

LONDON, ONTARIO, SATURDAY, MARCH 11, 1911

## VOLUME XXXIII

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1690

posed to wrath and to railing rather And oftentimes the little man, than to an attempt to discover the reas- seeing how little good he can do ons for the attack. When we are with the little measure he holds, turns his former loose expressions. marching in a rut, we so grow accus- to the only greatness of which his men- does Mr. Edison know that a man's inmarching in a rut, we so grow accus-to the only greatness of which his men-tal size is capable—greatness of harm. tal size is capable—greatness of harm. the can never make a road—he can try to block it. He can never move a great to block it. He can never move a great to stop it. He can never gain a great conservatism. The only way to har-mony is to get together and talk it over. And if others cannot see the light, they who do should march on. patience. But after all it is pathetic to the solution of the solution of the solution of the solution of the solution an intelligence of his brain cells? He claims to have reached his conclusions through the study of hard fact ; we wish he, in scientific fashion, had given his facts to the world before his conclusion. The facts are these—at least until Mr. Edison produces new facts as yet unknown to the scientific world; no one is no intelligence of la solution.

" And Mr. Edison's real view ? " Mr. Edison's real view seems to be that a man's intelligence is composed of the combined intelligence of his brain cells. He expresses this, practically, later in his interview; and this saves bir form some of the consequences of later in his interview consequences of him from some of the consequences of losse expressions. But how

very few, exceedingly few. Most students are averse to philosophy because they have not the patient capacity of mastering it. "Mr. Edison's is an intuitive mind, one that makes brilliant guesses of truth (and sometimes proves them) and brilli-ant blunders; but-I can say this with-out offense, I am sure, for I acknowledge bis gening in other lines-bis is not at his genius in other lines—his is not at all a philosophic mind. No philosopher, all a philosophic fillid. No philosophier, I may even say no scientist, who had undergone the drill of a university, could even have given to the public such an interview as this in my hand. NOT GOVERNED BY PHILOSOPHY "The world was never governed by bilogophy: it has never wated to be:

philosophy; it has never wanted to be and it never will be.

one of the most disquieting symptoms being the number of serious offences against life and property committed by youths yet in their|teens. The unrest that prevails among the working classes is apparent from the frequency and violence of labor strikes which, encour-aged and fomented by revolutionary Socialists, may, at any moment, develop into a movement. fraught with the gravest dangers to society. The existing conditions, both relig-ious and social, are but the logical out-come of the pernicious teachings which have been long in vogue in France. More than forty years ago Mgr. Dupan-loup, the distinguished Bishop of Orleans, warned his fellow countrymen of the perils that menaced social order in Europe from the anti-religious move-

in Enrope from the anti-religious move in Europe from the anti-religious move-ment to which new life had been given some ten years previously. In 1866 appeared his eloquent essay, "L'Athé-isme et le Péril Social," in which he exposed, and ably refuted, the doctrines of the leading Positivists of his day, among them Taine and Renan, and in numerous quotations from their works

to which the Bishop of Orleans invited the serious attention of his fellow countrymen were bound, when elothed in popular language to produce disas-trous results on the minds of the unre-flecting and unenlightened masses. The warnings of the eloquent prelate fell upon deaf ears, and the promulgators of impiety and infidelity were allowed to pursue unchecked their infamous cam-paign. As will be shown in a succeed-ing article, the war carried on against

estate of

A Happy Sign of The Times It is one of the happy signs of the times that so many children of the Reformation, and more especially Epis-copalians, have cased to glory in their Protestant antecedents and are showing much anxiety to call themselves and to be called by "the man in the street," though only a bootblack. "Catholic not Protestant." We are glad because of the street," the street of the street, "the street," the street of the street," the street of the street, "the street, "the street of the street of t mover. And if others cannot save the over. And if others cannot save the light, they who do should march on, caring naught for either criticism or dificulties. All progress is born of sor-row and toil. We may feel faint-heart-ed, tempted to seek the easy ways, but whatsoever may come we should struggle on. In this case we will die tired—the right kind of a death for a man who loves his brethren and God.

By arrangement with Longmans, Green & Co. LISHEEN

BY REV. P. A. SHEERAN, D. D. Author of "My New Curate," Luke Delmege," "Lisheen," "Glenanaar," etc.

> PART I CHAPTER I CARAGH LAKE

CARAGH LAKE Gertain travellers and artists have said that Caragh Lake is even more beautiful than Killarney. Bat let that pass. It is enough to say that this lovely and tranquil ovening in the late down behind yonder hill, and let all the sky crimson, and when the crimson had faded into pink as reflected in the lake, and tanquil mirrors of tree and shrub, the whole was a picture of peace, such as weary men long for in troubled dreams, and tire of so quickly when the dream becomes a reality. And the beauty was not marred, nay, it was em-bat by the dark blot of one shallow

beauty was not marred, nay, it was em-phasized by the dark blot of one shallow boat that just now lay very still and close to the shore. It had one occupant, a young man-that is, if one of thirty can be still considered young in these hot days when the hair blanches so quickly, and the wrinkles around the mouth gather so silently; but he looked young, and the crimson glow from the clouds seemed to add something to his youthful and calm appearance. His oc-cupations, too, just now spoke of a

cupations, too, just now spoke of a stillness that seemed the external sym-bolism of his mind; for he was watching bolism of his mind; for he was watching in some unconscious way a salmon-rod that stretched out beyond the boat, and was mirrored in a long dark line on the water. He was, again unconsciously, smoking tiny cigarettes, which he rolled up between his fingers, lighted, and dure area is some mechanical manner. away in some mechanical manner ;

was, again unconsciously, readand he was, again inconstitues, read-ing from a tiny volume on his knees-a little book of three or four Russian dramas, the first of which was called "The Power of Darkness." The first two dreamy occupations were compara-tively harmless. The latter was peril-ous. For, certainly, of all dangerous tively harmless. The latter ous. For, certainly, of all amusements of the present day, that of reading is the most dangerous. If all the graduates who passed through Trin-ity College during the last fifty years had followed Bob Maxwell's example, Bob Max

THE CATHOLIC RECORD

- be replaced. Father is in the sitting- and the sooner that decay is pushed in-

resting on a pillow. He must have been sleeping, for he gave a sudden start as Maxwell entered the room. "Look here, Major, look at this fellow!" said the young man enthusiasti-cally, expecting appreciation here. "Mabel would not condescend to look at him."

the restriction, so it does that a set of the product of the set of the set

be replaced. Father is in the sitting-room." And she turned sway to her compan-ion. Thoroughly chilled and dispirited, Maxwell and dispirited, Maxwell took up the fish; and, after a few minutes' deliberation, he passed through the hotel corridor and knocked at the Major's door. "Come in !" said a gruf volce, and Maxwell entered. The Major was sunk deep In a soft armchair, one leg swathed in flaned resting on a pillow. He must have been sleeping, for he gave a sudden starts Maxwell entered the room. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "Look here, Major, look at this fellow !" said the young man enthusiasti-cally, expecting appreciation here. "To the strengt look date with parby is wages

condition—why, that is unimaginable i And yet, why? The thought became so troublesome, and that Why? would repeat itself with such damnable iteration, that be took up the book again to distract himabout five or six feet high, pierced by This is what he read: "If one not worn and wrinkled, sadly But joyous in the glory and the grace That mix with evils here, and free to choose Earth's loveliest at his will : one even about five or six feet high, pierced by a window not quite a foot square, and a window not quite a foot square, and a double to enter, supported a ragged roof of thatch and thistles broken here and held down by straw ropes, or sugans, weighted with heavy stones. There was a roof of lime ter down the door. gaily in the morning sunlight, and the sweet, clean birds that perched every-

ber. The iting but cause I love my realm, because my flected, tie higher the resurrection. Because I love my realm, because my heart Beats with each throb of all the hearts that ache, Known and unknown, these that are mine and those Which shall be mine, a thousand million more "All the some and averywhere the saved by this sacrifice I offer now."

"What ails me at all," said John For-"Between eleven and twelve!" said is man." But to tell ye the truth. I m atraid Darby won't lave the masther long, as the plaintive melody pierced his heart. "Is it old age that is making me soft and childish all at once ?"

mainlesses
< all moral development is on the same lines as physical development, from some great secret principle of strength and vitality. Is that principle wanting in these people altogether; or has it been checked by malignant influences ? Yes,

that is the problem. TO BE CONTINUED.

THE RESURRECTION OF JOHN FURLONG

What will you do, love, when I am going, With white sail flowing, the seas beyond;

What will you do, love, when waves divide us And friends may chide us for being fond ?"

St. Malachy's concert hall was crowded as usual on St. Patrick's night, and pretty Nellie Hyland had just begun the pretty Neilie Hyland had just begun the first number on the program, a sweet old Irish love song, when John Furlong quietly entered and sat down in one of the ushers' seats against the rear wall. There was a strenge pulling at his heart as his eyes took in the unfamiliar scene, which the song and the sweet-voiced singer transformed into an Irish cottage wherein a yonng mother, leaning over a wherein a young mother, leaning over : wooden cradle, sang a baby to sleep. A dreamy boy of twelve sat on a stool

A dreamy boy of twelve sat on a stool close by, a book on his knee and his eyes on his mothers face. "Now, Johnny," she whispered, "go on with your spelling, Baby's asleep." "Ab, wait, mother, till you finish the scare." And then requires his stool he

song." And then, moving his stool, he laid his head on his mother's lap. "Tho' waves divide us, and friends may

Chide us, Oh, heart of mine, I'd still be true, And I'd pray for you on the stormy

ocean With deep devotion, that's what I'd do!" Now he felt his mother's hand on his

Now he let his mother's hand on his head. His lids closed over the un-accustured tears that were welling up into his eyes. "What alls me at all ?" he murmured to himself as he looked

he murmured to himself as he looked around shamefacedly. He was recognized as he turned, and an usher bounded forward with apologies and assurances of a fine seat in front, but John held up his hand in a way that effectually discouraged the man's good theces, and leaned over to drink in every word of the song.

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mother sang, has raised the po soul in me, and made the little I come back after many buried ye sit again in the Irish cabin

sit again in the frish cable ' mother who loved him as no ever did--the mother whom, money madness and greed, he fully neglected. "D-morrow may cover him with the closk of human ress avarice. It is not easy to c the ways of years, be they good but while the cender momories o cred I ever knew are uppermo but while the cender momories o good I ever knew are uppermo heart I must tell you-I who the emptiness of all save fa loyaity to the best that is in us "Is there any young man here fresh from the old land, with t

fresh from the old land, with t and prayers of a mother still his lips and in his heart? Aret and riches and luxury of the m already fascinating him and dr the memory of the songs art fireside at night, the innocent wholesome laughter, above all of parents and friends and the has made him free? If such semonr you, let him panse among you, let him pause thiak. Caa any man rise in th estimation by being ashamed o origin? You may not realize but the day will come when wonder why you lost yourself

wonder why you lost yourself you got for it. "When I came here thirty y few of our people had wealt tion. I saw the power of mu before I landed ; the poor stee sengers were treated like or felt like driven beasts, too, as let out of the pen in which held while they proved theil enter. I remember on the sitting cold and hungry, becau was nuft to east, and watching was nofit to eat, and watching food and other luxuries bein food and other laxuries bein upon the cabin passengers or ward deek. I thought bitte poor sick women and child amid the foul odors below, an a vow that, whatever else I i I would gain money in the g try I was going to. Money me the key that would onen the goal of all earthly ente didn't think of anything hat a didn't think of anything but n didn't think of anything but n when I finally began to r coaldn't stop. I talked m thought money, dreamed m matried money. The only sidered of any account was the could make money. The only wanted or courted was the money.

