his thigh while he filled his pipe."

"There was a young eun' round here the other day collectin' money to evangelize the French Canadian heathen. The clerk by some people's order said, 'I tell you what I'd like to do; I'd like to subscribe to a fund to send a bunch of our Smart Alexes under fifteen down to darkest Quebec to see the young people as he had to conduct themselves. It would no doubt be an amusing experience for them. They'd laugh to see a French boy lift his hips, or his hat to a lady or a little girl, or an old man, though, a one of a stranger, or to a clergyman. To see him hand his mother or his sister a chair with a little bow and a scrape would tickle them to death, and to see one of them in that, the ladies all be seated at the table while he waited on them!"

"Per-meet to me ze plaisir—ze preveelenge—pray do not deny me!" "If you meet a boy on the road in this Province, ask him where Mister Spulvin lives, he says, 'Eh? What do you want to see him about?' And when you have satisfied him on that point he will want to know if it's 'Old Spulvin' you're after. A man past thirty is always 'Old' Smith or 'Old' Robinson, as the case may be."

"Meet a boy of the same age in Quebec and he will volunteer to go with you and leave you with the house in sight."

"But won't your teacher be angry with you for being late at school?" "Non—non! The good sisters will be—how you ask it in the Angliss—char-r-ed to think zat I haf ben of some service to an stranger, and he will give you an adorable smile and a bow worthy of the master of the court reefs."

TIME FOR A CHANGE.—It is most gratifying to note the revival among Catholic women. They appear to be lifting themselves somewhat out of the card and dance rat and climbing to a higher plane. In Louisville, Ky., in Boston, in Buffalo, in Milwaukee and other centers women have organized successful clubs for intellectual advancement and social activity. This paper frequently has contended that there is not enough sociability among Catholics. These women's clubs should go a long way toward remedying this unfortunate condition.—Catholic Sun.

It is not by regretting what is irreparable that the true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the wise way is to look upon our disadvantages in the face, and see what can be made out of them.

FIVE-MINUTE SERMON
SECOND SUNDAY AFTER
EPIPHANY

THE BITTER WATERS OF TRIBULATION IN
MARRIED LIFE
"Now there were set down six water-pots of stone" (John 4, 6)

When we read in Holy Scripture that the Saviour was present at a wedding, or at a banquet, we must not think that He did this because He took pleasure in eating and drinking or in cheerful company; no, He did this with quite another motive; His desire was to do good by word and example, and particularly to use the opportunity for the conversion of sinners and to win souls to the kingdom of God. At the marriage of Cana He performed His first miracle by changing water into wine, thereby bestowing blessing upon the young married couple. Not all those, however, who enter the married state participate in the blessing as these young persons did; frequently Christ does not come to their marriage, and does not bless the married couple. And why not? Because they neglect to invite Christ to the wedding; they enter the married state without God, without holy intentions, without proper appreciation of their obligations. For this reason very often they do not find the happiness which they seek in their married life; God does not give them the wine of happiness, but permits them to drink the bitter waters of tribulation. The six vessels of water at the marriage of Cana I would liken to six chief sources of trouble in married life, which I will now describe; telling you at the same time how these bitter waters of trouble may be changed into the wine of blessing. The first vessel of bitter waters, which such persons must drink who have entered the married state more from sensuality than from holy motives, consists in the weariness which they will soon find in one another. Unfortunately not many married people can say with the chaste Tobias: "Lord, Thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, into which Thy Name may be blessed forever and ever." (Tob. viii, 9) Hardly has the honeymoon of such people passed, when the weariness of their married life begins to manifest itself; instead of drinking the wine of pleasure, they now drink the water of trouble and eat the bread of tribulation.

To this is soon added discontent, and this is the second vessel from which married persons must drink, who, without being suited to each other, have entered the married state; who have perhaps brought into this state wealth and position, but not the fear of God. After the first weeks have passed in the enjoyment of sensual pleasures, vexation puts in an appearance, and it needs only slight cause for the fire of anger to blaze up. Also, their conjugal happiness is at an end! Even if peace is restored, every day brings fresh occasions for quarrels and disputes. Faults and defects are found in which they were blind before, and these faults are the cause of trouble between them.

