

The Catholic Record

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

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LONDON, ONTARIO, SATURDAY, NOVEMBER 26, 1910

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FACTS AGAINST IT

Some time ago we made reference to the ever increasing number of converts. In doing so our phrases may have been vibrant with exultation, but they were not of a character to wound susceptibilities however tender. Hence we are unable to see the aptness of the rejoinder that our converts are chiefly among women and therefore of no account. If we remember aright it was the great commoner, Mr. Gladstone, who first spoke in this manner of the Catholic Church in England. Statistics, however, show that the conquests of the Church are not chiefly among women: and that women are of no account in the Church as a whole, in fact of history. In some sections of the country it is the fashion to dilate upon the emancipation of women from the bonds forged for her by the Church. Instead of remaining in ignorance and obscurity she is now, thanks to public opinion, we are told, in the full tide of intellectual prosperity. No longer in obscurity is she, but in the public way, competing with men, and successfully selling her mental wares to the highest bidder, and in lecture hall and on platform unfolding her views on all sorts of subjects. All this goes to show that the woman of this generation should be thankful that her lot was not cast in former ages. The foregoing is a sample of romance that is taken very seriously. The fact is that woman has never failed to recognize that the Church has lifted her out of degradation and has, sentimentally, stood ever vigilant against her oppressors. Woman has been always the great purifier of society. The woman of past ages would, if they were on earth, again deem the statements that they were in intellectual bondage or proscribed by the Church as delusions of diseased minds. She could tell how they rallied around Christ, and helped His Apostles, and preached the faith with persuasive eloquence. We are told of women who were familiar with the Greek and Latin fathers of the injunction of the Council of Chalcedon, (451), that abbesses should diligently provide for the education of their nuns; of women in the papal University of Bologna eminent in canon law, medicine, mathematics, art, literature; of Elena Cornaro a doctor at Milan; of Plautilla Brizio the architect of the chapel of St. Benedict at Rome. In 1758 we have Anna Mazzolina professing anatomy at Bologna, and Maria Agnese appointed by the Pope to the chair of mathematics. Novella D. Andrea taught canon law for ten years at Bologna, and a woman succeeded Cardinal Mezzofante as professor of Greek. We might go on citing facts to show how the Church regarded woman's moral and spiritual equality with man. History traces in lines of light her achievements in the domain of fortitude and self-sacrifice. Now as in the beginning she is a handmaid of the Lord, steadfast in watchings and prayers and seeking Veronica—like, to cleanse her Church from the filth cast upon her by her enemies and oftentimes by her ignorant children. While she is true to her mission, she receives as her reward, and purify her crown, she can bear man aloft to high ideals. But when by her attire and speech she appeals to the senses of man she loses her influence and becomes a mere plaything blown about by every wind of sensuality.

pass. The Church exhorts us to give no heed to theories born of conceit or of imagination, and to make ready for the summons to the world eternal.

THE HOLY FATHER

Pope Pius X. will be known in history as the Pope of the Eucharist. Peter's ship is on troubled waters, but He who stilled the storm that night in the long ago will calm the waves and bring the blue into the skies that are gray. His enemies are strong and powerful and unceasing in attack, but Peter is centuries old and sees lining the ages the graves of those who plotted his downfall. To be true to our colors, not faint-hearted, but enthusiastically proud of the faith, he bids us rally around our altars. For the Bread of Life will nourish us every where of beneficent activity. If we went often to Holy Communion our belief would so grow as to make our doctrines have a vitalizing influence upon our lives. The touch of Christ would take the scales from our eyes and we would see as never before the dignity and beauty of our religion.

NOT FOR US

A subscriber writes us about the necessity of "showing up" the malodorous theatre. We admit the necessity, but we are not the person to undertake the work of "showing it up." We might berate it to the increase of "copy," but the people who can dismiss for all time the vulgar variety shows that have an appeal for a certain class of mind are our subscribers and our friends. When they touch the manager's conscience, viz, his pocket, the stage will not the venture of propriety and keep it on so long as the sounds from the box-office ring true. But we are of the opinion that many of us are profuse of words and chary of action in this matter. We are beguiled by advertisements portraying the histrionic skill of an actress in such and such kind of drama. The particular drama may have been the product of a diseased and immoral mind, but we applaud it and talk much rot about the lesson it teaches. We are not even honest with ourselves when we try to give a reason for our looking to see vice strutting unashamed before the footlights. When, however, our friends will insist upon having a drama that does not assault purity or abound in lines that show what a poor opinion some playwrights have of the public taste, the managers will see a great light and be guided by it.

FATHER VAUGHAN

Speaking at Liverpool some time ago, Father Vaughan declared that he had no word to say against his brother man. "No matter upon what matter under what pulpit he may sit, I extend the hand of friendship to all my fellow countrymen and to all who have been redeemed by Jesus Christ—to all the world. I believe in the brotherhood of man and the Fatherhood of God; but for all that when I have to look and find out whether Jesus Christ my Master has asked me to look higher and to be a member of a certain church, cap in hand I follow." These words should be enough to quiet the petulant children of the press who are abusing the great Jesuit.