"How could I keep in touc lonely mother in the poor cabin when my wife was storm

cabin when my wife was storm and earth to be conside blooded, and I had to play th descentant of a distinguis wellian Irish family?" "There was a little girl too, to whom I had pledged thought I could forget her, b did. When my wife died five we both saw at last that o been one of emotines; and v. But she, at least remained t faith of her fathers, and died lived, a staumot M schodist. however is Episcop dian, these claim, being much more fas the Episcopal churca—so y the Episcopal churca -so yo are worthy chips of the old b

"I am keeping you from gram, and you are kind and let a lonely old mu tarcust his troubles upon you. I ca to you as I would wish, for t my heart choke the words i my heart choke the words i want to tell you, my frie-would give all I have on e fresh from the old sod to-nig of you are, with a chance to start. I would put manhoo-before everything. They a count in the beguning, all at the end. B want you at the end. By what you the best that is in you, and happiness will abide with y

happiness will abide with y all your days. "And, now, Father," said long; translously, as he sat beside Father Nagent, "with have the honor of again hand of the young laty wi mother's song and made a me?"

mother's song and made a me?" "Costainly, Mr. Farlong the priss. "We will all house when the concert is lives with an ann wap on way, from the village in the Meath that you sooke of." "And her name?" asbe-hore eagerty.

long, eagerly. "Roche-Miss Murgaret came over out a tew year after her sister's childre sister died. She is the parish. There is not a side soul that she does not so comfort and ensure e. I is here to night,' he add Nellie to bring her to meet

"I'm very lonely now Mary, For the poor make no new fri But, oh, the love is better still For the few our Father sends.

MARCH 11 1011

And you were all I had, Mary, My blessing and my pride ; There's nothing left to care for now, Since my poor Mary died." Thirty years before, John Furlong had

come to America from a little town in the County Meath. Luck had been with him from the first. He had made with him from the first. He had made money and married money, and talked money and dreamed money, until it had taken the place of every other ambition or desire that ever stirred his soul. His wife's constant maxim, "Get money first, John, and then you can get everything else," never ceased to urge him on, until she had lain down panting from the train of cociel commetition, and had

until she had lain down panting from the strain of social competition, and had never gathered strength to get up again. Her daughters, after a decent interval of mourning took up the battle where she gave up, and an hour ago, as he left the palatial brown stone mansion where they were presiding at a bridge party, John Furlong wondered with some bitterness what was the "everything else" that money was to bring him.

"I'm bidding you a long farewell,

My Mary kind and true, But I li not forget you, darling, In the land I'm going to. They say there's bread and work for

And the sun shines always there, But I'll not forget old Ireland, Were it fifty times as fair."

The sweet old song was ended now, and another volley of applause was greeting Father Nugent, the pastor of St. Malachy's as he rose to speak. "Now, why didn't you take my advice,"

"Now, why didn't you take my advice," he began, smiling, "and get some bright young speaker forto-night who'd have something new to say to you? Haven't I been telling you the same old things over and over these twenty years? Still I know you understand that, like the dear old songs you have just enjoyed, the story of Ireland is always as sweet and fresh as the hawthorn on the fra-grant hedges at home.

and results the hawdoorn on the ra-grant hedges at home. "Do you mind the old St. Patrick's Days, and all the days for that matter, when we talked of nothing but bayonets and gunpowder and dynamite? But that's all over now, thank God. We have extra the expecting to save have gotten over expecting to save Ireland by blowing up England. Now the Irish are cool and clear-headed at home and abroad. We are no longer

nome and abroad, we are no longer fire-eaters, or what is even worse, personified apologies. Self-shame was our most pitiable trait, and really came from the old fear of being caught at Mass or at the hedge school. The poor lick packers lived in constant fields. Irish mothers lived in constant fright, and the poor children were born with fear and trembling in their hearts. Their language and songs and dances were forbidden them. Every throb of gladness ceased for them, and it took

gladness ceased for them, and it took many years for even the glorious free-dom in this land of promise to make them men who could lift up their heads proudly with other men. "Now the old love of song and story is being awakened ; the

is being awakened; the old laith has conquered, and made Irishmen strong and free, and soon the dear land of saints and scholars will take her place, and hold it, please God, among the nations of the earth. "I'm not going to keep you from your programme." continued Father Nugent.

programme," continued Father Nugent. "I just want to say that the old lands struggle is in good hands to-day. The men at the helm are strong and well balanced and capable. Stand by them

balanced and capable. Stand by them and be patient yet another while. God has not forgotten the race whose loyalty has cost it so dear." As the old priest sat down, a slip of paper was handed to him on which the following words were pencilled: "Reverend Sir — If the young lady who sang the first ency on the programme

who sang the first song on the programme, will repeat it. I will give you my check for \$1.000 to present to her or use as you deem proper. "Respectfully, " Lows Furgerson"

"John Furlong ! It can't be John Furlong of Furlong & Fields ! What would he be doing here ?" said Father

Would no be doing here r said rather Nugent hastly, as the usher stood wai-ing for the return message. "I believe it is Father," answered the young man. "Some of the boys back there recognized him when he came in and wanted to bring him.

as I a pool of slimy fetti dwater before the door, where four or five ducks cackled proudly; for truth, Surely, at lasi, far off, sometime, some where, The veil would lift for his deep-search-ing eyes,

ing eyes, The road would open for his painful feet, That should be done for which he lost the world. Maxwell loosed at the place will while, doubtful whether he would p sue his investigation further. place was thoroughly uninviting the world. This will I do who have a realm to lose, the deeper the degradation, he

This is what he read :

more Saved by this sacrifice I offer now." "All the same, and everywhere the same," cried Maxwell. "That divine ideal of losing oneself to help on the common cause of bumanity has been ever haunting the mind of man! There must be something in it, some echo of a far-off divine revelation, once articu-lately spoken by God to humanity, but

"This man-count, too, and nobleman-had the courage to go down into the depths, and see things for himself; and then the greater courage of teiling his countrymen what he thought of them. Yes the grave clothes must be unloosed and the face cloth unfolded before a Christ can say: 'Arise and come forth !'"

There was a sudden tug on the rod that he had drawn beneath his knees; and in an instant, the instinct of sport banished every other thought and senti-ment. He tossed the book aside, and it

ment. He tossed the book aside, and it fell into the water. He gave it one thought only : "What will Mabel think of her pretty book ?" and then he centred all his energies towards one

forth !

AT Sport Baker

<text>

ant life in Russia, there are hidden springs of nobility, that only need a strong hand to spread abroad and sweet-en all the land. "He knows it," soliloquized Bob Max. well, as he held the book open in his fingers there in the waning twilight." Her voice: "The voice: "By Jove," said Maxwell, crestfallen, "I never thought — this fellow tugged, and your book fell into the water. Th fetch it the first thing in the morning." "I'm sorry," she replied, "the book belonged to Mr. Outram. It can hardly

.

Ah, where did they get his mother's song? And would these tears never stop? It was forty years since that day in the Irish kitchen, and it was nearly

tt What have poor people to do buverk shower of rain 'ud melt him !'' " But then his master ought to pey rich man, and he can well afford to pay " Maybe your 'anner is thinkin''

Where we sat side by side, On a bright May morning long ago, When first you were my bride." decent wages." " Maybe your 'anner is thinkin' of im-ployin' the poor bhoy yerself," said the

came in and wanted to bring him "What would you do, love, if home re- down to the front seat, but he refused to

turning With hopes high burning and wealth for you, If my barque that bounded o'er foreign foam Should sink near home, what would you do 2 With want and sorrow, that left me you, Will You Do, Love When I Am Going?' Will fou Do, Love when I am Going:
"Ah, where joult in the wasting billow, My heart thy pillow, that's what I'd do!"
"Ah, where did they get his mother's song? And would these tears never
"Min Fou Do, Love when I am Going?
"Ah, where did they get his mother's song? And would these tears never

green.'" "God bless you!" murmured the

millionaire, as he took the little sing-er's hand, at the close of the song. "You've raised my soul irom the grave in which it has lain for nearly thirty thirty years since he had put a foot in-side his own church or mingled in any

side his own church or mingled in any way with people of his mother's faith. A passing impulse had brought him into the hall to night. He remembered smilling at his man when he told him, as they drove home, that it was "wondther-ful entirely how manny counthries loved the ould sod. Sure everybody's wearin' the green to day." he said 'and I'm years." He spoke with such depth of feeling that the audience, though they did not catch the words, were moved to call upon him to repeat them. "A speech ! upon him to repeat them. "A speech : A speech!" cried those nearest to the stage, and soon the whole assemblage took up the shout. "Speech! Speech!" John Furlong sat in a daze for a moment. Then he rose, as if compelled by command of the crowd, and walked slowly to the front of the platform. He such yery quictly in a slice that the green to day," he said, 'and I'm tould the Queen of England herself tould the Queen of England herself gives out sharmocks to the army and navy. Didn'tye notice, sor, how all the flower shop windows do be filled with clover? They think its sharmock sure, an' it's all the same if the heart is there." The man could not restrain his icr at grear bit of frach originate of lar.

spoke very quietly in a silence that could be felt. joy at every bit of fresh evidence of loy-alty to the "ould sod," as he always called it. could be felt. "My friends, in all this great city there is no man more unworthy than I to speak to an assemblage like this. In all probability you will tell me so reuncolore man to hear mat a

yourselves when you hear what a renegade I have been. I was passing your hall to-night when I saw the your nail to hight when I saw the lights and heard the music and aimless-ly drifted in. I was a lonely, miserable man-how miserable you will perhaps understand when I tell you that I have not been inside a Catholic Church for observe the thirty mean. Dut to pick a close on to thirty years. But to-night a

little Irish song, a song my dear Irish

Two hours later the mul was walking up Fifth av springing step and the gl And on next St. Pat bor. And on next S. Put and his wife, the swee golden hearted lady who h Margaret Rothe, presided in the brown stone mans Father Nugent was the gu Nellie Hyland was also Walter Furlong, John's el had been paptized that mo to be married to Nellie in At nine clabel: they all

At nine o'clock they all M dachy's where a banque to the whole parish by Jo honor of the little girl, as who had raised his soul fr of darkness and despair b mother's song. - Teresa Be in Rosary Magazine.