The third vessel that drained in the extravagance which discontent between married people often leads. When a man does not enjoy life at home he seeks peace and amusement elsewhere; he goes to the saloon, begins to drink and play, neglects his work, and spends often in one day all that he can earn in six. The wife seeing that her husband is neglecting his duties, and that he does not take pleasure in her home duties, she lets everything take its own course. In this manner the household suffers, prosperity vanishes, and finally poverty sets in. The fourth vessel of bitter waters is the habit of jealousy. When love has vanished in the one or the other, it not infrequently happens that suspicion is aroused as to the fidelity of one or the other. When this idea has once taken possession of husband or wife innocent words are misconstrued, every movement is only water of trouble, and the innocent words of the innocent are easily believed, and if no good grounds for suspicion are found they are manufactured to the torment of all those concerned. And what will become of the children under such conditions of married life? How can children respect their parents, love and honor them, if they see that their parents do not respect, love and honor one another? How can the children be industrious, if they see that their parents are given to extravagance, and are not solicitous for their household? Then comes for such parents the time to drain the fifth of these vessels of trouble, namely the grief and anxiety caused by these poorly trained children. Finally they face the bitter waters of a lingering sickness, the death of either husband or wife, and remorse for an ill spent life. Now we will see how all these troubles may be avoided. First of all the picture which I have drawn should be taken to heart by the unmarried who may learn a lesson therefrom. Let them not enter lightly the married state, but let them ponder well whether they are called to this state or not. Then be careful in the selection of a partner for life, and be not influenced by sensuality, wealth or beauty, but rather by virtue, holiness and the fear of God. Invite Jesus to the wedding, i. e., make yourselves worthy of Him before entering the married state, so that Jesus may visit you and bless your union. And you, Christian husbands and wives, whose union has not been a happy one, who instead of drinking the wine of happiness have tasted the waters of affliction, what may you do? I can give you no better advice than this: Bear your cross patiently, in the hope that you may thereby merit heaven! Do everything in your power to remove the causes for strife and discontent. Fulfill your duties faithfully. Amend your faults and pray incessantly to God, that He may fortify you by His grace; have recourse to Mary, the Mother of Sorrows, and you will find that the blessings of God will come to you and change your trouble into peace and happiness. Amen.

For Strains and Cuts

Douglas' Egyptian Liniment is a Speedy Cure

Mr. S. F. Rowson, New Dublin, Ont., is a great believer in Douglas' Egyptian Liniment. In a recent letter, he says: "Master recommend Egyptian Liniment as the best on the market. I had a horse that the Veterinary said had strained the cords of his tail. He gave me medicine for him, but they were of no avail. I then used Egyptian Liniment and after two applications the horse recovered the use of his tail. I have also seen some remarkable cures made with this Liniment where horses have been cut on barb-wire fences."

Twenty-five cents at all druggists, Co., Napanee, Ontario.

A MEDITATION ON FAITH AND LIFE

Rev. Walter Elliott, C. S. P., in the Missionary
"What is my faith? It is my life. My just man liveth by faith" (Heb. ii, 4). "Faith is a matter of life and death with me. Without faith it is impossible to please God" (Heb. xi, 6). Mine should be a living faith indeed. It should be a firm conviction of all the teachings of Holy Church, joined to heart-felt loyalty, loving to know Jesus Christ and Him crucified, deserving to know Him better and better; considering Him as our only knowledge as but dung (Phil. iii, 8) in comparison with knowing Him; absorbing His teachings; through Him Who is My Redeemer, knowing God, the Father, My Creator, God the Holy Ghost the sanctifier of my soul.

Those who have the true faith are called the faithful. This means loyal Catholics, faithful to the Church and to her founder. Fidelity to Christ as a Master of life is my faith. As He taught, so do I believe and so do I live. As He was born and lived and died, that He "might bear testimony to the truth" (John xvii, 17), so am I born to believe so I live to believe, so would I die to bear testimony to my Master and His faith. But am I worthy to be Christ's fellow-victim of the truth of God? I claim to be His disciple; am I really so in heart and life? O, God, deepen the earnestness of my faith, that I may be more worthy of that most honorable of titles. St. Paul says: "We would gladly impart to you not only the gospel of God, but also our own souls" (I Thess. ii, 8). And indeed so high a gift as the gospel must not be separated from the life and soul of the messenger who is entrusted with it. That an I am sent to my friends and neighbors with the message of their "redemption through faith."