AN EXPLODED MYTH

Doubtless some of our separated brethren shuddered when they read the reports concerning the Jesuit college at Lisbon. The "news" in question was in complete harmony with the Protestant notion that Jesuits are ubiquitous and omniscient, lay and clerical, male and female, and are winding their nets around anything and everything. The imaginative scribe who devoted his talents to the Jesuit college at Lisbon, embroidered his description with details about a maze of subterranean passages and crypts and sordid mysteries of its foundations. In a letter to the London Times the Archbishop of Westminster points out that the crypts, etc., were recesses that have been used for domestic purposes, and they constitute the whole of the mystery described for the benefit of English readers. An ordinary kitchen is not suggestive of horrors, but a Jesuit kitchen conjures up visions of deadly poisons, of food drugged and doctored, of mysterious and weird passages. We appraise the intelligence of the average editor too highly to imagine for a moment that they give credence to this kind of yarn. But they give it a place in their columns, thinking, perhaps, with Charles Dickens, that it is good policy "never to publish anything, fact or fiction, which gives a favorable view of any one under the influence of the Catholic faith: . . . anything which can pos-

sibly favour any mind whatever in its dispo- of Romanism even by the example of a real good man."

CAUSE AND EFFECT OF REVOLUTION IN PORTUGAL

AN ABLE AND LUCID ARTICLE ON THE PRESENT STATE OF THINGS BY ROBERT ELLIS THOMPSON

Leaders of Socialism in this country finally have thrown off the mask and stirred by the galling attack of Catholic members of the German Reichstag have declared open war on the Catholic Church as the only real enemy they have to fear either in Europe or America. It has been known to men conversant with the aims and methods of Socialism that its one fear was the Church of Rome, that while other cults temporized with Socialism or flirted with it the Catholic Church, as the guardian of law and order, temporal as well as spiritual, was its avowed and uncompromising foe. The Socialist leaders, however, for reasons of policy, deemed it best to dissimulate their hatred of the Catholic religion, while doing their best to seduce members of the Church into their ranks. While there never has been the slightest doubt in the minds of men of formed men as to where the Church stands on the question of Socialism, the Socialists have marked their bitterness, waiting until the opportune moment for the attack, not alone on Catholicism but upon the Christian religion.

Johann Geisberts, one of the leaders in the Central or Catholic party in the German Reichstag, at the Imperial Parliament of that country, aided largely in the unmasking of the real objects of Socialism not only in Europe but in this country. He is visiting the United States and at the fifty fifth annual convention of the Central Verein of North America, a German Catholic organization, in Newark, N. J., a few days ago, spoke at a public mass meeting on the topic: "The Necessity of Improving the Economic and Spiritual Conditions of the Working Classes." Mr. Geisberts told the convention that the Socialists were the most dangerous enemies of which he was one of the chief organizers in Germany have done, gave figures as to their rapid and astonishing growth and closed with a straight and pointed attack on Socialism, which the Christian trades unions are fighting in the Kaiser's realm.

Heir Geisberts' attack was too bitter a pill for the American Socialists to swallow, and his plain truths about Socialism, its aims and methods goaded them into throwing off the mask. In the week following the meeting of the New York Volkszeitung, the official organ of Socialism in this country in reply to Geisberts, editorially voiced the real attitude of the Socialists toward the Catholic Church as follows, as translated by the Catholic Northwest Progress:

"The convention at Newark deserves the attention of the advanced working classes of the United States. Although it was nominally the convention of the German Roman Catholic Central Verein, the scope of the proceedings was far exceeded. They did no less than make a declaration of the inauguration of a campaign to be waged against Socialism by the Catholic Church, to be conducted to a well-defined plan in every part of the United States.

Johann Geisberts, a member of the German Reichstag, was drafted to make a declaration of his beliefs to the Christian trades union of the Centre party, who provided with the barest possible knowledge of social political questions and the labor movement of the schools of the 'Pflaffen' (opprobrious term for priest) of Muenchen Glabach, are let loose on the community.

"It was this man who was chosen to throw down the gauntlet of battle to the Social Democracy, and he did, in an address entitled 'The Necessity of Improving the Social, Economic and Spiritual Condition of the Working Classes.' It was really a masterpiece of 'Pflaffen' art of distortion and perversion. "Geisberts asks this question: How will you protect the wage-earner against 'wage' exploitation—through reform or through revolution? Needless to say, the Centre decides for reform. He puts the question: Is the Social Democracy, for the Social Democracy is anti-monarchical and with destructive tendencies. He is wise enough to admit that anti-monarchical sentiment is not a crime, but he adds with sharp emphasis that the Church is Socialism's enemy unto death, and for that reason no good Christian, no believing Catholic, can be a revolutionist.

for the poorest of the poor beggar's soup is plenty good enough but that the wealth of the world is not to be divided among the masses who are still in the grasp of the pious."

"At last we have unmasked their guns. It remains for the Central Verein to draw their fire. They have disclaimed in the past any particular antagonism to the Catholic Church. They prated that religion was a private matter." But the oldest and perhaps the chief organ of Socialism in the United States now declares that religion is Socialism's enemy unto death to religion.

"With the wisdom of the serpent has Socialism disguised its deadly antagonism to religion, or rather the Catholic Church, for Socialism fears not the disintegrating Protestant sects. But the heavy foot of Geisberts came down upon the serpent, and in its wrath it poured out venom and in its wrath it poured out venom. How the Socialists hate this man who has snatched an army of 400,000 from their rapacious jaws and organized them in Christian trades unions. They fear he will be equally successful as he swings around the United States, and they will further attempt to destroy Geisberts' confidence in him.