## How to Treat Non-0

Because people differ religion, is no reason w hate them. They may be as we are. They were their belief and they thin We should pray for t We should pray for t Holy Ghost may grant t We should take occasion Catholic books to read. plain to them our relig more important, we shoul them see it in practice. T love them and do them al is in our power. is in our power. Taat's the way for us

Catholics. That's the converts .- Catholic Colu

Fur-erced

g had been made alked t had first, thing m the had again. terval where where party, thing

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d now, e was stor of dvice, bright d have laven't things Still ke njoyed. he fratrick's matter

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o make r heads d story ith has strong of saints ce, and nations om your ld lands y. The nd well by them God loyalty a slip of hich the ng lady r use as ully, be John What d Father od waithe boys

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f feeling they did ed to call speech ! t to the semblage Speech!' ize for a compelled d walked orm. He

reat city y than I this. In Il me so what a is passing saw the d aimless-miserable perhaps at I have hurch for to-night a lear Irish



### these Christian churches, Presbyteri-The Catholic Record ans and others, did little or nothing for

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mis. subscribers ask for their paper at the post hen subscribers ask for their paper at the post it would be well were they to fell the cite to them their Carmonic Ricces. We have infor-on of carmetersees in a few places on the part of y clerks who will sometimes look for letters good in the lives and thoughts of those and thoughts of those arbitrary in the some times look for some times and thoughts of those arbitrary in the some times look for letters and the lives and thoughts of those arbitrary in the some times look for letters are the some times look for letters are some times look for letter

LETTERS OF RECOMMENDATION.

sionary.) We never thought that a Chris- subjects of this kind is always a puzzle. Mr. Thomas Coffey Since coming to Canada I have and truth. Our impression has always taxes they join in the general cry for or a city My Dear Siz-Since coming to Canada I have been a scale of your paper. I have noted with satis-been as scale of your paper. I have noted with satis-bility, and, above all, that it is imbued with a strong Catholic spirit. It stenuously defends Catholic principles and rights, and stands firmly by the teach-ings and authority of the Church, at the same time someting the best interests of the county. Follow sat in darkness. Shades of St. Patrick, church is no club-room where people

principles and have been and the country. Follow, promoting the best interests of the country. Follow, promoting the best interests of the country. Follow, promoting the best interests of the country. Follow, ing these interests of the country. Follow, promoting the best interests of the country for the country of the saxons of England or the Chinese, wend it to Catholic familes. With my blessing on your work, and best wishes for its counted success, Your work, Archbishop of Ephesus, Abostolic Delegate Abostolic Delegate

or gentile. They were to teach, to in- not see any economical gain by placing

In Thomas Coffee Throws, Canada, Manta Jun Yun Yun Dear Set: A for once time past I have read your setimable paper, the CATHOLIC RECORD, and congrability you yoon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with glessure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to read the set of th

Yours faithfully in Jesus Christ. \*D. FALCONIO, Arch. of Larissa, Abost. Deleg.

## LONDON, SATURDAY, MARCH 11, 1911

St. And States

His manifestations of Himself to human standard of ordinary buildings. Religi-INCLUSIVE CHRISTIANITY the France of to-day, has arisen in the beings to Christianity." The proposi- ous taste and love of art combine to a part in it. And the Archbishop was, immortal Catholic Church which Christ person of an American editor of some sideration one for the other, amongst Private judgment, unable to decide founded upon the rock of Peter. There that large proportion of the population tion, even admitting a few of these man- erect and adorn monumental edifices under God, the well-spring of its sucreputation, Mr. Price Collier, formerly between truth and error, and not having ifestations, is misleading. God, as we which may be objects of attraction to is good to come out of the discussion, for cess. authority to impose its opinion, not unof Canada who pay allegiance to our European editor of the Forum and a showed above, manifested Himself to visitors and lessons of beauty and reversurely earnest souls will seek union saintly Holy Father. steady contributor to the secular refrequently resorts to dangerous and Cornelius the centurion but merely to ence to all who enter them. The reason where alone it can be found. THAT SCOTLAND has caught up the enabsurd compromises. The attempted lead him into the fold of Christian- why churches should not be taxed is views. Writing in the February number union of the churches is one case of this ity. God manifested Himself before that they are God's house. It is not thusiasm of the Gaelic Revival becomes of Scribner's Magazine on "The Gate-A FORLORN HOPE increasingly evident. In Edinburgh and way to India," Mr. Collier has this to kind. Another is presented to us under the pretence that all religions are which were intended to indicate and with distributive justice that the divine In the English Honse of Commons the Glasgow Father Campbell, S. J., has been say in passing on events of recent years MOVING PICTURES spokesmen of the Unionists have lost conducting Gaelic services which have so far from Christianity confirm the Messias. All history leads Lawgiver should Himself pay tribute to We have a letter upon the subject of in the French Republic : their temper. The British Parliament been largely attended. And in the Moving Picture shows and their in-"The world wonders at the decadend excluding others, such as Mohammedan-Mother of Parliaments, and many were before the Catholic Young Men's Society ularized, and the men sterilized, m up to Him who was at once the Eternal His creatures. We cannot measure the fluence upon young children. One ism. Baddhism or Confucianism, it in-Son of God and the world's divine Mis- rate of taxation by the principles of comcludes them all. We have before us a sionary. It is of His fulness we are to mutative justice, for the wind must be reason why we do not publish our sermon upon this subject by a Rev. J. receive. We are to adore where His tempered to the shorn lamb. It is by dis- is too realistic and sensational himself. wont to hold it up as a model because of before the Catholic Young Men's Society the dignity of expression of its members. of Glasgow. Father White sketched the ly and patriotically; A. Clarke, Calgary. Taking his text feet have stood. There is no question tributive justice that taxes are fixed. Fired with indignation at what he with There has lately been a departure from progress of the movement in Ireland in from the Acts of the Apostles, chapter in the Christian's mind whether there is The proportion to be borne depends upon nessed during one of these entertainits people **from the Acts of the Aposter, where a state of the original state and the properties of the property each tax-payer from the Acts of the Aposter, where a state of the amount of property each tax-payer** this high standard, and the offending both its lingual and industrial aspects, fluence ; disorderly at home and cring parties are not those who have come and made a strong pleafor the conserva- ing abroad; a nation owing its au clusion that one religion is as good as lished by men and based upon error. possesses. A church can hardly be said children from such dangers. To conments, he warns all parents to keep their from the ranks of the masses. No less a tion of what remains to Scotland of the omy even to the fact that it is another. It is all very well to be There can be ne comparison between to be in the list of marketable property. able as a buffer state. When generous with what is our own. We Christianity and Hinduism or Confucian-Its stability as well as its religious purperson than Mr. Balfour himself de- ancient language of the Gael. There is demn amusements of this kind absoluteperson than Mr. Balfour himself de-scribed the present condition as a result purely of coercion brought by the Irish party upon the Government and de-from extinction the national spirit in disorderly at ho cannot part with religious truth or ism any more than there can be comparly and universally without distinction barter our faith for any temporary ison between the divine and human, be of value. All that might be admitted is rather to do harm than good. There are many events which can form edifying advantage. The truth is not ours: we tween the infinite and the finite. Comclared that the latter had imposed their Scotland. to confess if ever a nation suffered from would be local improvement taxes, which and instructive shows upon the plan of cannot change it, modify or adulterate parisons are odious. Let Christianity besides benefiting the neighborhood, physical and moral dry-rot, as a it. This pretended elastic Christianity be for a moment compared with one of render the surroundings more refining proposals on the country by fraud. Lord moving pictures. Take as an example result of secular education, it is Franc Hugh Cecil, member for Oxford Univer-. . . In France reverence h knocked on the head and smothered in ridicule, and she h WE HAVE received the Catholic but a sham, a delusion and a these other religions, it is placed upon a the Passion Play at Oberammergau. By sity, declared that the Ulsterites would Directory of Scotland for the current snare. The text is against the theory lower level. Christianity is no longer held as a principle of fair taxation, far the greater number of people up smothered in ridicule, and she has pro-duced a school-bred Hooligan, in Paris, at any rate, whose lack of the human traits, decency, honesty, gentleness, and be justified, if Home Rule were passed, year, and an examination of its interestwhich Mr. Clarke maintains. It is the the kingdom of the Son of God's love or whether it be club theory, professional this continent could not witness this in cutting themselves off from the bas- ing pages tends to augment one's estimasublime drama performed by simple tard Republic. All which goes to show tion of the vigour and perennial youth-Cornelius the Centurion was received it is earthy of the earth. To what pur-erty amenable to taxes upon any one of peasants. A partial, and only partial. that many a noble lord in the mother fulness of the Church's advance in that manliness are unequalled outside substitute might be employed through a pose does the Rev. Mr. Clark assume these grounds. Property which is set country has wandered far from country. The Church has thrown off menagerie. . . . Education with-out moral training is simply a diaboliword of the Lord to Cornelius was that such an air of humility, as if Christianseries of moving pictures. Too frequentthe ranks of the real nobility. These the obscurity and reserve into which cal misfortune. But the failacy remains he (Cornelius) should send to Joppe for ity were not superior both in origin and aside to be God's house of praise and ly these entertainments, if not positively coarse expressions from members of the three centuries of persecution had driven and with it a terrible waste of prayer and God's acre for the dead "one Simon who is called Peter." And results to those religions which possess immoral, are extremely dangerous. But Opposition will but serve to accentuate her, and has taken place once more in material, and an increa of that m Peter went to Caesarea and preached neither salvation nor civilization? It from all civil authority that generosity whilst they may not intend the ruin of the necessity of swiftly bringing about the active life of the nation. And from unhappiness wh modern society." which is the upon his divine Master "to whom all is divided Christianity which puts him and respect which will leave them free young souls they are never calculated a change by which the masses and not the mere handful that less than a cenelevate and refine the prophets give testimony that by to shame when he turns his from any tribute and which will protect There is hardly anything which should the classes will rule the Empire. The tury ago comprised the faithful, the His name all receive remission of sins face towards the millions THESE ARE strong words, but who that old abuses are dying hard. The monied Catholic population has now grown to who, them from desecration. who believe in Him." Then St. not possessing the great gift of faith, not be a lesson to the young. They are interests and the privileged class are the respectable figure of 518,969. This of irreligion in France will be disposed has had half an eye to the development Peter commanded these gentiles to cast a threatening shadow over the so susceptible to impression and so infighting for their lives, but it is a forlorn of itself is sufficient evidence of renewed to qualify them. France, more than any be baptized "in the name of the world. The reverend gentleman gives CHURCH UNION quisitive for knowledge that they are hope. In the not far distant future Catholic vitality, which, however, is sup-Lord Jesus Christ." This is a con- a remarkable reason for missions to caught by flaming adverstisements and other nation in the world-not even ex The more Church union is agitated there will be local parliaments not only plemented and accentuated by a glance version of a few gentiles whom the chief these strange people. Why send misglitter of lights and sound of music. cepting Germany - has expended the keener grows the feeling that a in Ireland but as well in England, at the statistics of clergy, churches and Apostles received into the sionaries to Chinese who profess Confuci-Some of these are harmless, not always thought and money upon her schools. divided Christianity is a scandalous Scotland and Wales. This will con- religious houses. the advertisements, for vulgar loudness Church. If Mr. Clark's contention is cor- anism? It is good enough for them, spectacle to men and angels. It is not The forces that for half-a-century have solidate and strengthen the Empire without a purpose that the question is and unblushing immodesty stare rect why were they not left as they were? and Hinduism is good enough for the been in the ascendant in the governkept before the sects. Nor is it with- passers-by from the board-bills on the The rule of the aristocracy, more especi-THE HIERARCHY of Scotland consists ment of the country have seemed to feel The prayers of Cornelius were heard. Indians. That may be, thinks the ally the new-rich contingent of yester-ally is but a weakness to the country. of two archbishops and four bishops, all it incumbent upon them to vindicate the of the latter being suffragan to the claim of their heathen philosophy to out hope that some, perceiving the need street. If souls are not corrupted, His almsgiving ascended to the sight of preacher, provided they stay at home God as a memorial. We are further and do not come to America. If we detastes are degraded and modesty loses and yet finding around them nothing but Archdiocese of Edinburgh. The Arch- superior light and progressivene confusion, may turn to the only united its blushing delicacy without a shock. told that "the faithful of the circum- pend upon the opinions of others, then diocese of Glasgow stands alone, being "directly subject to the Holy See"—a its path has bit by bit been ruthlessly A SUGGESTION TO SIR J. P. Morbid curiosity is aroused which sion who came with Peter were Church whose path is solitary and whose astonished for that the grace of the Holy Caristianity. It will not do to shift the way is truth. Catholics cannot be in- seeks not to be controlled, and it WHITNEY The Ontario Government has decided distinction which dates back to pre- swept away until, at this day, France Ghost was poured out upon the Gentiles also." When St. Peter therefore said Nor, to give the Rev. Mr. Clark credit. way is truth. Catholics cannot be in-different whilst this question is discussed by our non-Catholic neighbors. What that "in every nation he that feareth does he in his final words do so. He is disappointing is their method of same clients who, indulging themselves, receipts of the bar-rooms of the proprocedure, no less than the term at or being indulged by their foolish vince when such receipts exceed the whom 98 belong to the Regular Orders. broad and easy path that leads to God and worketh justice is acceptable to elaims that after reading history and God and workeen justice is acceptance is the statistic reading distory and the theories the only cure for human ills and the only reward of human virtues nelius reasoned as Mr. Clark he would are faith in, and worship of, Jesus which they aim. Federation cannot parents, can find no satisfaction in the sum of 140 per day. We do not desire There are 238 missions, 402 national destruction and the shipwreck spell union. This they are beginning to simple pleasures of home. Fondness for to offer any opinion as to the justice or churches, chapels, stations, etc ; of innumerable souls. That, having feel. In this city on the lass Sunday of any refined reading or even a high- injustice of this enactment, but we take 13 religious houses of men sown the wind, she already begins to February the Rev. Mr. Whiting admitted class drama is to be found no more the liberty of making a suggestion to and 58 of women; 477 congregational reap the which she already begins to reap the which she already begins to have simply answered St. Peter that he Christ. Had he made his profession of would remain as he was. Cornelius could not conscientiously do that. Had his position and not exposed himself to that Christ never intended flis Church amongst those who frequent these the Premier of Ontario to which we schools; 37 charitable institutions and 7 Mr. Collier's weighty works. One shows. There is no discipline in the hope he will give some thought. All colleges, including those at Rome and wonders if it is yet too late to call them to be divided, but that union was still he refused to believe the word of St. the charge of being un-Christian in adfar away. As he described it: "There air. Children govern their parents, will agree that the drink evil is one of Valladolid. The old Scots College in a solemn warning, and whether either far away. As he described it: "There are contacted and the parents slave themselves far-reaching consequences. The use of the source of the so Peter upon the Incarnation and Re- mitting even partially that Christianity, demption, or had he refused to be Mohammedanism, Confucianism and baptized, he could not be acceptable to Hinduism are all on the same plane; for ing consoles himself with the notion that Not only is there too much laxity but another, and as long as the world en- educated in French ecclesiastical estab- remarks, such a warning coming from a there is too much strenuousness. Both dures we will probably have such condi. lishments. The first convent, since the Catholic would be apt to pass unheeded God. The touching episode of Cor- they are all religious. Had he reflected they, the Protestant portion of Christians. in work and amusement we are straining tions. The sorrowful fact stares us in calamitous events of the sixteeenth cennelius' vision and what it led to, as ever so slightly he would have admitted singing the same hymns, " honoring the well as St. Peter's vision, is the bringing that the missionary who goes with same saints," exchanging pulpits and our nerves to breaking point. Children the face that we have drunkards in tury, was established in Edinburgh in and fairness. Will the words looking at some series of pictures repre- plenty — that we have immoderate 1834, at which time it was considered an secular witness receive a better into the Church of the gentiles as dis-proper authority and legitimate jurispreaching almost the same sermons should senting tragedy, cannot help losing drinkers, moderate drinkers and those act of audacity on the part of the then welcome? tinguished from the Jews. Exclusive diction bears the light and truth of Him bring about the union. Unless united it may be called, but it includes the who is the San of justice, the eternal morally and physically. They gain no- who take a "nip" occasionally merely to Vicar Apostolic, Bishop James Gillis. Christianity strikes deeper than hymn singing and non-committal preaching it thing and lose a great deal. When be in line with that conviviality The mustard seed thus sown in faith has THAT MR. COLLIER is not uncorworld. Truth, the only Mediator between God will not be very solid. By the way, we parents are so indulgent it is to little which is a part of our social now grown and multiplied into the fifty-roborated is proven by the French Christianity is inclusive in the sense that Christ died for all and sent His Christianity has comes from Him, whatand man. Whatever comprehension and his broker sectarians honor, and Home life with all its associations suffers may be the moderate drinkers of to-day eight establishments administered by the Oracea is proven by the French Ministered by the Monte the sectarians honor, and Home life with all its associations suffers may be the moderate drinkers of toapostles to all. Christianity is not con- ever good it does in the world is fined to one nation or race or class. due to Him, whatever Gospel it what honor they pay them. As a gen- through these cheap attractions-a loss morrow and the moderate drinkers of to<sup>-</sup> women, among them such austere and the establishment of juvenile courts by Jew and Gentile, Greek and barbarian, bond and free—all may enter. The gate bond and free—all may enter. eral thing Methodists, Presbyterians to Church, State and family. It is easy morrow may be the immoderate drinkers strictly cloistered orders as the Poor dwelling upon the remarkable growth of and others are not much given to be- to admit the evil, but much more diffi- of the day after. In every centre of Clares and the Society of Marie Repara- juvenile crime in recent years. The is not barred to any. But enter they message to be brought to all. That lieve in the saints. Church union can- cult to effect the cure. We may with population in the country may be found trice. flood-gates being opened what human must if without faith it is impossible to countless multitudes have not received not mean an abandonment of one form- more pride than truth congratulate our- miserable human beings who have been power can stay the inundation? There ula, and the assumption of another-a selves that when we were young the wrecked by the immoderate use of alcoplease God. Now all this is very differ- it is due to the confasion of divided IN THE archdiocese of Glasgow the are those who say that the heart of the did grand the sharper and engrafting the wheat, so golden age was passing, and that the holic beverages. It should be the duty increase has of course being gratest, France is still sound—that the average there. It means to sift the wheat, so ent from the proposition advanced by Christianity, not to the Founder. Still the Rev. Mr. Clark. Some friend told less can we console ourselves with the that there will be no more Presbyter- The answer is at hand; for every age power to reclaim the fallen ones, and migration within the past fifty years. a Catholic. The thought is comforting the reverend gentleman that missions poisonous insinuation that there is good to China and India were sure signs of ianism, no more Methodism, no since the days of the pagan poet has give them a new start in life, with the The priests of this archdiocese alone and we should like to cherish it. But if in all religions. more Anglicanism, but one united sung of the degeneracy of his age as physical structure strengthened by the number two hundred and eighty four, or it is true one can but marvel at the fearthe exclusiveness of Christianity. This. Church of Christ. Presbyterianism compared with the previous one. Cer- most approved methods known to science more than all the rest of Scotland com- ful error that allowed the anti-Chrisclaims the Rev. Mr. Clark, is the way claims the key. Mr. Clark, is the way that missions were regarded by the Christian churches a hundred years ago, but not now. A hundred years ago, be derived from the tax which it is in- this is not surprising. There can be no ligion, and that no one can do with im-