SINCERITY OF FAITH
O God, I stake my life on the sincerity of my faith. I would this day die for Thy truth, for Thy Church, in the sight of Thy people and of Thy enemies. I will live a life of faith this day and every day till the end. I offer an unhesitating, affectionate, loyal acceptance of all that Thy Church teaches me as revealed by Thee.
How great a boon it would be if I could have faith like Abraham's who loved God's truthfulness more than he loved his own child. Would that I had some share in the heroic faith of Saints Peter and Paul. At any rate I am equal. I would long even to surpass, that man in the gospel who had faith in Our Saviour strong enough to expect a miracle, and yet humbly said: "Lord, I believe, help Thou my unbelief, indeed, but much timidly in believing. Lord, I believe, increase my belief, even so that it may become a miracle before men's eyes."
Lord, this is my act of faith. I believe in all the truths known by the light of reason, not simply because my mind is forced to believe them, but especially because Thou hast declared them by Thy creative authority, and hast made them so useful, beautiful and everlasting. Thou the Creator of reason and the source of all its truth. I believe in all the truths of revelation, whether written in Holy Scripture or contained in the divine tradition of Holy Church, the sole infallible guardian and interpreter of God's word. I believe in all the truths of Christ, taught, as freely as if I had been personally present at His teaching and seen and heard Him.
I also believe most firmly that the faith I have within my soul, the strength and vividness of my belief, is not merely a habit of my mind deep-rooted from childhood; or the fruit of study, conclusion from arguments, or any natural acquirement whatever. I am certain and I affirm without doubting, that my faith is an infused spiritual power, a grace, a free gift of a merciful God.

MEANS OF GROWTH IN FAITH
Hence my Catholic faith must grow by prayer, mortification of the senses, humility and obedience, and other exercises and obligations of Christian love, rather than by study, for it being a grace it depends for increase upon divine love. Yet study of divine things is necessary, though it must be the docile handmaid of the grace of faith rather than the activity of the natural spirit of enquiry.
O God, supreme and infinite wisdom, may I learn wisdom of Thee, in the spirit of a devout, childlike faith.

Grateful for Permission to Go to Prison
M. l'Abbe Gogout, whose imprisonment at Toul for non-payment of a fine and costs, and subsequent liberation through the generosity of an unknown benefactor, were related in the Catholic Times of November 11, has written a letter to his Bishop, from which the following are extracts. He has been fined for forbidding the use at school of a manual condemned by the Bishops: "I thank you for authorizing me to accept this punishment. My fare was dread and water. I slept on a mattress as hard as a stone. They wished to force me to give up my dear cassock;

I refused, and would never have consented. It is, perhaps, for this reason that they deprived me of the hour's walk granted to all the prisoners. They would not even give me the newspaper to which I had a right, and which would have permitted me to announce to you my arrest. I had only my breviary and my rosary. What a magnificent occasion to do penance, to meditate and to pray! I was so to make excellent retreat, happy to suffer persecution for the Christian faith. Released from prison, I am not cast down, and I remain ready to work, to battle and to suffer again for God and for souls."—London Catholic Times.

A MIRACLE OF ST. FRANCIS XAVIER

During the past month the incorrupt body of the Apostle of the Indies was exposed at Goa, on the occasion of the Eucharistic Congress held there. The top retreat, happy to suffer persecution for the Christian faith. Released from prison, I am not cast down, and I remain ready to work, to battle and to suffer again for God and for souls."—London Catholic Times.

English exchanges coming the first week in October record five conversions which have more than the usual significance in indicating the trend of religious thought amongst non-Catholics.

CONVERSION OF FIVE ANGLICAN DIVINES

ONE OF THEM IS REV. JOHN D. KNOX, A DESCENDANT OF THE ANTI-CATHOLIC SCOTCH CALVINIST.
English exchanges coming the first week in October record five conversions which have more than the usual significance in indicating the trend of religious thought amongst non-Catholics. Rev. Arthur Rowland Carey Cocks, late vicar of St. Bartholomew's, Brighton, and Rev. Henry Fitzrichard Hinde, vicar of the Church of the Annunciation, Brighton, announced that they had made their submission to the Catholic Church. Rev. H. R. Prince, late curate of the Church of the Annunciation under Mr. Hinde, was received into the Catholic Church at Ealing, Surrey, on Thursday, Sept. 29, and Rev. Oliver Partridge Henly, who had for some time past been assisting the clergy at St. Bartholomew's, was received on October 1 in the Church of Our Lady of Seven Dolours, Bognor, by Rev. Alphonsus Coventry, O. S. M., prior. Mr. Henly was formerly vicar of Wolverton St. Mary, Stony Stratford, but was deprived for ritualistic reasons by the Bishop of Oxford. He was ordained in 1881, and served curacies in Chelsea and Westminster.