But carried away by their feelings against Geisberts, they did us an unwitting service. We can only hope that we will be misled, if we will-meaning Catholicism which we see as a Catholic and a Socialist will read the 'Volkszeitung's frank admission of Socialism's undying enmity to the Catholic Church. "We thank you for your frankness," said the Catholics of the United States, led by Germans in the Central Verein, accept the gage of battle. It will be a fierce battle for truth and for light, for God and government, for man and God.

"We wait the outcome with confidence. Greater storms than Socialism have broken over the Church—Rome's, Arrianism and the Reformation—but the rock of St. Peter is still unshaken and unshattered, eternal."

THE CAUSE OF A THUNDER-STORM AT EDINBURGH

It will be within the recollection of our readers that at Edinburgh a meeting of the various Protestant missionary agencies under the somewhat ambitious title of the "World's Missionary Conference" was held in Edinburgh. One of the speakers was Sir George MacAlpine, an unrecorded incident of striking significance, which took place during the proceedings of the Edinburgh Conference. It seems that at one stage of its proceedings the hall in which the audience was assembled grew suddenly dark, and the speaker, who was in the act of pronouncing a sentence, stopped abruptly. The cause of the thunder-storm coming to complete the three hot days which were to be made up of our British summer. But north of the Tweed, the interpretation of signs and portents, and looks upon such phenomena much more seriously.

It seems that the debates had turned upon the amount of work done and of the results achieved in the heathen lands, and there were present men whose thoughts travelled back to the land of the living, and who had seen with their own eyes of the labours and successes of Catholic missionaries. They had perhaps—at least at the beginning of their mission—been struck by the knowledge that they were holding a "World's Missionary Conference" with the greater part of the world's missionary forces left out, and they were generous enough not to forget that the Catholic Church had not only won from heathendom innumerable souls for Christ, but has in the missionary field observed—according to the knowledge of Catholic missionaries more than five times greater than that of all Protestant agencies put together. It was in this way that Sir George MacAlpine, in a speech delivered last week at an assembly of Baptists that went on to explain to the Baptists that the Missionary Conference could not be held in the darkness of error in that Church, had the courage to make a sympathetic reference to the fact of Catholic zeal, feeling, no doubt, that such an allusion would be a masterpiece of reticence. It would not perhaps at first sight have occurred to the most of us, but it was really the less the case that it was this kindly mention of the emissaries of the Pope which brought about the darkness of the thunder!

Both these portents were the visible and audible manifestations of Divine wrath. At least such was the interpretation accepted by a section of the audience, according to the knowledge of the heathendom which has to be evangelized. Hence Divine Providence, by means of darkness and thunder, has been obliged to enter the protest against the utterances of the speaker, and the necessity of the matter of regard to the 'Pflaffen' range themselves on the side of those who have, the more clearly they show

"I have received protests from many quarters against its nomination, generally from the more Protestant section of the Church of England. To some, the arm of the colossal statue of John Knox was uplifted in mute warning against the proceedings of the Conference, whilst the darkness which fell upon the hall at noon, and the crash of thunder which resounded while certain dignitaries were speaking sympathetically of the mission work of the Roman Church, were regarded as expressions of the wrath of high heaven. . . . It must seem impossible for the Catholic Church, in the view that the co-operation of the Roman Catholic Church should be sought in the evangelisation of the world. Her darkness is too dense and her proving an agent of redemption to lands lying in a gloom hardly more pronounced than her own."

This judgment, pronounced by the speaker upon the spiritual condition of some two hundred and forty million of his fellow-Christians was received with add that on this occasion at least, Providence was not called upon to intervene, and the hall was filled with sunlight, and the most attentive ears could not catch the least echo of even distant thunder.

Sir George's utterance of Calvinistic orthodoxy had the advantage of coming a little later in the session. All the same, we are indebted to him for knowledge at least something of the inwardness of the Edinburgh Conference, and the roots in the soil which its approval or disapproval of the sentiments expressed on the platform in religious meetings which are held under the sign of a marble statue of John Knox. *Edinburg Herald.*

Far be it from us to imply for a moment that this unlovely form of superstition—which after all is but a religious zeal—represents in any way the true mind of the kindly and sensible Scotch nation. The very earnestness with which Sir George MacAlpine, and the Catholic Church and her missionaries may one day, under God's blessing, by the impulse of its own intensity, work its way to the heart of the people, a clergyman, a descendant of that very John Knox, despite the fact that his own ancestry which the most ardent received into the fold of the Catholic Church. Who, then, can tell if amongst the descendants of the Edinburgh audience, and of those who cheered the utterance of Sir George MacAlpine, there may not be found in the future some who, strong in the joy and happy light of the Catholic mission field, things which will far more than atone for all the bitter thoughts and hard sayings of their forefathers?—London Tablet.

THE NEED OF SOCIAL STUDY

ENGLISH JESUIT POINTS OUT THE FIELD FOR CATHOLIC ACTIVITY, MUST LEARN NEW METHODS OF SOCIAL WORK

The Rev. Charles D. Plater, S. J., may possibly alarm my readers, and their alarm may be increased when the word "social" is prefixed to it. They will picture a formidable array of blue books or a row of the study volumes on Sociology which poor almost daily from the press. "We have no time and no inclination for social study," they will protest. "We have our work to do all day, and our few spare hours are needed for rest and relaxation. Let the experts fight out the social problem amongst themselves and leave us in peace." Now, my dear sir or madam, there is no cause for dismay; neither is there excuse for inaction. You are not called upon to line your shelves with blue books. No serious one by one to throw away upon your rest or relaxation. But to special study in one of its many forms you are called. You are called to the study of the social conditions of life must learn to use the social instinct that you may possess of common commiseration for the miseries of your fellow-men.

