# The Catholic Record

LONDON, SATURDAY, JANUARY 7, 1911

THE ANGLICAN BISHOPS But a short time ago we heard an Anglican clergyman talking of the power of the episcopate. He said that Anglican bishops would relegate to their proper places these clergymen who persist in calling themselves Mass-priests, etc. He waxed eloquent on the theme, forgetting that Anglican bishops never put anything in order, have never succeeded in effecting even a semblance of unity, and have looked upon, as they do to-day, Anglicans who hold every variety of opinion on matters of the most vital importance. They are but shadows in a living world. They are the children and servants of the State so absolutely that, to quote one of its own apologists, an Anglican bishop, blasphemously boasting of a power expressly given him by the Saviour of the world, found himself precisely in the position of a lunatic who may fancy that he is the monarch of the universe, but who cannot pluck a flower or fill a glass of water without the permission of his keeper. The spiritual authority they boast of is no better than a child's toy or a fool's rattle until it is charged by the ruling force of society and armed with the sanction of civil penalties. When, however, the Bishops of England were real Bishops they had influence and power, and had rights which brooked no interference of the civil power. When they lived in the house of Peter they, in the discharge of their duty, were neither awed by kingly ower nor threats of persecution. Were they on the earth to day they would be but deprived her of the power of doing astonished to see prelates created and so: gave her gifts and then took them controlled by the power that also looks after the construction of railways and of then commanded them to disobey her. reservoirs. And they would wonder why Bishops waited submissively on the is turning Romeward; and Englishmen may see before many years the old pathedrals, built by the generosity of ing the centuries, all semblance to its their ancestors, vibrant again with the original state. prayers and triumphs of their old faith, and presided over by Bishol who can teach with authority and exc ise power

It seems that some non-Catholics have special aversion to the Jesuits. Is it because they cannot forget how the sons of Loyola dissected and crushed the arguments of the Reformers? Or is it because the Jesuit is the terrible personage that moves cunningly through the pages of a certain type of fiction. Whatsoever the reason, it is merely conducive to illarity to tell us, it he Civitize Gravilian that the flavor in the first transfer of the universe of the flavor in the first transfer of the universe of the flavor in in the Christian Guardian, that the five Anglican clergymen recently received into the Catholic Church at Brighton, Eugland, were disguised Jesuits. Cther Jesuits, it says, will be compelled to withdraw from the Anglican communion. The Guardian forgets that one in the Christian Guardian, that the five ion. The Guardian forgets that one its connatural foe." may believe anything and not cease to be an Anglican. Its history shows that within its fold have been men should Home Rule begiven to Ireland been trained in Marx's school. /Ne been trained in Marx's school. /Ne been trained in Marx's school. /Ne have simply done with G.d." been trained in Marx's school. /Ne been trained in Marx's scho who held contradictory and incompati-Church, Low Church, High Church and war. They have arms and provisions Ritualism. It is devoid of liturgical or and are determined to fight to the last can be done until men hierarchical unity. In 1868, in Convoditch. So report has it. Some Canthe two curses of our vecation, the Bishop of Salisbury observed that "if any attempt were we, and our opinion is that of the future depend on the future dep served that "if any attempt were made to enforce a uniform creed it would break up the Church." The Bishop of Ely added that "in all times since the Reformation people had been allowed to hold extreme doctrines on one side and common sense. He is aware that the future depend on the majority, regard it as an emanation of the over-heated brain of a correspondent who preys upon the gullible. The average Ulster man is not devoid of hold extreme doctrines on one side and common sense. He is aware that the late of the future depend on the future depend on the control of the future depend on the future depend on the control of the future depend on the future depend on the control of the future depend on the future dep hold extreme doctrines on one side and common sense. He is award to that Curious ach of on the other. And Canon Hensley Irish Catholic is noted for his broad-towards each of the spirit that has water. "Modern Henson, addressing the autumnal session of the congregational union, said that never and does not to-day oppress any man because of creed. He loves Ireland Blatchford told the fashionable doctrine of the necessity of sheap of the special Bishops could not be reconciled with discord. the circumstances of the English Reformation, and was not believed at this moment by the vast majority of the lay

THE CHURCH AND THE INTELLIGENT

RANT AND FUSTIAN

The same Anglican elegrgman stype that it the influible teacher is the filty of the same Anglican elegrgman stype in the control of the The same Anglican clergyman says that if the infallible teacher is the Holy Ghost, according to this opinion there is no need of a Church at all. If, as in things spiritual, a man needs but a Bible, with the Holy spirit to interpret it for him, what is the use of talking about Anglicanism? The clergyman who holds this opinion must also hold that Christ meant nothing at all when He told His apostles to know how he discerns the Holy Spirit. He is aware that Satan transformeth himself into an angel of light. Is it the Holy Spirit who is now interpreting the Scriptures for the warring and contra-

WHY NOT EXERCISE IT?