The fifth convert is Rev. John D. Knox, a descendant of anti-Catholic Scotch Calvinist, who has been received at the Benedictine abbey, Ealington, Birmingham. He was formerly curate at St. Saviour's, Angliedon, and then Mr. Hinde resigned, recognizing that the matter at issue was the doctrine of transubstantiation. The decision at which they finally arrived was made known in the following letter, which they had addressed to the press: "Sir: May we ask for space in your columns to endeavor to make clear our position regarding the doctrine of transubstantiation? We have already given prominence to it."
"May we say at once that we have not resigned our benefices on the ground of the Bishop's prohibition of benediction or exposition, but because we are convinced that underlying that prohibition a denial of the Catholic doctrine of transubstantiation was involved? If this became a necessity for us to consider whether we would make a stand for that dogma or, by submitting to the Bishop's directions, lay ourselves open to the charge that either we did not set forth in our churches what we believed in our studies or that we treated the dogma as one of little importance. We could not thus act, and we felt that the need of authority for our belief and teaching was of paramount importance. Hence in honesty and to avoid a conflict with authority, in which, pace Lord Halifax, we should both decline to engage, we have resigned our benefices."

UNCERTAIN DOCTRINE; EMPTY CHURCHES

There has been of late a good deal of discussion as to why church-going is so slack among the various religious communities in England. Many explanations are given, but perhaps not enough stress is laid upon the fact that, thinking men can hardly be expected to attend church unless the ministers of doctrine believe most condition worship. What can we wonder when the Guardian speaking of the doctrine of the Church of England in regard to the Eucharist, says: "It may, however, be useful to point out that the teaching of the Church on this subject is not so much a rigidly defined doctrine as a comprehensive range of doctrine. Her formularies were intended to be inclusive rather than exclusive, and although her definitions of the Eucharistic Presence have clearly limited bounds, they would appear to include shades of belief varying from constantism to the Receptionist theory." We think the foregoing statement is almost enough to keep any thoughtful Protestant from going to church during his lifetime. Comprehensive range of doctrine! But surely, when a churchman reasons the Church's divine service he must ask himself what she does teach. And if the only answer he can get is that her range of doctrine is comprehensive, he can hardly be blamed for concluding that, if he herself has no exact knowledge of her teaching, it is scarcely likely that he will derive much benefit from listening to it. Not until the pulpit is certain will the news be filled.—London Catholic Times.

A Common Profanity

It is gratifying to note that the agitation against using the sacred name to designate card and dancing clubs is growing. In a recent number of an article on the subject which is to the point. Says the writer: "How disgusting it is in glancing through the daily papers to see set out before the world that Saint—or the Blessed—or the Holy—will have a card party or dance on such and such a night. . . . Ill-breeding is of course, at the bottom of the whole matter."
It may be ill-breeding, but it also shows an utter disregard for sacred

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A simple, scientific remedy for Asthma, Croup, Whooping Coughs, Bronchitis, Colds, etc. It is a powerful expectorant, and relieves the most distressing symptoms of these affections. It is safe for all ages, and its use is recommended by the highest medical authorities. Price 2/6 per bottle. Wholesale and Retail Dealers: Vapo-resolene Co., 110, St. James Street, Montreal.

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many so-called "glit-edged" securities in your possession, but no one can guarantee that they will realize even one-half their par value after your death. If, however, you hold a good life insurance policy it will realize its full face value, and perhaps more, just when those dependent upon you are most in need. The Compound Investment plan of insurance, besides other attractive and valuable features, provides for the return of all premiums paid beyond the 10th year, in addition to the face amount of the policy.
It will pay you to see one of our representatives at once regarding this form of policy, or write to the

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Life Assurance Company
Head Office Toronto
You can't learn to win until you learn to lose. Temporary failure is a chrysalis from which many a full-winged success has soared.
"Your obedient servants,
ARTHUR COOKS,
H. F. HINDE,
"Datchet House, Datchet, Windsor, October 3."
In both churches of these clergymen there were large and attached congregations.
NO JAPANESE NEED APPLY
Not in Honolulu the Y. M. C. A. has decided to deny the membership in the organization to the Japanese. Evidently this is a time of great change and truly good body of devout evangelists religiously believes in making flesh of some people and death of others, and it matters some what where one is whether one may become a member of the charming coterie. We believe that right here in Buffalo a native of Japan would have no trouble in landing, at least in some sections of the organization. There was a time when Catholics would not be admitted even to the faintest kind of membership. Now, however, they may dole out their good dollars in any department, but they can't vote; they can't hold office; they can't open their mouths as to the conduct of the association; and the money they put in there is not used for their benefit. We do not believe we are wrong in saying that a goodly amount goes directly into a fund used to a great extent for proselytizing.