As to the Pope's view of the matter, there can be no doubt. "The social instinct," says the present Pontiff, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy." This involves study, and study not only by the experts and leaders, but by the rank and file. Catholics in all the various conditions of life must learn to use the social instinct in the social question. Otherwise, their "energy and constancy" will be aimless and even harmful. All can and ought to contribute to what I may call the corporate Catholic social experience. The priest and the layman, the worker and the student, light on this most difficult of problems. It is for Catholics to take the initiative in all true social progress, to show themselves the steadfast defenders and enlightened counsellors of the weak and the defenceless to be the champions of the eternal principles of justice and Christian civilization." So wrote Leo XIII. to Cardinal Langens in 1891. But the general body of Catholics is not an enlightened one, and it is not to be expected that it will be the champion of the eternal principles of justice and Christian civilization. It is for Catholics to take the initiative in all true social progress, to show themselves the steadfast defenders and enlightened counsellors of the weak and the defenceless to be the champions of the eternal principles of justice and Christian civilization."

Longevity in Nova Scotia

To the editor of the CATHOLIC RECORD: Dear Sir,—There received Holy Communion together last month in the parish, four generations, viz: Mrs. John Carrigan aged 103 years, her son Thomas aged 72 years, her grand-daughter, Mrs. Rodgers, aged 45 years, and her great-grand-daughter, Miss Rodgers, aged 15 years. Mrs. Carrigan was born in Ireland and came to this country in 1815. Mr. Carrigan died ten years ago, aged 96 years. The old lady is in full possession of her faculties, and is in the best of health. To be in the full of a similar case in Ontario. Respectfully yours, JOHN C. CHRISTOLM, P. P.

splendid and responsible. It is not a mere name to be worn lightly. It involves a new way of life. We cannot take our standard from the people about us, for we have divine standards of our own. And we are "standard bearers" in every sense of the term, for "the charity of Christ urgeth us" not only to school ourselves in the divine law, but to impress it upon all about us. Society is badly out of joint and we must "take the initiative" in the task of resetting it. This involves preliminary study. "But you are mixing up two distinct things," it will be objected. "The charity of Christ urges me to bring men to Him, to save their souls, to spread His supernatural religion. These things are on quite a different plane to social questions, which are concerned with material things. I am told to save men's souls, not to enter for their bodies."

The objection is plausible, but un-Catholic. It rests on a false view of the supernatural. While it appears to elevate the supernatural, it really degrades it. Be sure of it, we shall not prevent our being content with the work for men's souls unless we are not actively seeking to relieve the material sorrows of humanity, we cannot have much concern for their souls. That lesson is written in the gospel, plain for all to see. Upon the degree to which we have succeeded Christ's poor for Christ's sake, is the condition of our salvation.

Catholic social action is poles asunder from mere philanthropy. It is lit up by a motive which raises it to supernatural dignity. We must not keep our Catholicity and our social action in watertight compartments. The former must express itself through the latter. Our two must be intimately blended. Our religious action should be strenuous and enlightened efforts on behalf of the poor and suffering. It should lead us to avail ourselves of the very best and most effective methods, and it should prevent our being content with the slipshod and indiscriminate charity which in these days may do more harm than good. If we really love the poor for Christ's sake, we shall take pains to relieve them effectively; and to relieve them effectively involves careful study.

It is easy to toss half-roses to the poor, supposing we have the half-roses. It is easy, but it is futile. If our charity takes no other form, several very terrible things will happen. In the first place we shall find ourselves being drawn away from us, and lost to the faith. For we with our half-roses cannot compete against the groping organizations which are at the head of the parade in the matter of destitution and unemployment on wider lines. This movement is inevitable, and instead of opposing it, we should take our part in it and give it the help of the Church. In the second place more indolent philanthropy will but increase the appalling number of our own destitute. Anyone who knows the conditions of our social life, and who feels that the problem cannot be solved by indiscriminate almsgiving. We do not go to build these people up, and do so we must begin a concerted study of their conditions. At present we are half-strangled by the dead weight of our disorganized poor. The spectacle of their misery should stir us to immediate action based on careful study. That may do something to stop the leakage which is due largely to economic pressure. Our charity will be none the less meritorious for being enlightened.

Our faith provides us with sound principles of social reform. It provides us, too, with the highest of motives, and a dress to be one of the brethren, asked us where the Methodist church was. We answered, "This is the Methodist church." "But it is locked," he said. "Yes," said we, "the old Pope has ordered it closed and the preachers are all banished. Just like him," said the dumb-founded brother.

Mr. Arthur Beaumont who is a convert from the Episcopalian ministry and has been employed in the railway offices at Millbrook, Mich., for some years, has entered the novitiate of the Benedictine Fathers, at St. Joseph's Abbey, St. Benedict's, Louisiana, and has taken the Holy Priesthood. His wife has entered the novitiate of St. Clara of the Benedictines in a neighboring convent and they have placed their son, Joseph, in a college there. Their daily prayer is that God will give the son grace and strength to be professed, when he completes his education.