## THE CATHOLIC RECORD

TAXATION OF CHURCHES

to them the light and truth and good he state to come and take the church.

struct and to administer sacraments. a tax upon the churches. Their value

Our Calgary minister does not content is insignificant compared with the total

himself with an error about the equip- value of taxable property in the whole

ment and duties of a missionary. He municipality. If a church was taxed the

makes no claims - no exclusive and burthen might be heavy for the congre-

haughty claims-on behalf of his faith. gation, but would be a minimum for all

ute say that the true God has confined church is not to be measured by the

We do not," he tells us, " for one min- the citizens. Again the value of a

tion will not be the Church established ans and others, did little or nothing for missions. Admitted. That does not change the principle may which wis change the principle upon which mis- silence might be expected. The latest sions are conducted. Presbyterian mis- expression comes from the Rev. Mr. the gates of hell should never presions amongst the Ruthenians are as Dewey of this city, who stated that not vail against it. Unless this promised der. proved and recommended by the Archbishops of to, Kingston, Ottawa and St. Boniface, the so of London, Hamilton, Heterbourghout the shore, N. Y., and the clergy throughout the the word that they are as acceptable to the Divine Founder it will be adelusion the Divine Found cunning in their methods and as prose- a foot of property but should be taxed. the word that they are as acceptable to view the subject. By what principle worse than the first. The Church of rite as if they were Presbyterian. Nor not appear. He rejects the moral inwere one. To form this Church in the is this the language of Protestant mis- fluence as not being a factor in the probsionaries amongst French Canadians. lem, whilst he says never a word about not by any means to imprint Christ's to be in Canada on the 25th. His "The good missionary," according to the the economical element. With more seal upon it. We think that until St. Peter gives up his keys to them, Union official reception, the details of which is, however desirable, only a dream. It

good in the lives and thoughts of those ability to pay tribute is the test of is not a question of mere union. The cribers changing residence will please give old with whom he works and to communicate truth. He evidently challenges the question is: which is the Church Christ founded? Has He kept His promise and has." That is a poor definition of a mis- Why ministers should talk so loud upon protected it from error and destruction? men in Europe will be their next Papal That it must still be visible as a Delegate. It is acknowledged on every Apostolic Delegation. Ottawa, june 13th, 1905. Stonary, 11 we never thought that a Onris-tian missionary went looking for light instead of urging the diminution of beacon upon the hill of time mountain upon the been that they took the light and truth more taxation. Nor do they look at of the world is as patent as that men with them into these lands where people their churches in the right way. A have eyes to see it and ears to hear its language. He is remarkably prudent doctrine. If Christ has not kept His and far-seeing, and of conciliatory dis- stitution for the cure of alcoholism. St. Augustine, St. Francis Xavier ! may meet for social purposes or temporal word, or if His prayer was never Think of these saints looking for light advantages. It is erected and maintained answered, then is our faith vain and we Holy See are a blessing in every counare still in our sins. In discussing try in the world. A most enthusiastic union of churches we see only a child- welcome awaits the new Delegate from reu's play : men talking together as if the hierarchy, the priests and the people they were authorized to build Christ's of the Dominion. All good Catholics, Church or guide St. Peter's bark. To us from 'he highest to the lowest, should there is a united Church, One, Holy, Catholic and Apostolic, unbroken in valid authority, never compromising happy outcome may be brought about, with the gospel entrusted to her care. undaunted before the world, either of obedience to all his decrees. The interimperial ancient Rome or the world of modern Cæsarism. The Rev. Mr. of the Church. Its welfare will be his Whiting thinks that there will be many one ideal. Catholics worthy of the name moons before the sects unite. We think so too. And even if the union is brought mote the spread of the faith as well as a about, it is still far away from being the