Season's Greetings
THE DIRECTORS and OFFICERS OF THE
Mutual Life of Canada
extend hearty greetings to its policyholders and the Canadian public in general, who will be pleased to learn that the present year has been the most successful in this Company's career of 41 years, having written new business amounting to the handsome sum of \$9,250,000, as at December 24th, 1910, and made very substantial progress in all other departments of its business.
Head Office—Waterloo, Ontario
"The men of earth, after war, and later for gallant for money."—George Raft
"The Equinox."

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CONDUCTED BY "COLUMBA"
The British General Election over and gone, leaving the whole of the world in a state of uncertainty. The outcome of the election is the subject of much speculation. The Labour Party, which has been the subject of much speculation, has been the subject of much speculation. The Labour Party, which has been the subject of much speculation, has been the subject of much speculation.

It must puzzle those of m who depend for their Irish the cables of the Associated must puzzle those to read t momentous epoch in her histor should be rife in the Irish camp. But you may take a word for it, dear reader, Inder Lloyd George's Budget, plus ances made his revolt success Irish County. Outside this tion of the county he was def and foot. In the throes of a medical he personally com was in a minority of more t one. And his lieutenants better. As for his so-called "ent," you could say that he was a four wheeler. The only county besides himself was and he got his comge from N. The rest are nonentities.

"When you read a biogri ber that the truth is never ca "When a man teaches does not know to some has no right to be a teacher, certificate of proficiency, undergone the education man."—George Bernard Sh

CHATS WITH YOU
THE CATHOLIC YOUNG GLORIOUS MISSION IN INSPIRING DIS FATHER CONROY,
The annual Communio Catholic Young Men's N the Sunday within the patronal feast of the Conception.
The sermon, an Inspi was delivered by Rev. C. M. of St. Vincent's mantown, whose theme w sion of the Catholic You spoke, in substance, as fo through all the cycles of your light shine before m 11-16.)
The present occasion auspicious remarking as t gress of your noble or emphasizing its spirit.
To be with you to-night are the Great and the W speak to you of your mis The word made Fleis store the rebellions Father's dominion. His taught by word an sacrificed Himself "duri of the cross." During He established a sacre among the sons of n sioned His chosen one faith that "cometh by empowered them to offe ton of His Body and consumption of the Euc through all the cycles of great restoration of al to go steadily on, eve true to God, ever gain His honor and glory, f from the broad way of the straight and narrow to life eternal. Thus is the world in the fallow power, coming to His o at the gate of their lips keep His wisdom law. Priestly hands mysteries and impar benediction. Priestly in the highways and by their going and coming sengers of God—given p But not to them alo high and holy things alone the privilege of to God and "restori Christ." But to all that memorable day sermon He addressed are the light of the light shine before a may see your god your Father who is in the divine communion who are after God's o world are true to God

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For making SOAP, softening water, removing oil, paint, disinfecting sinks, closets and drains and for many other purposes. A can equals 20 lbs. Sal Soda. Useful for five hundred purposes.
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JANUARY 11 1911

THE READER'S CORNER

CONDUCTED BY "COLUMBA"
The British General Election is over and gone, leaving the Parties where it found them. The only apparent difference is that the Labour Party came back stronger and the Irish Nationalists have added two to their number.

It must puzzle those of my readers who depend for their Irish news upon the cables of the Associated Press, it must puzzle them to read that in this momentous epoch in her history disunion should be rife in the Irish National camp. But you may take Columba's word for it, dear reader, Ireland knows her own mind, knows what she wants, and will get it.

O'Brien holds his seat in Cork City entirely by the Tory vote. The weak Redmond, who supported O'Brien, if only he had no mandate to break up the constitution at the bidding of a leader whose power in Ireland was waning.

"The men of earth, after living first for war, and later for gallant, now live for money." — George Raftanovich in "The Equinox."

CHATS WITH YOUNG MEN

The annual Communion day of the Catholic Young Men's Union was the Sunday within the octave of the patronal feast of the Immaculate Conception.