The Pope recently exercised the office of a confessor for the first time since his election. Three old people from his native town of Riess had the high honor of direct confession to the Holy Father. They obtained a Papal audience and in forming the Pope of their birthplace asked whether they might be permitted to confess to him, whereupon the Pope granted them a special interview in his private chapel, heard their confessions and subsequently himself administered the Sacrament. His predecessor in the Pontificate, Leo XIII., never acted as a confessor, only on one occasion, to the former Empress of Mexico.

CATHOLIC NOTES

Friends of the late Rev. Dr. Lambert, pastor of the Church of the Assumption, Scottsville, N. Y., and editor of the New York Freeman's Journal, are planning to erect a splendid monument to his memory at Scottsville, where he labored so long.

In the little mining town of Barton O., where eight different tongues, Hungarian, Dalmatian, Slav, Italian, Bohemian, Polish, Croatian and Lithuanian are spoken, the good pastor has learned the language of all of them in order to minister to their spiritual wants. Such is the Priesthood of Christ.

All over Spain, on Sunday Oct. 2, public meetings were held by the Catholic citizens to protest against the anti-religious policy of the Canalejas ministry. It has practically a national demonstration, a peaceful uprising of the people to express their indignation at the government's war on God.

His Lordship Bishop Lorrain of Pembroke, accompanied by his medical adviser, Dr. J. J. Doherty, and Father P. Ryan of Renfrew, passed through Ottawa on Wednesday en route for Three Rivers. His Lordship is indisposed and intends spending a few weeks at the sanitarium there to recuperate his health.

Staple Oak, a large farmhouse in an isolated situation in the Bowland Forest district, near Clitheroe, England, is, says the Daily Mail, being prepared for the reception of a number of the refugees from Portugal. The property belongs to the Towneley family, and is in close proximity to Stonyhurst College, the famous Jesuit seminary on the banks of the Hodder.

A suggestion has been made that the Catholics of this country hold a Catholic Congress every year, as the Catholics of Germany do, and devote a week, through their delegates to the consideration of their religious interests. The matter is likely to be discussed at the convention of the Federation of Catholic Societies in New Orleans this month.

Several New England pastors have taken up the idea of introducing Catholic papers into their schools with a view of cultivating in the children a taste for the Catholic literature. The scholars read the papers, and half an hour is spent weekly in discussing the most striking articles therein. This novel practice is worthy of encouragement.

Two Irish nuns, Sister Mary Dominic Murphy and Sister Mary Catherine Clayton, the former a very old lady, arrived in Ireland recently after having undergone severe hardship at the hands of the Parisian revolutionaries. They were released from the custody of the republicans through the good offices of the British Consul in Lisbon.

The Christian Brothers have erected in Vedado, Cuba, a handsome \$100,000 day school and Brothers' residence. That makes the sixth large school which the Brothers now possess in Cuba. They have boarding schools at Santiago and Guanabacoa, and day schools at Havana, Guines, San Juan, and Vedado. The Brothers opened their first school in the Island of Cuba in 1905.

Father Phelan tells in the Western Watchman of the ideas of a Methodist minister regarding Rome. Father Phelan says: "We were passing the Methodist church in Rome last August about 11 o'clock in the morning, and a dress to be one of the brethren, asked us where the Methodist church was. We answered, 'This is the Methodist church.' 'But it is locked,' he said. 'Yes,' said we, 'the old Pope has ordered it closed and the preachers are all banished. Just like him,' said the dumb-founded brother.

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The mission at Bow Common, which is in the very heart of the East End of London, has for its rector a young Irish priest—Rev. James Carey—who is the brother of the Rev. Thomas Carey, rector of the important church at Eden Grove, Holloway. Father James is a great advocate of music at the services, and has an accomplished choir, but the serious difficulty of finding the money to purchase it confronted the reverend gentleman. He has, however, successfully appealed to the philanthropist, Andrew Carnegie, who has subscribed \$750, and this sum, in addition to the sum already subscribed, will enable Father Carey to purchase the organ.

THE CATHOLIC RECORD

THE BLINDNESS OF DR. GRAY

By Rev. P. A. SHEEHAN, D. D. Author of "My New Curate," "Luke Delmege," "Lenten," "Gleanings," etc.

CHAPTER XIX

A LUCULLAN BANQUET

Several evenings of those strange... The Lenten season was very near at hand; and Lent was a time when good Catholics were averse from visiting...

It was awkward, this elating of pleasant voices calling a young life to that relaxation and amusement which are indispensable. But the slow intellect of the uncle, ponderous and comprehensive enough to deal with gigantic problems in the metaphysics of life, was quite unable to grasp this petty difficulty.

"I haven't had time to read them much yet," said Henry almost crying. "No, of course, except: 'Roselin, Roselin, Roselin roth, Roselin auf der Heiden'."

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Which was rather spritely language toward such a giant as her uncle. "There may be reasons," he said, rather humbly, she thought. "We are just passing out into new conditions, where, perhaps, a better feeling should prevail."

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The Catholic Record

Price of Subscription—\$1.00 per annum. United States & Europe—\$2.00

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

Advertisement for teachers, situations wanted, etc. to each insertion. Remittance to accompany the order.

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

Mr. Thomas Coffey. Dear Sir:—I am writing to you in regard to the article in your issue of the 12th inst. regarding the Catholic Church in Canada.