One would think that Anglican prelates would exercise that authority,
which they claim to possess, to put
their household in some kind of order.
And yet with the noise of wrangling
children in their ears they smile and
murmur pious platitudes about the
Church Universal and unity and primisee the effects of that teaching
see the effects of that teaching
see the effects of that teaching Church Universal and unity and primitive teaching. But, as Cardinal Newman said, "on one dogma it may surely rest without any mistake that the Newman said, "On the Social Said, see the effects of that te the rank and file of the With regard to the wovement, Father Vary and the Social Said of the Park Social Said of t

# THE CHURCH AND THE

guides the Anglican who holds contradictory opinions, then the Holy Spirit is not an infallible teacher but a Spirit of falsehood. Talking about the Anglican Church and upholding the Holy Spirit as the interpreter of Scripture for Anglicans is surely repugnant to common-sense. If they can bring forward no better theory than this the sconer it is diseasablished the better.

Members of the Leeds Institute packed the commodious Albert Ffall in that city on Wednesday evening, Ost. 19th, in order to bear an address from Father Bernard Vaughan, S. J. In his lecture, Father Vaughan dealt with "Sogialism and Religion." Wist.

the anti-Christi

LONDON, ONTARIO, SATURDAY, JANUARY 7, 1911 Anglican that Anglican ministers are mass-priests and another that they are not mass-priests? Did the Holy Spirit proupt Anglicans to declare Baptismal Regeneration to be part of Church doctrine and then inspire other Anglicans, as in the Gorham case, to rule that Baptismal Regeneration to generate Federation was an open question? If we say that the Holy Spirit is not an infallible teacher but a Spirit is not an infallible teacher but a Spirit is not an infallible teacher but a Spirit of Raleinod. Talking about the Anglican Church and upholding the Holy Spirit is not an infallible teacher but a Spirit of Church and upholding the Holy Spirit is not an infallible teacher but a Spirit of Church and upholding the Holy Spirit is not an infallible teacher but a Spirit of Church and upholding the Holy Spirit is not an infallible teacher but a Spirit of Church and upholding the Holy Spirit is not an infallible teacher but a Spirit of Manglicans is surely repugnant to commonsense. If they can bring forward no better theory than this the Seminary control of spatial cont

whout religion, is theistic." Mr. in the afternoons of the restful border town "toward 2 o'clock to say his prayers before the statue of Our Lady in laded from the action and students of aganda they found ritr rampant. Hosy was no sporadic, it was no sporadic, it was no sporadic, it was of the very the actual move. Church, after tak.

Church, after tak.

THE PRAYERS OF NAPOLEON
The property of the common the common prayers are not common to the common that co

# CATHOLIC NOTES

In Kansas City, Kans., recently, fourteen missions were conducted simultan-cously in the fourteen churches of the city. It was a great Catholic revival week for the entire city.

Very Rev. James. A Rockeliff, S. J.,

THE BLINDNESS OF DR. GRAY

The Milkows of De. Gall.

The state of the s parishoners, lest I should outrage his faith, or scandalize him by the very the properties of some himity. Such at I in the properties of the properties of

know, but veil their faces with the wings of contemplation before the face of Him who sits upon the throne, and proclaim: Holy, Holy, Holy is the Lord God of Hosts, all the earth is full of Thy glory? The Prophet trembled and said: Woe unto me, because I have been silent because we leave to you should be a silent because we leave to you should be said the said his curate meekly, "that we have to blame ourselves. I fear, sir, that in helping to work out the material prosperities of the race, we have lost hold of what is more important."

"Precisely, Just what I was not good." Woe unto me, because I have silent because my lips are polluted. unto those who are silent concerning Thee, for without Thee the most elo-

those who are silent concerning those who are silent concerning for without Thee the most elected are dumb.