The sermon, an inspiring discourse, was delivered by Rev. Terry Conroy, C. M. of St. Vincent's Seminary, Georgetown, whose theme was "The Mission of the Catholic Young Man."

The present occasion is extremely auspicious, marking as it does the progress of your noble organization in emphasizing the spirit of the age.

The Word made flesh came to restore the rebellious world to His Father's dominion. To accomplish this He taught by word and example and sacrificed Himself "even unto the death of the cross."

inspiration to do great things for the furthering of Christ's interests in the souls of their fellow-men.

It is a far-off call from that olden mountain and that olden time; but it is sounding clear and strong to-night in this modern place and in the hearing of modern men. Its Ring is iron and sounds a glorious mission to you Catholic young men of the twentieth century.

So long as you are true to your Catholic character and honest with God you will be fit leaders in the world. Your light will shine and men will follow when they see the path bright and know that it leads to God.

How truly deplorable is sacrifice of principle! Yet how little is the heart considered when there is question of education and culture! Even great institutions of learning, world-famed universities whose names are hallowed in their utterance, whose avowed purpose is to build young men into the character of leadership, fall utterly in this essential, and their failure sounds the downfall of millions.

"When you read a biography remember that the truth is never fit for publication."

OUR BOYS AND GIRLS

One's reading is usually a fair index to his character. Observe in almost any home you visit, the books that lie on the counterpane, or note those that are taken by preference from the public library, and you may judge, in no small degree, not only there is a mind like a book, but also—and what is of far deeper moment—their moral attainments and spiritual advancement.

Books are rich, not only in thought and sentiment, but in character. The best society in the world is that which lives in books. To the reader, as well as to the strong in their hours of weakness, books are inspiring friends and teachers.

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The treasurer of a club or society, no matter how small the amount entrusted to him, should keep the funds in a separate bank account. In that way he has a distinct check on all monies received and paid out, and the funds earn interest while on deposit.

strength." To this is every Catholic man pledged. It is his highest privilege, his noblest duty.

OUR BOYS AND GIRLS

THE INFLUENCE OF BOOKS
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THE BASIS OF SOCIETY

To the pages of the Jesuits' publication Etudes (Paris), Joseph Ferchat contributes a paper dealing with the work of a French writer, Henri Bordeaux, whose novels, the reviewer implicitly declares, possess all the power of a regenerating influence in France at the present moment, and as such are commendable as exemplars to all writers who desire to see the forces of Satan beaten in the assault they are making upon the strongholds of Christian society.

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chanted world. No artist ever painted such a landscape as that golden door, and the sweetest music earth knows is but an echo of the strains heard in that land of enchantment.

DOMESTIC GIRL IS HAPPY

The girl whose sphere is set in domesticity can find as keen a satisfaction in doing her work to the very best of her ability as can her sister who achieves college honors or fame in the literary world.

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submitting to the exigencies of the family life over all other human considerations. The supremacy of duty over pleasure becomes a duty to all literary men and women who must seek to show what society's ideal should be.

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There is something in diverting ourselves from ourselves when we are in grief, which has a peculiar effect of enlarging the heart and swelling the dimensions of the whole character, and something also so particularly pleasing to God that, when it is done from a supernatural motive and in imitation of Our Lord, He seems to recompense it instantly by the most magnificent graces.

Cowan's Maple Buds

are different from and better than any other chocolate confection you ever tasted. Maple Buds are not made by any other concern, as the name and design is fully patented. Look for the name on every Bud.

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For any permanent structure, whatever its cost or use, the modern metal shingle is the only roofing worth any man's consideration. For it, and it alone, has every good quality a roof should have, and it, and it alone of all roofings, lacks every bad quality.



Preston Shingles are made from heavy and imperishable metal, thickly and smoothly galvanized with a coating that contains 98 per cent. of pure zinc.

This Is The Roof That Meets Every Need
Preston Safe-Lock Shingles are easily laid. No special skill or unusual tools are necessary. Fewer nails are needed than other metal shingles demand—the safe-grip cannot spring nor the shingles warp or twist.

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SLANDERS ON IRELAND

The Editor CATHOLIC RECORD,--On Dec. 24, The "Flaneur," (Mail and Empire) contained the extraordinary statement that Ulster contained more than half the population of Ireland, and that it leads in education, progress, etc.