LONDON, SATURDAY, NOVEMBER 26, 1910

A FREDERICTON SERMON ON THE PAPACY

We had thought that Guy Fawkes was by this time forgotten or so discounted that no person with the least knowledge of history would be seen commemorating the day. It seems not completely wiped from the calendar of anti-Catholic celebrations nor altogether wanting a champion to repeat its mendacious fabrication.

latter part of his statement it is imaginary. We would indeed that all were as we are. The mission of the Church is to the world. The Mother's hands are still extended in pleading prayer for the return of those ancestors left us three centuries ago.

IS TRANSUBSTANTIATION CONTRARY TO REASON?

We never object to fair criticism and candid questions concerning the dogmas and practices of our Church. We cheerfully admit that the Catholic Church is for twenty centuries in the limelight—like the Cross a stumbling-block to the Jew, a folly to the Gentile, fully able to render an account of the hope that is in her.

THE PRESIDENT OF THE PORTUGUESE REPUBLIC

Our contemporary, the Christian Guardian, is quite exultant over the character of the new rulers of the new Republic of Portugal. The President Dr. Teophilus Braga is especially eulogized as a highly intelligent man and an erudite scholar.

THE CATHOLIC CHURCH IN CHINA

In conversation recently with a non-Catholic business man of more than average intelligence and fairly wide information the subject turned upon China and the Chinese, and in the course of a disquisition upon the moral and intellectual qualities of that race we were somewhat abruptly asked if there were any Catholic priests in China?

NOTES AND COMMENTS

FROM ENGLAND comes the news of the death of Lady Louisa Shea, relict of the late Sir Ambrose Shea, sometime speaker of the Newfoundland assembly and, more recently, Governor and Commander-in-Chief of the Bahamas Islands.

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FIVE-MINUTE SERMON

FIRST SUNDAY IN ADVENT

There shall be signs in the sun, and in the moon, and in the stars. (Luce xxi, 25)

The day of judgment of which to-day's Gospel speaks is referred to in the Holy Scriptures in many different ways. Job speaks of it as the last day. "I know," he says, "that my Redeemer liveth, and in the last day I shall rise out of the earth."

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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: "I can recommend Egyptian Liniment as the best on the market."

Try it yourself and see. 25 cents at all Druggists. Free sample on request. Douglas & Co., Napanee, Ont.

Episcopal Church, which puts forward claims to being Catholic, the prefix Protestant would appear to be wholly out of place.

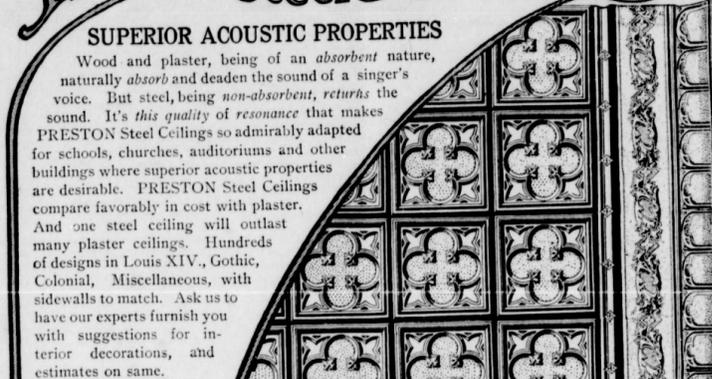
There are Episcopalians who take umbrage at being classified as Protestants who would have been much gratified if the majority of the House of Bishops had not defeated the attempt to rid the Episcopal Church in this country of a name which allies it, in a certain sense, with the various Protestant sects.

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Preston Steel Ceilings



SUPERIOR ACOUSTIC PROPERTIES Wood and plaster, being of an absorbent nature, naturally absorb and deaden the sound of a singer's voice. But steel, being non-absorbent, returns the sound.

METAL SHINGLE AND SIDING CO., LIMITED PRESTON, ONTARIO Branch Office and Factory Montreal, Quebec

The most loyal and devoted son of the Episcopal Church could not truthfully give any such glowing description as this of its claim to being Catholic. The great English Cardinal spoke of facts that are as clear as the noon day's sun.

Compare the underlying thought here set forth with that to which Cardinal Newman gives expression in what we have quoted above. Speaking of the conversion of his own countrymen, the great English Cardinal says: "In the history of their conversion, Christians and Paganism are one; they are in their nature, convertible terms."

THE ENAMEL THAT STAYS WHITE Satinette Exterior White Enamel Gloss Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish.

THE NAME CATHOLIC The proposal to change the name of the Protestant Episcopal Church to that of the American Catholic Church has been barely defeated in the General Convention of the Episcopal Church held in Cincinnati.

THE ENAMEL THAT STAYS WHITE Satinette Exterior White Enamel Gloss Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish.

THERE ARE FEW SIGHTS

more pitiable than that of the man seeking employment who is met with the response: "You are too old, we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now.

North American Life Assurance Company "SOLID AS THE CONTINENT" Head Office Toronto

Catholic, divorce was unknown. It came as the consequence or accompaniment of the new creed. The (established) Protestant Churches in Great Britain; obliged to act—in such matters as marriage—as the state directs.

How the Hamilton Kitchen Cabinet Saves Time, Labor, Health, and Pays for Itself

Ship Your Poultry To Flavelle-Silverwood, Ltd. LONDON ONTARIO

Rheumatism I want to send every sufferer who reads this paper a pair of Magic Foot Drafts TO TRY FREE.

Bargain Sale of Books Immense Reductions from Regular Prices! Splendid Books by popular authors at unprecedented Bargains.