THE NEW PAPAL DELEGATE A press despatch from Ottawa informs us that "Mgr. Stagni, the newly-aparrive in Ottawa on the 25th of this month. He will bring with him the council held at Quebec two years ago, which have only now been approved by rooms, sometimes paying for and somethe Vatican. Word as to the date of times begging for a glass of whiskey way proposed by joint associations is Naples, Italy, on the 10th and expects grade. In almost every case it is the bar-room that made the drunkard. It is coming will be made the occasion of an in accordance with the fitness of things

> have not yet been decided." The Catholics of Canada will have give hima new lease of life. We should be reason to rejoice in the fact that one of the most distinguished churchonsideration hand that he is a man of rare gifts, posmountain sesses the very highest training, and has position. Such representatives of the make his path easy and his stay amongst us pleasant in every way. That this there should and there will be implicit ests he will have at heart are solely those should second his every effort to prospirit of Catholic unity and loving con-

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tended to impose upon the bar rooms. doubt, however, that as in centuries What a splendid thing it would be were long past Scotland owed her Christ the Government to establish with this lianity in large measure to the Irish vine guidance, and the assurance that pointed papal delegate to Canada, will goodly sum an institution for the re- monks of Iona, so, in modern times, the clamation of those who have become remarkable rejuvenation of the Church victims of the drink habit-those who in that kingdom must to a very condecrees formulated by the plenary in the early hours of the morning may siderable degree be credited to the be seen wending their way to the bar- children of Erin. It is pleasing to note. however, that in the clergy list the old Highland clans, such as the Macdonalds God with their Catholic faith and Greek he would have the churches taxed doth Christ was One as He and the Father Mar. Stagui's arrival was received at which but adds to their misery and the Frasers, the Camerons, the Stuarts Ottawa on the 2nd. He will sail from forces them still further on the down and the Mackintoshes, are well repre-

> AN INTERESTING feature of this direct tory is the list of deceased Bishops and that the receipts from that traffic should be used to effect this reclamation, and priests who, in less propitious times, preserved the faith from extinction in Scot land. In the light of history this be pleased indeed were the Premier of the Prevince to give this matter his best comes a veritable roll of honor. A few names may here be found of priests who A splendid success has been the in- have done yeoman service in Canada. stitution established by the Govern- among them Bishops Alexander Macment, at Guelph, for the reclamation of donell of Kingston, and William Fraser an intimate knowledge of the English criminals. A like success would, we of Arichat, N. S. But we miss many feel assured, be the outcome of an in- well-known names which have every right to be there. Especially so the Very Rev. William Peter Macdonald. Vicar General of Kingston and Toronto,

NOTES AND COMMENTS founder of our Ontario Catholic press THE HOLY FATHER has addressed to and an accomplished poet and theolog the Archbishop of Montreal an autograph | ian. Father Macdonald died in Toronto letter of thanks and appreciation of in 1847, and sleeps unhonored and forthe energy and resource displayed by gotten under St. Michael's Cathedral, that prelate in the organization and In view of his services to the Church conduct of the Eucharistic congress of both in Scotland and in Canada it would last September. This letter may in be a gracious act on the part of the edsome quarters appear to be belated, but itors of the Catholic Directory of Sec land to enshrine his name in the list of its every act, and this token of regard to their past worthies. A REMARKABLE witness to the trend of secular education in general and of its absolutely destructive effects upon

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punity any more than he can p America's verdict, then, t most Frenchmen irreligion has be more than a mere matter of terior, is, it is to be feared, all The fire has not left the tri scathed.

A PLEASING picture is drawn b tributor to America of the Church in Ceylon. To-day i largest Christian body in th othwithstanding that Ceylon ish possession, and that as suc governmental influence, have b the Anglican and other denor of Protestantism. At the tim British occupation in 1796, the population was only 50,000. fully 300 000, as against about all the seats combined. Of th number 35,000 are Anglicans are five Catholic dioceses in C. Metropolitan See being Colo the four suffragans, Jaffaa, Galle and Trincomalee. All siding Bishops are members of ligions Orders, two being Ob Jesuits and one Benedictin clergy under their direction 133 European secular priests, and 300 priests of the thre named. With them are 450 S gaged in various educational a able institutions.

CEYLON HAS had an intere tory since it was first visit part evangelized by St. Franc about the middle of the sixte tury. St. Francis was not, ho earliest missionary to the Cin Franciscans having precede thirty years. To the sons of S therefore, belongs the credit troducing Christianity in C under the protection of the l Government their mission v cuted with much vigor, and r the conversion of many thousa natives. Their work was, by of the Holy See, taken up a on by the Jesuits and the tinued to prosper until pre the Dutch, who for a time Catholicism was kept alive on zeal and fervor of mission Goa, who braved the enmi Datch authorities and were any long time separated f flocks. With the conquest came peace, and, as the happy to-day prove, fruitfulness a progress.

THE CINGALESE are a gentle loving people, who, so far as been brought under its infl kindly to Christianity. Th field is however still vast, a for laborers incessant. Befo vent of Catholic missionaries prevailed, but has now lost prestige, though the vast maj people of Cevion are still, at 1 ally, its adherents. The fi Buddhists, 2,150,000 ; Hindu Mohammedans, 250,000. A formidable array, the Chur vanced with energy and det The foundation of a Semina Leo XIII. for the training priesthood marked a great vance and, under the able ad of the Society of Jesus, prec have already been obtained. students, recruited from all east, number one hundred, with the many to follow, are pared for the great work of br countrymen into the Fold Church That God may work will be the prayer of in Canada as elsewhere.

difficulties the Church may e

other lands," says America

tacle of Ceylon's flourishing is an encouragement to tho

for the spread of God's 1

earth." Should France in h

or any other nation, cast the

them, may it not be that

Great Price will be grast

awakening peoples of the

would be in accordance with

dence of God as history rev

THE SEASON OF PL

Repeating the reminder

the Holy See is slow and deliberate in Mgr. Bruchesi is all the more significant on that account. Certain it is that the manner in which the congress was carried through was the admiration and amazement of all who were permitted to have

Repeating the reminder and priests, it is customary olic press at this particular attention to the approachin penance. Some, however, at the custom. Others manufacture the gong useless task, since the cons useless task, since the cons of the Catholic paper gets formation on the subject fi on the Sunday preceding ti Lent. The objection, their repetition seems to be of so But if this work of the p less task, then, it might be it that the Church commar ing and iosists upon the e the same Gonela year afte the same Gospels year after Aside, however, from th

Aside, nowever, from to tion, those who are sufficie with the requirements of further reminder from t press, should bear in m latter often carries the places where the priest sel where the Gospel is rare In this it is doing the imperfectly, of cou y enough to keep urning sufficiently clergy, faith burning Surely, this is cation for the custom.

centuries r Christ the Irish imes, the e Church very cond to the g to note.

st the old cdonalds. e Stuarts ell reprehis direcshops and

imes, pren in Scoty this ber. A few riests who a Canada der Macam Fraser niss many ve every ly so the lacdonald. d Toronto. olic press, theolog. in Toronto d and for-Cathedral. he Church

the trend ral and of ects upon en in the r of some , formerly rum and a ecular rery number The Gateas this to cent years

a it would

of the edy of Scotthe list of

decadence where the ouths sec-zed, moral-e with its y without e without and eringits auton-is service-en I write of the off-er. . . . be dubbed I am bound fiered from

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MARCH 11, 1911

on by the Jesuitz and the lath con-tinued to prosper until prescribed by the Datch, who for a time held sway. Catholicism was kept alive only by the zeal and fervor of missionaries from Goa, who braved the enmity of the Datch authorities and were never for any long time separated from their flocks. With the conquest by Britain came peace, and, as the happy results of to-day prove, fruitfulness and steady progress. THE CINGALESE are a gentle and peace loving people, who, so far as they have been brought under its influence, take kindly to Christianity. The untilled field is however still vast, and the control of parliament and to carry out the mandate on the veto which they re-i cause is that while the Liberals are now

## THE CATHOLIC RECORD

neath the Hill of Tara, in some place, is buried the Ark of the Covenant. Father Beason, in his "Lord of the World," de-scribing the last great apostacy, repre-sents Ireland as the only nation in Eur-ope that remains faithful until the last dreadful day of reckoning. I would like to believe that Jeremiah, or some of his followers was guided hither by the hand of God and found beneath the soil of this ever-faithful island a resting place for the Ark of the

island a resting place for the Ark of the Covenant when its original trustees had

Knights of Malta. Knights of Malta. Knights of Malta. Knights of the Christian Mark and Guards of the Christian Mark Knights of the Holy Sepulchre. Holy and Thrice Illustrious Order of the Cross. Secret Master. Intimate Secretary. Intimate Secretary.

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Perfect Master,
 Intimate Secretary,
 Provost and Judge,
 Intendant of the Buildings or Master in Israel.
 Elected Kaights of Nine,
 Sublime Knights Elected,
 Grand Master Architect,
 Knights of the Ninth Arch,
 Grand Elect,
 Perfect and Sublime Mason,
 THE FOLLOWING IS THE LECTURE

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an adept. Masonry is the veritable sphinx buried to the head in the sands

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he French n his place es justified e courts by e growth of ears. The hat human on? There ne heart of he average d and done, comforting it. But if at the fear-anti-Chris-tion of the with irredo with im-

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FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT THE ONLY TRUE HAPPINES

ehold there app ared to the ing with him." (Matt. xvii.