As it has been a labor of love for me to defend National Ireland for the past twenty-five years, against slanders whose slanders have appeared in Toronto newspapers, I am content that the Flaneur figures to prove that Ulster did not contain one half the population of Ireland, but that it did provide the greatest number of suicides, divorces, infanticides, illegitimates and other bad features, my figures being supplied to me by Mr. Matheson, Registrar General for Ireland, Dublin, Ireland.

In the reply which I have given to the Flaneur I have pointed out the want of prejudice amongst Irish Nationalists, who elect quite a respectable number of Protestants for Catholic constituencies, while the Unionists fail to return the compliment. I show how Dublin, Cork or Montreal elect a Protestant mayor, but Toronto or Belfast never returns the compliment by electing a Catholic. I point out the kindly ways of Catholic Ireland, such as schoolmasters teaching the boys (as I was taught nearly fifty years ago) to raise their caps when they meet the Protestant Minister. The "Flaneur" styled me an "opponent," but not with my wish.

I told the Flaneur that it was all wrong to have their little brothers, the Scotch-Irish of Ulster, opposing them, as they were the descendants of the Scots from Ireland when Ferguson, son of Eric, planted in the Highlands in 483, who founded the Scotch, Welsh and kingdom. I would be pleased to have the Record print these remarks, as I would like my countrymen in Ontario to know where their friends are, which is not on the staff of the Mail and Empire, whose editor never could find room for letters from me relating Irish slanders.

What humbugs our opponents are! Here we have Unionists in Ulster threatening to rebel if Home Rule is conceded. While it is only a month ago since the same Unionists sent Sir A. O'Donnell to Trinity College, Dublin, with a lecture to illustrate the kind of Home Rule the Unionists approved of. Well, we shall obtain Home Rule from the men whose friendship is most to be valued, the Scotch, Welsh and Liberals and Laborites of England. The New Year surely looks bright for National Ireland.

GARRETT J. O'CONNOR, Bridgeburg, Ont., Jan. 1, 1911.

DIocese of London

St. Joseph's parish, Ashfield, has again and for the seventh time contributed one of her young men to the service of the Almighty in the holy priesthood. Rev. Wm. Deane, having taken his preparatory course at Assumption College, Sandwich, and having received his theological training at the seminary of St. Sulpice, Montreal, was ordained to the holy priesthood in London by His Lordship Right Rev. M. F. Fallon, on Dec. 17th, and celebrated his first holy sacrifice of the Mass in his native parish, St. Joseph's, on Sunday, Dec. 18th, assisted by the pastor, Rev. M. McCormack. Several friends of the reverend Father from Goderich, St. Augustine and Lockport, were also present. At the conclusion of the Mass, the Rev. Dennis O'Connor of Windsor, a native of the adjoining parish of St. Augustine, preached a very eloquent sermon on the priesthood. After the sermon James Griffin and John Long came forward and presented Father Deane with a purse and the following address:

To the Rev. W. H. Deane:--Reverend and dear Father--We in behalf of your many friends of the congregation of Ashfield cannot let the event of your ordination to the holy priesthood pass without giving some measure of thanks to the Almighty God for again selecting from our parish another laborer for His vineyard. We are well aware of the many sacrifices you and your worthy parents have made while you were following the divine call, and ask you to accept this little gift containing in itself a very small portion of the "Manna of Iniquity," that may be some extent help to obtain for us a place in the everlasting dwellings. We wish you, dear Father, many years of labor in the service of our divine Lord.

Dr. Chase's Ointment is guaranteed cure for all kinds of itching, bleeding, and every form of piles. See testimonials in the press and ask your neighbors for a trial. You can get your money back if not satisfied. 50c. at all dealers or from Dr. Chase, 1212 St. Louis, Mo.

PILES

DR. CHASE'S OINTMENT.

SUNLIGHT SOAP



A BASKET FULL of clean, sweet-smelling linen is obtained with little toil and half the time if Sunlight Soap is used. Sunlight shortens the day's work, but lengthens the life of your clothes.

adorned with all the sacerdotal virtues. We hope that you will sometimes remember us when offering up the Holy and Adorable Sacrifice of the altar. Signed in behalf of the congregation of Ashfield: James Griffin, James Sennet, Michael Dineen, John T. Griffin, Joseph Dalton, Edward Dalton, Wm. Lannan, John Long, W. J. Long.

On Wednesday evening, Jan. 4th, a pleasant affair took place at the residence of Mr. Wm. Forgie, when the members of the Sacred Heart Church of Wingham gathered to bid farewell to their departing pastor, Rev. Father Laurendeau. During the evening an address was read and the Rev. Father presented with a handsome quarter cut oak clock and a gold-headed umbrella.