WHOLESALE BOOK COMPANY DEPT. 12, WINNIPEG, CANADA

THE READERS' COLUMN

A very appreciative Francis Thompson, the whose voice was stilled three years ago, is a frequent current. Thirty years ago, if we had the passers-by in the Shadwell Cross, we would perhaps have struck by a hawkier there, professing in the industry of the world, with a sympathy only to words, would discern seen better days. These broken, physically shattered, in a shabby, frayed old hat, and seeks to earn a living on the Thames embankment, the sale of matches and wonder, who saw and pined that wretched piece of realized that it was a man, realizing that to the a Jacob's stone whereto angels of song? And he, ing that frail form cowered on the Thames embankment, gray sullen river beneath above, imagined that the est inspiration?"

True indeed it is that hard to their children, the of Francis Thompson, the whose voice was stilled three years ago, is a frequent current. Thirty years ago, if we had the passers-by in the Shadwell Cross, we would perhaps have struck by a hawkier there, professing in the industry of the world, with a sympathy only to words, would discern seen better days. These broken, physically shattered, in a shabby, frayed old hat, and seeks to earn a living on the Thames embankment, the sale of matches and wonder, who saw and pined that wretched piece of realized that it was a man, realizing that to the a Jacob's stone whereto angels of song? And he, ing that frail form cowered on the Thames embankment, gray sullen river beneath above, imagined that the est inspiration?"

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HOUSING THE JESUITS IN PORTUGAL

Eighteen of the exiles, in varied disguise, reach New York by way of Spain and will be assigned to duty in the several colleges of the Society...

By Augustine McNally

New York, Nov. 15. Father Joachim Dias, S. J., sat in a scantily furnished room at Fordham University last night...

The government, when the mob had stated its seemingly insatiable fury, allowed Father Dias to leave, but gave no guarantee of safety...

their morals; they were trying to safeguard Catholic life from being inundated with the loose ideas of the socialists, anarchists, etc.

While discussing the political situation Father Dias informed me that, prior to the dissolution of the monarchy, the country was divided politically into groups...

The sudden uprising was not wholly unexpected, said Father Dias. In fact we looked for it, nor did we flatter ourselves with the assurance that because we were Catholic priests we should be respected...

At the moment this mob, under the name of a Republic, took hold of an ancient country it directed the fire of its hatred against the Jesuits...

Sunlight Soap cleans, freshens and preserves oil-cloths and linoleums. Common soap may fade the colours and injure the surface.

SUNLIGHT contains nothing that can injure fabric, clothes or hands. Just pure soap—perfectly made.

We will give \$5,000 to anyone who can find adulterants in Sunlight Soap.

Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps.

self-reproach so terrible as of one who had worked for satisfaction from God and got satisfaction in a manner he did not expect?

Our Anglican friends have in recent times given us many surprises, but none greater than the suggestion that a Jesuit Order be formed in that Church.

The Society of Jesus has lived and flourished in spite of lies and the calumnies by which it has been attacked.

St. Vincent de Paul, Church, Deseronto

LIST OF PRIZES AND WINNERS AT THE TOMORROW IN AID OF ST. VINCENT DE PAUL'S CHURCH, DESERONTO, ONT., NOV. 27th, 28th, and 29th, 1910

18. Silver Nickel Towel Rack, the gift of Miss W. H. Severy...

19. Easy Chair, the gift of Mr. Michael Toppings...

20. Silver Sugar Bowl, the gift of Messrs. F. W. Barrow...

21. Tea-Set, the gift of Mr. F. C. Chubbuck...

22. Umbrella, the gift of Messrs. The Robinson Company...

23. Linen Table Cloth, the gift of Messrs. Madill Bros...

24. Parlor Lamp, the gift of a Friend...

25. Silver Berry Spoon, the gift of Mr. Arnold Collins...

26. Porcelain Celery Dish, the gift of Mr. A. G. Bogart...

27. Six Bottles of Wine, the gift of Mr. James Fitzpatrick...

28. Hand-painted Cream Jug and Sugar Bowl, the gift of Mrs. J. McFall...

29. Art Cushion, the gift of Miss Barrett, 138 Huron St...

30. Montgomery Quilt, the gift of Mrs. R. J. Baxter...

31. Art Cushion, the gift of a Friend...

32. Necktie, the gift of Mrs. T. Levesque...

33. Towel, the gift of Mrs. John Rosh, Perth, Ont.

Favor Received.—S. S. H. wishes to acknowledge a favor received through the intercession of St. Joachim.

Xmas Decorations now for your home or church, we are making up a pretty Xmas flower, Point Settias.

Buy your decorations now for your home or church, we are making up a pretty Xmas flower, Point Settias.

We have an order for 100 gross of them from one of the largest departmental stores in Canada.

Point Settias 50 cents a doz., Chrysanthemums 50 cents a doz., American Beauty roses 50 cents a doz., Carnations 20 cents a doz., Easter Lilies 50 cents a doz., Holly Vines in Green, White and Red, \$1.50 a doz., yards, Children's 4 piece furniture set 15 cents. All orders to the amount of \$3.00 we will send free a pretty pair of Gold Art Buttons or a Point Settias pen. Send your orders at once to the Brantford Artificial Flower Co., Box 45 Brantford, Ont. 1674-2

THE OXYGENATOR Co., 234-35 Pearl Street, Buffalo, N. Y., U. S. A. Branches Almost Everywhere

CATARRH & ASTHMA Easily Cured at Home Without Drugs—With Oxygen

These two widespread complaints and their often gradual increase have been the cause of much suffering and expense to many of our best people.