"And behold there app and to them Moses and Effast taking with them." (Matt. xvi., t) I wish to point out to you two lessons which we may gather from the gaspel of the day; and will try and demonstrate demonstrate them to you: (1) That we will be admitted to the joy of heaven if we deserve it, and (2) That we shall never find true happiness in this world outside of the service of God. (1) The truth that we can not gain heavenly glory without exertion may be gained from the fact that Jesus led the disciples on a tiresome jurney of six days before He allowed them to behold on M sunt Thabor a faint picture of the glories of heaven. This tong and difficult journey must be taken as a warning that we must toil and battle in this world, if we wish to gain eternal rest, where we shall see the glories of God. To receive this reward we must fight; to enter as victor into the kingdom of God we must first fight the battle against sin; without work no re-ward, without the battle no victory. The bagin king Gyrus impressed this truth on his soldiers in a clever way. Before he went out to war he ordered his aciding to gut down a forest of trees Though thousands suffer from chil-blains every winter, few are 1sid up with them as was Dr. J. A. McFarlane, of Napanee, Ont. What cured him will surely cure anything in the way of chil-blains. Mr. McFarlane writes— "Douglas' Exyptian Liniment cured me of chilblains. My case was so bad that at times I was confined to the house, the affected parts being so sore and festered that I was unable to wear boots. Many remedies were tried with out benefit, until I procured Exyptian Liniment, which gave immediate relief. Whenever I feel symotoms of this trouble returning, one application of the Liniment is sofficient to check it." It's wise to keep a nottle of Exptian Liniment always on hand, ready for im-mediate use when needed. In the case of frost bites, burns or scalds, it gives instant relief. 25 cents at all Druggists. Free semple on request Douglas & Co Nantruth on his soldiers in a clever way. Before he went out to war he ordered his soldiers to cut down a forest of trees and on the following day prepared a magnificent feast for them He then asked: "Which day pleased you most?" Of course they answered: "The second." Then he said to them: "Remember that you have deserved to day's feast by your work and hardship of yesterday; let this be a warning to you that you can only enjoy the honors of

day's feast by your work and hardship of yesterday; let this be a warning to you that you can only enjoy the honors of victory, after bravely facing the hard-ship of battle." The road to victory over sin is a road of work and hardship. "If any man will dong himself and take up his cross and follow Me" (Matt, xvi, 24) and in the words of St. Luke: "Tarough many tribulations we must enter into the kingdom of God" (Acts xiv, 2.1). Who-soever therefore wishes to be saved, must not be idle; God is merciful and will not reject you if you do your part. He must forgive his enemies, no matter how hard it may be; he must subdue his carnal desires, ger id of bad habits, avoid the occasion of sin; he must

the results we have obtained in all the domains of science, how we have sub-jugated the forces of nature—steam, electricity and water. We shall make still greater conquests. We shall ulti-mately become the kings of creation. We need no Christ here on earth." Good nearth is threatened by acades, wealth, position, may fail at any time; everything in this world is perishable, nothing lasting, nothing you can be sure of, except one thing and that is death. Daily experience teaches us tais, how foolish therefore if we give all tais, how foolish therefore if we give all our attention to temporal happiness in stead of directing our thoughts and desires to eternal happiness. Our Saviour admonished us often not to attach our-selves to things of this world, not to be intent upon gathering immense riches, for they will pass away. but to direct our gaze to the only place where true happiness awaits us, happiness that no eye has seen, no ear has heard, and which has never entered into the heart of man. Strive for the an actuality if we are to check the co

nappiness that he eye has been, no ear has heard, and which has never entered into the heart of man. Strive for the kingdom of God, He warns us, and the rest shall be given us. What we may build on this earth is neither safe nor secure against destruc-tion; a strong wind may come and destroy the building which we though safe, and all that remains is the memory of a past possession, and the sorrow over safe, and all that remains is the memory of a past possession, and the sorrow over Sacra r we have not here loctrines but after all, they are or a lasting city, but we seek one that is to come." Let us, my dear Christians, turn our thoughts and desires to the hereafter where we hope to be glorified. Let us where we hope to be glorified. Let us remember that we are but strangers in this world. In order that we may not fail on the road to heaven let us listen to and follow the volce of Him of whom our heavenly Father said: "This is my beloved Son, in whom I am well pleased; hear ye Him." Yes, let us listen to Christ and endeavor to follow in His footsteps, for He is the way, the truth, and the life, and whoever follows Him travels not in darkness but in light. travels not in darkness but in light.

## THE CATHOLIC RECORD

MARCH 11, 1911



ever found, to plus which thought and the centre towards which thought and daty set. There is no other way out of the difficulties of the present than this way which he has pointed out—"in-staurare omaia in Christo." What does the present world desire to know of Christ who is in truth and reality the same vesterday and to-day and forever? St. John in the beginning of his Gospel, St. John in the beginning of his Gospel, The mast longive in sciencis, no maxes how hard it may be is he must subduck it must and evaluate to know the sarial desires, get rid of bad habits, aroud the occasion of sin; he must accept adversity with patience, in other words he must endevroit to follow in the footsteps of our Saviour, deuv hinself, take up his cross and accept the will of God without murmuring. He who re-up his cross, and collow-th Me, is no worthy of Me" (Matt X. 38) The second lesson to be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuses to dothis can not be saved, for our fuse to dothis can not be saved, for our fuse to dothis can not be saved, for our fuse to dothis can not be saved, for our fuse to dothis can not be saved, for our fuse to dothis can not be saved, for our fastione save for the event has disciptes were so overcome and so cen-raptured that Peter exclaimed: "Lord, it is good for us to be here: if tho a wilk, let us make here three tabernales, one for Thee, one for Moses. And one for Elias." But there wish device the duffield. They had to the the drows: "For we have not hasponess in this world is of such substor the Hebrows: "For we have not here a lasting city, but we seek one that is to come." (Hebrew xiii, 14) Whatever we have on this earch is non could not be fulfiled. They had to delves deepint his voluminous tomes and truth and stat is to come." (Hebrew xiii, 14) Whatever we have on this earch is non-that is to come." (Hebrew xiii, 14) Whatever we have on this earch is non-ther to alasting city, but we seek one there a lasting city, but we seek to no the the there we have on this earch is non-that is to come." (Hebrew xiii, 14) Whatever we have on this earch is non-that is to come." (Hebrew xiii, 14) Whatever we have on this earch is no-that is to come." (Hebrew xiii, 14) Whatever we have and how they must ever remain so unless

they can purchase it by their atome ment. He even shows them their in-ability to do so, but at the same time, He tells them that He will assume their debt, that He will cancel their sins if they will take up their cross and follow "Instance and christ here on earth." "Instance comins in Christo." The Christian idea must again find expression not only in private life but also in the entire domain of social and political lite. The realization of his moto must become

## an actually if we are to cneck the con-tinual haste and chasing atter fame and fortune, the unbridled desire for un-licensed liberty, and the ever-increasing immorality which are the characteris-tic of our time and genera. RHEUMATISM

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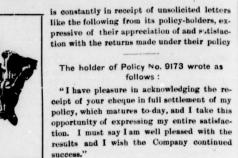




would be followed however difficult it might be to flesh and blood. It was the whole aim of His life to establish this whole aim of His life to establish this great truth. But the enemy of man's salvation came to stir up the spirit of jealousy in the hearts of the rulers of the people against Christ. They asked them-selves: "what shall we do with this man for many are following Him and He will soon deprive us of our power? Can we not accuse Him of some crime. He will soon deprive us of our power? Can we not accuse Him of some crime, and is He not guilty of sedition and blasphemy in making Himself equal to God?" Yes, they would say, He was guilty of blasphemy. But how would they apprehend Him? Ah! my dear friends, a traitor was at hand in the person of Judas. You know how He was taken prisoner and led off to the hall of the Roman Governor and there He was first called upon to compromise His the Koman Governor and there He was first called upon to compromise His dignity and assert that He was not God. They knew well that if they could draw that confession from Him the people would regard Him, as the modernists of the present day would have the world regard Him, only as an extraordinary man, a great teacher, a man with a sublime philowohy, a man a man with a sublime philosophy, a man with beautiful ideas of what people should be but could scarcely ever hope

"Come then," said the High Priest, I abjure these by the living God that Thou tellestius if Thou beest the Christ, the Son of God" Jesus said to him: "Thou hast said it. Hereafter you shall see the Son of Man sitting on the right hand of God and coming in the loads of hand of God and coming in the clouds of hand of God and coming in the clouds of Heaven." Horrified at His words the High Priest starts from his seat and cries out: "He hath blasphemed, what need have we of witnesses, you have all heard the blasphemy, what think you of it?" And the cry went up: "He is guilty of death." Not a word does Jesus say. He sees their apparent surprise. He hears the sentence and WHISKEY HOLDS ITS VICTIMS





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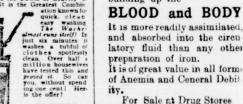
cross and though He hears the bitter taunts of the soldiers: "If Thou be the Son of God come down from the cross," still not a word, no retraction, and He dies for the assertion that He is the Son of God. My God! My God! Thou who didst illuminate the prophets, illuminate us also, that we may know the vanity of all science which would exalt itself against Thee. Fill our hearts with feelings of adoration and love. And at the foot of the cross make us understand clearly the lesson that history teaches—that there is a fountain from which has flown to all nations throughout the centuries an inexbaustible stream of happiness and contentment, a stream which has its will find century after century calling upon her to conform herself to the world's ideas. But no, for century after the thet the thet the thet of the thet the century, her protest like that of her Divine Master, goes up that she cannot that she will not. Yon know the his and contentment, a stream which has its fountain-head at the foot of the cross. In the cross alone is all truth. In the cross alone is strength and courage. In the cross alone is salvation, and Christ crucified is the same yesterday, and to-W. F. YOUNG, P. D. F., 299 Temple St., Springfield, Mas Canadian Agents: Lymans' Ltd., Montreal day, and forever. As the world treated Christ, my dear O'KEEFE'S LIQUID friends, so does it treat Christ's repre-sentatives,---His Holy Church. Trace EXTRACT OF

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## BARRED ROCKS CANADA'S CHAMPIONS THE WORLD'S BEST **Five Dollar Cockerels**

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ONTARIO

The Missionary A sentence from a Baotist missionary's letter from Cuba in the watchman (Baptist) is amusing, it displays so much arrogance and ignorance. This good man, Brother Moseley, says that barring the two mouth's effort of a Baptist mis-sionary who precedes him, the Gospel had never been preached in Eastern Caba until he arrived there ten years ago. The fact that the Catholic Charch has been in Chba since its discovery by Columbus in 1492, and that Santiago has been an archdiocese since 1522, and that Bishops and priests of the Catholic Church during all these centuries have been preaching and practising Christian-ity does not bother Brother Moseley a bit. Like Podsnap in Our Mutual Friend he waves aside all the facts that he does not care to know, and cooly makes the sweeping statement that Eastern Cuba never heard the Gospel preached until the Baptists appeared on the scene, Bless your beart, Brother Moseley, if Cuba or any other part of the world had waited for Baptist missionaries to has been an archdiocese since 1522, and the Bales your beart, Brother Moseley, It Guba or any other part of the world had waited for Baptist missionaries to preach the Gospel, it would have been in a parlous predicament indeed.—Sac

St. P. por Jolking in

doctrines but after all, they are only the outer defences of a doctrine more vital still. These were attacked and allowed to go and can we be surprised that now the very heart of christianity is being pierced, that the battle has

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Higher critics have dealt with words truths which Catholics know so well, in-stead of the Bible, instead of the language which all men can grasp the meaning of, instead of such terms as Father, The Church, the Holy Suchides, The Sacraments, and the Authority of the Church, there or the Authority of



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References as to Dr. McTaggart's professiona anding and personal integrity permitted by : Sir W. R. Meredith, Chief Justice.

Sir G. W. Ross, ex-Premier of Ontario, Rev. N. Burwash, D. D., President Victoria Col

ege. Rev. Father Teefy, President of St. Michael's Col-ege, Toronto. Right Rev. J.F. Sweeney, Bishop of Toronto. Hon Thomas Coffey, Senator, Слиюлис Recomp.