ARCHDIOCESE OF TORONTO REV. FATHER SULLIVAN OF THOROLD PRESENTED WITH AN ADDRESS AND PURSE OF GOLD--HAS BEEN FASTOR FOR FORTY YEARS

Greenville Hall, Thorold, was filled completely on Wednesday evening when the congregation of the Church of Our Lady of the Holy Rosary gathered for the purpose of celebrating the fact that there is not one cent of debt remaining upon any portion of the large Catholic property in the town of Thorold, and incidentally to honor Rev. Father Sullivan for forty years his labored in the priesthood. Mr. Joseph Battie presided as Chairman, behind him on the platform were the church trustees.

When Father Sullivan was called to the platform, Mr. James Battie read to him the following highly complimentary address:--Reverend and dear Father, we have handed him a purse containing over two hundred dollars in gold. Mr. Battie also read an address to the Church Committee expressing the gratitude of the people to them for the manner in which they had assisted in the work of the parish.

Reverend and dear Father--We, your old and young parishioners and flock, have come here tonight to try and express to you our appreciation of your noble work, efforts and labors in this parish and district, and for the honor and glory of God and the spirit of man.

And now, dear Father, after following your spiritual guidance and administration for forty years, still mean to follow you to the end, and may God spare you long to guide and administer to us, and give us grace and strength to love to your counsels and labor with you for His greater glory. We follow you back, the mortgage paid and discharged that we some years ago put on this property. We know that was one great ambition of your life--to free your own debt. While sometimes we were lagged in our assistance to you, we always felt you would succeed, dear Father, it must be a great consolation and gratification to yourself and your Archdiocese, as well as to your parishioners to know you have succeeded so well.

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CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps Her Husband to Cure Through Samaria Prescription

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

ORDINATION AT HASTINGS On Dec. 22nd, at the Church of Our Lady of Mount Carmel, Hastings, Ont., Mr. John J. McCarthy of that place was ordained to the holy priesthood. The ceremony was performed by His Lordship Bishop O'Connor of Peterborough, while Father McColl was High Priest, and Rev. Fathers Fitzpatrick and F. D. O'Brien were deacon and sub-deacon.

JUDGE WRIGHT AS A RELIGIOUS HUMORIST There is an unconscious humor sometimes about the utterances of Mr. Justice Wright which does not always escape his hearers. Something of this humor was displayed in his opening speech at the bazaar for the benefit of Greyfriars Church, recently, when he informed his audience that "it is a great pleasure to me to be a member of the Reformed Church of England to go and meet members of the sister churches who were also the sons of the Reformation. They all dated from the Reformation and their names showed that they laid stress on the fact that they belonged to the old Catholic Church, but that they were members of the Reformed branch of it."

Organizer Wanted The Catholic Order of Foresters want at once an organizer for the Province of Ontario, one who can speak both French and English. Apply stating salary and terms to L. V. Maloney, Chief Inspector, Canada Life Building, 45 King Street West, Toronto.

MEMORIAL CARDS ASSORTED ILLUSTRATIONS 1 doz. \$1.00 25 - - 1.35 50 - - 1.65 100 - - 2.00

CHURCH DECORATORS THE THORNTON-SMITH CO. Sketches and references submitted 11 King St. W. TORONTO

THE CATHOLIC RECORD LONDON, ONT. Tablett states the case of Protestants claiming the title "Catholic." A number of men selected from the Catholic Church in 1850, repudiated their former membership, repudiated their doctrine that qualified for membership,

Ecclesiastical Ware

IN STERLING SILVER GOLD AND SILVER PLATE Chalices Choria Ostensoria Sanctuaries Lamps Crucifixes, etc.

Meriden Britannia Company HAMILTON, CANADA

THE CATHOLIC RECORD

and passed an Act of Parliament constituting themselves a new body distinct from and opposed to the Catholic Church; and then proceeded to appropriate the lands and nomenclature, the churches and phrases, the titles and titles that were the property of the Catholic Church in England. The word "Catholic" is a good example. It is a fine old crusted title, covered with the cobwebs of centuries. "Non-Catholics" correspond in the spiritual world to "non-armigeros" in the social world.

Some people are doing nothing today, but they hope to move a mountain to-morrow. C. M. B. A. Branch No. 4, London

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