They are expensive to treat by drugs. As a drug has never been found that gives more than temporary relief, a permanent cure has heretofore been out of the question.

Our Oxygenator is a simple, safe, and effective remedy for the relief of Catarrh and Asthma. It is a simple, safe, and effective remedy for the relief of Catarrh and Asthma.

Atmospheric oxygen, by its quick regulation of the arterial circulation, relieves the congestion and relieves the irritation of the mucous membrane of the respiratory tract.

The method is a most simple one for you to use in your own home. The Oxygenator takes a lifting without loss of force and without further cost than the original low purchase price—priced early within the reach of everyone—and accompanied with our nearest branch and obtain their personal attention.

Complete details contained in our beautiful literature which we will gladly give you for the asking. Why not drop us a line today?

THE OXYGENATOR Co., 234-35 Pearl Street, Buffalo, N. Y., U. S. A. Branches Almost Everywhere

Be Sure to Hear The Rev. Edward J. Fitzgerald The Eminent Dominican In St. Mary's Church, this City, All Week

He is one of the greatest preachers in New York, and comes to London to tell those who wish to know something of the teachings of the Catholic Church.

Catholics are requested to bring their Non-Catholic friends.

Books Received "Freddy Carr and His Friends" A day-school story by Rev. R. P. Carroll...

"The Old Mill on the Withrow" by Rev. Henry S. Spalding...

Your Name in Gold on Twelve Beautiful Names or New Year post-cards for twenty-five cents.

TEACHERS WANTED

TEACHER WANTED FOR THE SENIOR Department of the Seaford Separate School.

QUALIFIED TEACHER WANTED FOR R. C. S. No. 4, Bromley, for 1911.

FEMALE TEACHER WANTED FOR R. C. S. No. 1, March, holding a 2nd class Normal certificate.

WANTED FOR SEPARATE SCHOOL, FLORENTIA, for year 1911 a teacher male or female with good references.

WANTED A CATHOLIC TEACHER FOR R. C. S. No. 1, Dover, Ont.

TEACHER WANTED, MALE, PREPARED FOR R. C. S. No. 2, Dover Township.

TEACHER WANTED FOR SEPARATE SCHOOL No. 1, Nichol, to begin January 1, 1911.

TEACHER WANTED FOR R. C. S. SEPARATE SCHOOL, No. 1, Nichol, to begin January 1, 1911.

TEACHER WANTED HOLDING A FIRST OR SECOND CLASS PROFESSIONAL CERTIFICATE.

WANTED A QUALIFIED TEACHER FOR R. C. S. No. 1, Nichol, to begin January 1, 1911.

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WANTED FOR R. C. S. No. 2, BROMLEY A teacher holding a second class Normal certificate.

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The Home Bank of Canada

Quarterly Dividend Notice Notice is hereby given that a dividend at the rate of Six per cent, per annum has been declared upon the paid-up capital stock of the Home Bank of Canada for the three months ending the 30th day of November, 1910, and the same will be payable at the Head Office or any branches of the Home Bank on and after Thursday, the First day of December next.

The transfer books will be closed from the 16th to the 30th day of November, 1910, both days inclusive.

By order of the Board, JAMES MASON, General Manager.

LONDON OFFICE 394 RICHMOND STREET BRANCHES ALSO AT St. Thomas, Iliderton, Thornburne Lawrence Station, Melbourne

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VOLUME XX The Catholic LONDON, SATURDAY, DECEMBER 11, 1910

AN IMPERATIVE NOTICE One great and ever present danger to our race is the influence of the modern world. We are not referring to an ephemeral character, thought or brilliant paragon crowned in the world of mortal. It is always alive, it is always present, it is always active, it is always dangerous, it is always deadly.

The transfer books will be closed from the 16th to the 30th day of November, 1910, both days inclusive.

By order of the Board, JAMES MASON, General Manager.

LONDON OFFICE 394 RICHMOND STREET BRANCHES ALSO AT St. Thomas, Iliderton, Thornburne Lawrence Station, Melbourne

TEACHERS WANTED

TEACHER WANTED FOR THE SENIOR Department of the Seaford Separate School.

QUALIFIED TEACHER WANTED FOR R. C. S. No. 4, Bromley, for 1911.

FEMALE TEACHER WANTED FOR R. C. S. No. 1, March, holding a 2nd class Normal certificate.

WANTED FOR SEPARATE SCHOOL, FLORENTIA, for year 1911 a teacher male or female with good references.

WANTED A CATHOLIC TEACHER FOR R. C. S. No. 1, Dover, Ont.

TEACHER WANTED, MALE, PREPARED FOR R. C. S. No. 2, Dover Township.

TEACHER WANTED FOR SEPARATE SCHOOL No. 1, Nichol, to begin January 1, 1911.

TEACHER WANTED FOR R. C. S. SEPARATE SCHOOL, No. 1, Nichol, to begin January 1, 1911.

TEACHER WANTED HOLDING A FIRST OR SECOND CLASS PROFESSIONAL CERTIFICATE.

WANTED A QUALIFIED TEACHER FOR R. C. S. No. 1, Nichol, to begin January 1, 1911.

NORMAL TRAINED TEACHER FOR SENIOR R. C. S. No. 2, Bromley, for 1911.

TEACHER WANTED FOR MACTON, R. C. S. No. 1, Nichol, to begin January 1, 1911.

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