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## Do You Intend To Liquor sets up inflummation and ir-Abandon Your Farm? ritation of the stomach and weakens the

In New England there are hundreds of abandoned farms-abandoned

In New Bighand there are induceds of abandoned farms-abandoned because the soil has been drained of its fertility. Had these farms been properly fertilized they would still be producing bounteous harvests. New England farms are not the only ones that are being depleted of fertility. There are thousands of other farms which are rapidly approaching the point where further cultivation will be unprofitable unless some means is adopted to renew the fartility of the coil

There are thousands of other farms which are rapidly approaching the point where further cultivation will be unprofitable unless some means is adopted to renew the fertility of the soil.
If you do not intend to abandon your farm, it will be necessary to supply fertilizer to the soil. It is not only necessary to apply manure, but it is absolutely essential that it be applied evenly and in proper quantities.
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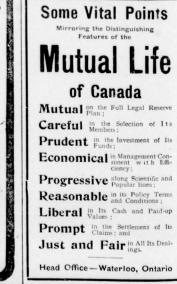
Cloverleaf spreaders have endless aprons. Com King machines have return aprons. These machines are made with capacity suitable for farms of any size. Call on the I H C local dealer and let him show you the style and size best suited to your purpose, or, if you prefer, write to nearest branch house for catalogue and full particulars.





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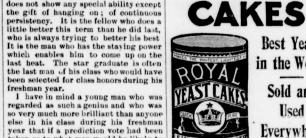
## CHATS WITH YOUNG MEN

UNCONSCIOUS LOWERING OF STANDARDS

STANDARDS The most difficult problem that any human being has to solve is the preven-tion of the insidious lowering of his standards. Did you ever stop on a busy street in a large city and watch the different types of people who pass? Did you ever think that many of those hard, tough looking characters, with slovenly threadbare dress—people who seldom get a bath—were once neat, careful and proud ?

proud ? How is it that they have come into their present condition ? By a process so insiduous, so imperceptible at the time, that they were totally unconscious of it. If you should show one of these demoralized beings a photograph of him-self to-day, and another taken when he means a proud youth nrimning before the

ous" man. This is not the student who makes a brilliant show at recitation, nor the best talker, nor the most popular man socially. It is not the fellow who makes a brilliant speech in college de-bates or who takes a prize in o atory. It is the "plugger," the fellow who keeps everlastingly at it, grinding away when the others are asleep or at play. It is not the man who makes the ten-talent impression, but the fellow who does not show any special ability except the gift of hanging on : of continuous persistency. It is the fellow who does a it is better this term than he did last, who is always trying to better his best it is the man who has the staying power which onables him to come up on the MADE IN CANADA ROYAL YEAST It is the man who has the staying power



## THE CATHOLIC RECORD

CANADA MADA MADA

child of the Church—a Defender of the Faith. A time came when he sought to violate the sacred bonds of mariage. For eightee, years he had lived with a faithful wife, and then sought to be re-leased from her in order to obtain the hand of one of her maids of honor. He sent to Rome and asked the Church to declare his mariage null and void. Back came the answer of Rome's Pon-tiff to England's King : non possumus— we cannot. Henry therefore cut loose from the Church and predaimed himself as McAulay says, Pope of his Kingdom.



the want of many other enjoyments to those whose life is mostly passed amid the smoke and din, the bustle and noise of a large city. Pictures of Our Lord and his saints inspire us, give us cour-age, and induce us to bear our cross with Christian resignation." joy in her heart breathed her last, and went to beaver you have not to be a set of the s

THE NUN WHO-COMMITTED SUICIDE

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> great minds and great names who, as the Holy Fasher says, "with new soils and before the rays, "with new soils and before the string man who that house the string man who that the compass is to the north is, it says unmistabilit to show who there the compass is to the north is, it says unmistabilit to show where the morth is, it says unmistabilit to show where the string man who to get rid of the show the result to south each more the string man who to get rid of the show the result to south each more the the compass is to the north is, it says unmistabilit to show where the result to south each more the string man who to get rid of the show the result to south each more than the dim our consider right from the world was the stres. Bert-broken it like oursel man to sole the stres was the stres. Bert-broken it like oursel man who helict to be and word to be a start the south as the the more the stres was the stres. Bert-broken it like the swith him the good will of all from the world. It was then that the has with him the good will of all from the world. It was then the fid the sense all all is sole to the says unmistabilit to the mak work before the storm, but the compass is to the the more that the wind we can the stres. Bert-broken it like to south each direct bill boards. He will be all boards the to will be all boards the the wind we were carried to the house; bet man the did to the man mind the swith is the result is a more selected to allow a certar stress the compass is to the more the stress heart-broken it like the saw the him the good will of all the stress heart-broken it like the saw the did the compass will be stress heart-broken it like the saws the did the swith him the good will be allowed the stress heart-broken it like the saw the did the stress heart broken it heart the substanding the the wind were says the saw that has the wind were says the saw that has the stress heart broken the stress heart broken the stress heart broken the stres heart broken the wind were says the saw that has the

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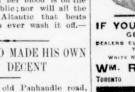


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Intario

There is nothing more deceptive than There is nothing more deceptive than the gradual decline of the ideal, the in-sidious lowering in later life of the standards which we set up for ourselves in our youth. THE "GOOD MORNING " GIRL in our youth. One of the most amazing things in human experience is the fact that so many people who started out with bright

THE "GOOD MORNING" GIRL The various tenants of the big office building were sorry when Jack, the elevator man, left to take another posi-tion. Jack was so good-nutred, so friendly, always ready with a cheery word, and willing to wait a moment at night for the belated stenographers who came hurrying down the corridors of the building.

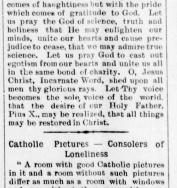
human experience is the fact that so many people who stared out with bright prospects and high ideals — promising pottex who were scrupulous about every detail of their personal appearance and how were ambitious to succeed—are seen later in life, shabby, shiftless, and indifierent, slovenly in their habits, yet totally unconscious of this bremendous drop in their standards, this lowering of their condition.
THE " DANGEROUS " STUDENT When Garfield was at Williams College henoticed that his class rival sation to tockeep his light burning a little longer and work a little harder ; theat house has been so gradual as to make them blind.
THE " DANGEROUS " STUDENT When Garfield was at Williams College henoticed that his class rival sationate to take his class invalue at hight; for himself, he deteration are among the office people of the different floors, and no one made any effort to be pleasant to the new man or the varya done with Jack.
The college the students who are working for class honors, for leadership, always keep their eyes upon the "danger".

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but good, how then can I curse Him, my Lord and my Saviour." And for that answerhe dies. And so, throughout, all those ages of persecution there was no compromise by the faithful children of God's Holy Church. Then heresy, in its hundred shapes. of God's Holy Church. Then heresy, in its hundred shapes, endeavored to obtain what threats and



Never in Bulk.



Loneliness "A room with good Oatholic pictures in it and a room without such pictures differ as much as a room with windows and one without these necessities, re-marks the Springfield, Mass, Tribune. Pictures that is good things, are con-solers of loneliness, and a relief to the troubled mind. They are windows to the imprisoned heart, books, histories, sermons which we cau. read without the trouble of turning over the leaves or trouble of turning over the leaves or straining the eyes. They make up for



## PRESENTATION TO MGR. AYLWARD

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turns wash-tub drudgery into pleasure.

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Will give you connor in the new to your solutions reavement. Further resolved, that a copy of these resolutions be inserted in the minutes of this meeting and a copy be sent to Rev. W. J. Doody, our spiritual adviser, and to the CATROLIC RecORD, and official organ, The Canadian, for publication. WM. A. HARRIS, REC. SEC., C. M. B. A., Spring Hill, N. S.

Catholic Students' Club

On Thursday last the Catholic Students' Club a Toronto, a social organization of the Catholic youn men and women in attendance at the differen

schools of the University and other schools of hig education in the City of Toronto, held its Sect Annual "At Home." Over one hundred stude from all parts of the Province were in attendar After the reception by the Patronesses there was a gressive euchre, lunch and dancing. This being

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C. M. B. A.

day and try. Follow Directions,

ATLWARD The addition to other marks of appre-tions which had been bestowed upon the Rector of the Cathedrai, Mgr. Ayward, because of his having been signally honored by the Holy Father, the Children of Mary attached to the sared Heart Convent, in this city, presented him on Friday last with an address which was read by by Mrs. R. Mir Burns. Accompanying the ad-dress was a purse of gold presented by Mrs. H. K. Dignan. Mgnuent reply to the address expressing his gratitude to the Children of Mary tor their kind remembrance. He appre-tiated this in a manner which words talted to express.



Rt. Rev. Monsignor,—Because of the signal mark of distinction bestowed upon you by Oar Holy Father, by which you were raised to the dignity of Domestic Prelate, there have come to you many and sincere expressions of felicitation from were Riches from tour brother, priorit sincere expressions of felicitation from your Bishop, from your brother priests and from the laity of the diocese. By your close attention to duty as a priest of the church, from the day upon which you arrived in our midst from that province which has ever been the eradle of a splendid priesthood, to the present hour, you have been recognized as a faithful, energetic and untring follower of the Master. It was therefore fitting that your elevation to a high and honorthat your elevation to a high and honor-able station in the Church should be

able station in the Church should be hailed with delight by all. Will you, Right Rev. and dear Mon-signor, permit us to add our voices to the chorus of congratulations. We know by long experience your sterling worth. We know how eager you have been to give us your assistance in the

been to give us your assistance in the charitable work we have in hand. We C. R. B. A.
To Rev. W. J. Doody.-In the providence of Al-mighty God you have been called to mourn the death of your beloved mother. But, dear Father, while we mourn with you, we feel that the Chris-tian spirit and exemplary conduct of your late members of Branch 23 of the Cathole Mutual Bene-to Branch 23 of the Cathole Mutual Mene-to express to you by public resolutions our sincere sympathy and pay that God in His infinite Wisdom will give yon comfort in the hour of your sad be-reavement. charitable work we have in hand. We know how ardently your priestly life has been devoted to the holy task of promoting in the lives of your flock those beautiful ideals which give us the model congregation. Your efforts have been crowned and blessed with abounding success. We recognize this happy outcome in every phase of Catho-lie life in London. For this reason cratinde promote us to tender you on lie life in London. For this reason gratitude prompts us to tender you on this occasion the expression of our heart's warmest regard and love, and we would also ask you to accept a slight token of our joy because of the distinc-tion that has come to you. Many will rejoice because of this honor conferred upon you, but none will pray more earnupon you, but none will pray more earn-

estly that you may long be spared to labor in God's vineyard than your devoted CHILDREN OF MARY OF LONDON.

Knights of St. John We are pleased to chroniele the pros-perity of St. Vincent's Commadery, of this society in Toronto. A pleasing event lately took place when the Knights presented Brothers James Foley and P. McGarrigle, a signet ring each for their magnificent work since its organization in April 1910. Brother Foles responded to the existence of St. Vincent's which blossomed forth through his untiring efforts and in the early days of the commandery, whose beginnings were in the hand, of P. his initial efforts and in the early days of the commandery, whose beginnings were in the hands of Bro. Foley, 362 Queen st. east, this tiny organization quickly expanded into the powerful com-mardery of to-day with a membership of over one nundred. Bro. P. McGarrigle preserved over thirty members

procured over thirty members. DIED

SHEA.-In Chatham, Ont., on February 24th, 1911, of pleuro pneumonia, Mrs. Con. E. Shea. May her soul rest in peace!

## DIOCESE OF HAMILTON

PATHER SPETZ SAYS PAREWELL TO WATERLOO CON- THE NEWFOUNDLAND SOCIETY dreaded

terion Ont, the Rev. Father Spetz, Superior of Kesurectionsis Father Size, Superior of Resurrectionsis Father Size, Superior of Resurrectionsis Fathers in Canada, who has been fathered and the superior of t ting words of their great surprise awaited base of the service a great surprise awaited was summoned to the Communion rail-the following beautiful and touching ad-read, accompanied by a purse of \$200 in



xtend an invitation to all the Catholics of Ne oundland who come to live in Whitney Pier to jo his association, for they will find it to their spiritu ivantage to do so." A MEMBER OF THE N. C. A. SUCCESSFUL BAZAAR Tare The bazaar held in Tweed, Ont., in aid of tha trish and St. Edmund, Stoco, was remarkably one cessful, and Father Quinn, the energetic pastor, is to be congratulated on the result. The following is the prize list, with the names of the winners: Ticket No. 9, -prize ¥ no in glid. Donated by Thos. McCann. Won by Alex, Muironney Stozo, No. 9, Tweed, Won by Lau Druming, Marywille. No. 2-Horse Rake, valued at \$1000, Donated by International Harvester Co. through Knihn & Mc-lingy. Won by Ed. Bosley, Northbrook. No. 7, Fat Sheep, value \$100, Donated by Jas. No. 7, Fat Sheep, value \$40, Donated by H. & No. 7, Fat Sheep, value \$40, Donated by H. & No. 14-Sepia Inoid portual (framed) of Rev. J. S. Quinn, Donated by Thos. Donated by Jas. No. 14-Sepia Inoid portual (framed) of Rev. J. S. Quinn, Donated by F. Nos, Donated by Jas. No. 14-Sepia Inoid portual (framed) of Rev. J. S. Quinn, Donated by F. York, Gilled, Ont. No. 14-Sepia Inoid portual (framed) of Lev. J. S. Quinn, Donated by F. York, Gilled, Ont. No. 14-Sepia Inoid portual (framed) of Rev. J. S. Quinn, Donated by F. York, Gilled, Ont. No. 14-Sepia Boome, Stoco. No. by Philip Gabourie, Stoco. No. by Philip Gabourie, Stoco. No. By Philip Gabourie, Stoco. No. Se-Fancey parlor table, value § 10, Donated by Last, Compoye. Won by Pat Cassidy, Lar-kins. er Quinn the energetic pastor, is I on the result. The following is t GOLD AND SILVER PLATE Chalices Ciboria

No. 3 - Connoyea. Won by Pat Cassidy, Lar-kins. No. 8 - Fancy parlor table, value §8. Donated by N. Lajoie. Won by J. M. Durkin, Stoco. No. 12 - 45 gold picce. Donated by W. Cassidy. Won by S. Lessage, Tweed. No to - Beautiful mounted photograph of His Grace Archbishop Gauthier, now Archbishop of Ottawa, with His Grace's autograph. Won by W. Rashotte, Tweed.

Catholic, will ever gladly and heartily extend you the warm hand of welcome. We cannot say good-No. 13-Won by 1 No. 4-J. A. McMullen, Stella.
 Fat Sheep, value \$10. Donated by Wm-Won by Thos. Forrestel, Madoc.
 I→\$5 in gold. Donated by Father Quinn. Wm. Healy, Stoco.

Signed on behalf of the congregation of St. Louis Signed on behalf of the congregation of St. Louis W. H. Riddell, Alore Bauer, John B. Fischer, Albert Hergott, David C. Kuntz, Philip Schl, Louis Dietrich, Joseph Berges, John Bierschbach, John McCardle, Edward Deller. The scene that followed the reading of the address balfles description. The longregation, men and women alike gave vent to their pent-up feelings of tears and and ble sols. There was not a dry eye in tears and and ble sols. There was not a dry eye in tears and a sking his flock to kneel, gave his part-ing blessing. OTHER PRIZES Piano drape, donated by Mrs. W. Keiley, Stocoi-ranvased by Margaret Multooney, realizing \$4,70. Lady's Gold watch, Waltham make, donated by anonwnous friend. Toronto, carvassed by Nellie Meraw, realizing \$9,55. Wen by Zed LaFountain. Cushion, donated by Mrs. W. Collins, Tweed: can-vassed by Rose Breen, realizing \$11.10. Won by Johnnie Breen, by Miss Margaret Diporume, can-vassed by Bérnice Gabourie realizing \$1,753 and Kathleen Brachshaw realizing \$6,50. Won by Dan Murphy, Deloro. Saawi, donated by Mrs. T. Clement, Marmora; can-vassed by Edna LaFountain, realizing \$1,715 Won by Pat McInoy. igned on behalf of the congregation of St. Louis' OTHER PRIZES vassed by Edna LaFountain, realising of the by Pat McIlroy. Doll, donated by Misses Kathleen Robertson and

Scratched for 40 Years

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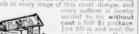


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MARCH 11, 1911

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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 28th February, 1911, and the same will be payable at the Head Office or any Branches of The Home Bank of Canada on and after the 1st March next. The Transfer Books will be closed from the 15th to the 28th February, 1911, both days inclusive.

By Order of the Board, JAMES MASON, Toronto, January 18, 1911 General Manager

## BRANCH OFFICES St. Thomas

# Melbourne

Cushion, donated and canvassed by Mrs. W. Whalen, realizing \$12.75. Won by H. Thompson. Rug, donated by Martin Lewis, canvassed by Mrs. Lewis, realizing \$5.00. Won by Alex. Turcott. Bean guessing contest, by Mrs. Donoahue, realizing \$17.00 ; price of \$5.00 in photos at T. Donahue's studio. Won by P. Cournoyea, Tweed. NEW BOOKS

"First National Catholic Congress." Leeds, July 29th: August 2th, 1910. Official report, Published by Sands and Co. London, Eng., Price 9(16) und "Marriage and Parenthood." The Catholic Ideal, By Rev. Thomas J., Gerrard, author of "Cords of Adam," "The Waylarer's Vision," etc. Published by Joseph F. Wagner, New York, Price 41.0. "Easy Catechelics for the Irish School Year." "Easy Catechelics for the Irish School Year." We Work, Urban, Published Cited Tuthor of religion. We Work. Price 60 cts. "Etentity." A Lenten course of seven sermony, including a sermon for Good Friday. By Rev. Celes-tine, O. M. Cap. Published by Joseph F. Wagner, New York. Price 40 cts. "History of the Popes," Vol. X. From the close of "History of the Popes," Vol. X. From the close of BIOGRAPHY OF FATHER QUINN Father Quinn was born in Ballindine, Cou Mayo, Ireland, May 26, 1861. He received his ea iyo, freland, May 26, 1801. The received non-easy, ucation in the schools of his native parsh and at e age of fourteen years was sent to the college at an where he remained for six years, distinguish-agh moself in all his classes; thence to the renowned lege of St. Patrick, Maynooth, where he remained new years in the study of theology. He came to o tee years in the study of theology. He came to is country in 1884, and graduated the following ar, with high distinction from the Grand Semin-r, Montreal. Since his orientation, on Ang. 24. 56, he served as curate in Glennevis, Madoc and St. 1795 cathedral, Kingston. In 1850 he was pro-ted to the pastorate of Brewer's Mills, then to trysville, and next to Chesterville. He was suc-ssful in all these places. While in Chesterville he noved a debt of over 8 Jacon beautified the interior

time, O. M. Cap. Published by Joseph F. Wagner, New York. Price 40 cts. "History of the Popes," Vol. X. From the close of the Middle Ages. Drawn from the secret archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, Professor of Historyin the University of Innsbuck and Director of the Austran Historical Institute in Rome. Edited by Ralph Francis Kerr of the London Oratory. Pub-lished by Kegan Paul, Trench, Trubner and Co. Ltd. London, Eng. Price 300. MAID WANTER MAID FOR GENERAL HOUSEWORK, SMALL family. Apply Mrs. Ed. Cook, 289 Queens

## TEACHERS WANTED

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TEACHER WANTED FOR S. S. NO. 22, Hungerford, Apply stating salary and quali-fication to Michael Trudeau, Sec. Treas. Olica Creek P. O. O. Ont. 1688-3 WANTED A PROFESSIONAL TEACHER for Gilencoe, S. D. foiz, Lady prefered. Duties to commence last of March, Salary €) per day or 650 per year. Apply to J. F. Heffernan, Sec. Treas. Hindville, Alta. 1688-3 of WANTED A CATHOLIC TEACHER FOR THE St. An frew School, duties to begin April 1st. Write stating salary asked for etc. D. Morrison, Secrethry, Wapella, Sask.

TRAINED NURSING TRAINED NURSING WANTED, YOUNG LADIES FOR ST. MARY'S Training School for Nurse, Pueblo, Colorado, Park Place, Detroit, Mich. BUSINESS CHANCE COOD OPENING FOR A CATHOLIC DRUG-Has Hydro Electric Power, an thriving town.

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der. The Nursing Profession There are now four vacancies in the Good Samari-tan Training School for Nurses, Suffern New York, conducted by the Sustes of Charity, Four Canadian young ladies graduated in the class of 1911, namely. Miss A. H. Hurleg, Norwood Ont, Miss M. A. Egan, Micksburg, Ont, Miss M. M. Mulligan, Oscoola, Ont, and Miss C. R. Manion, Finch, Ont. MEDICAL PRACTICE WANTED WANTED TO, DUN WEACON WARTED I WORK MEDICAL PRACTICE WAN IEU WANTED TO BUY MEDICAL PRACTICE IN Catholic community, partnership for a time, and growing lown or city preferred. Address, M. B., CATHOLIC RECORD, London, Ont. 1690-3

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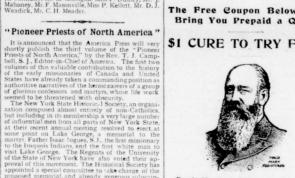
Sec.

WANTED BOYS FOR FARM. THREE STORY BOYS FOR FARM. strong healthy boys, 18 years up used to work to begin April ist, at \$2000 for eight mo. Reference, Union Bank, Cupar, Donald McKin Box 41, Cupar, Sask

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a proval of this movement. The Historical Society is appointed a special committee to take charge of proposed memorial, and already generous subscri-tions have been received for that purpose. **Don't Neglect Piles**, or the itching arning sensation that tells you they are coming. A true case of Piles aver cures itself, but leads to the based divide and carper. Dr Yan

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