The lesson struck home to the heart be young priest, whose mobile disters young priest, whose mobile disting and conserve the witten was capable of great things, or the was quent are dumb.
The lesson stru The lesson struck home to the neart of the young priest, whose mobile disposition was capable of great things, or could be subdued to lower levels. Again he gave one whole day to an examination of the question in all its details. It was a day of much anguish of thought. tion of the question in all its details. It was a day of much anguish of thought, of such soarchings and inquiries into the most secret recesses of the soul that the probing become infinitely painful and the weavering of the judgment causes almost physical anguish. He had gone through these spiritual autopsies again and again; but his decisions were prompt and painless. Under the influence of his sister's letters urging him to the higher life, he had gradually, but without much morbification, weaned himself from those sensible pleasures which, perfectly innocent, began to appear somewhat incongruous with his profession. Graceful little etchings and engravings of such pictures as "Merlin and Vivien," or "The Lity Maid of Astolat," were quietly disposed of; bit by bit, his quietly disposed of; bit by bit, his nocent, began to appear somewhat incorprious with his profession. Grace-ful little etchings and engravings of such pictures as "Merlin and Vivien," or "The Lily Maid of Astolat," were quietly disposed of by bit, his little silver treasures melted dawn and passed in coin into the pookets of the poor. He hesitated a long time about his plano; but finally decided it might be useful. But he parted with his plano; but finally decided it might be useful. But he parted with his plano; but finally decided it might be useful. But he parted with his profession. For the words, as of a despoint on appear somewhat in congruous with his profession. Grace-ful little etchings and engravings of some years' standing: not the devil."

It was a secret of some years' standing: not the fellow Wycherly?"

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It was not boulde be dad father's acquaintance, I should be dad father's acquaintance, I should be flad of it.

"Thank you, Annie," he said. "The whence the surgeon. "Now, will you keep you mind adoloness and shoultely quiet; and, Miss O Donnell, will you mention to the night nurse that ing; souldened." "She thought shies in some work went west she went was permitted her, and shoultely quiet; and, first number of the fellow Wycherly?" she said. "The dedwil." "She thought shies in sould be flad of it."

It was only to number to the

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THE BLINDNESS OF DR. GRAY

By Rev. P. A. Shelman, D. D.
By Rev. P. A. Shelman, D. D.
Author of "My New Curate." Lake Delange."
CHAPTER XXXI
THE GREAT RENUNCIATION
Meanwhile, Henry Liston had been passing through a singular mental revolution. The painful seene with his eyes as he cast them over the passing through a singular mental revolution. The painful seene with his open full of through a singular mental revolution. The painful seene with his open full of the passing through a singular mental revolution. The painful seene with his open full of the passing through a singular mental revolution. The painful seene with his open full of the passing through a singular mental revolution. The painful seene with his open full of the passing through the window, awakened new through the windo

been silent because my lips are polluted.
And my heart has trembled and said two unto me because I have known Thee. Nevertheless, Lord, woe the man are silent concerning.

said his pastor. "Hold them up and make them fix their eyes steadily on the highest national and spiritual ideals. That is our only hope."
"How is Miss O Farrell, sir?" said

harmourd the old man. "She bigh have told me, I think!"

"I don't think so," said his curate.
"It was rather a delicate matter; and then she has such superb self-reliance that probably she thought she would see spare you pain, whilst protecting here we spare you pain, whilst protecting here.

"We must do something with these young chaps. Hallo! there, Fleming!"

My brave little girl!" murmured

"My brave little girl!" murmared the old man.

"Yes! she is a brave girl!" echoed his caract.

"I shall ever attempt to cross her will be shown anything of Wycherly's and the old man. "I see how I can rely on her sagnetity and firmness in every emergency."

"Any of course, if you did, you were seen him under the means of a clear means the content of the dawn to stream into the room; and still her patient had not recovered from the heavy cons., or unconstant which he had been brought in same of sales means the properties of the means of sales means the properties and his temperature range under the more searching light of the purpose of the same of sales means the purpose of the same of sales means the purpose of the same of sales means the sales was shed; and supported the boy's head, will be a sale was light that a light, like any of us, but had been the room; and still her patient had not recovered from the heavy come, or unconstant the patient had not recovered from the heavy come, or unconstant the room of the same of sales means of sales means the room; and still her patient had not recovered from the heavy come, or unconstant the room; and still her patient had not recovered from the heavy come, or unconstant the room of the patient had not recovered from the heavy come of the was not still the base that the same of sales means the room of the patient had not recovered from the heavy come of the same of sales means the room of the patient had not recovered from the heavy come of the same of sales means the same of sales means the room of the patient had not recovered the patient had not recove

and we must prevent its recurrence."

"Was it slight?" he said. "Because there is some pain here."

He pointed to the apex of the left lung.

"I mean slight, that is, of no consequence," she answered, "provided it does not come on again. And you know that the least excitement will bring it on."

"I am altogether in your hands, Annie," he said simply. "Do with me what you please."

Say what you please," she replied that recoldly.

"I mean, Annie, that I hope, in fact I'm sure, you will never dream of enter that ining for a moment the idea—"

He stopped short. He could not utter the word.

"I mean," he continued, trying to get a mild equivalent in words for the thought that was burning his mind, "that you will never allow Ned to address you on that subject."

She now remembered his words with a nature of them stand where the car company pays its employees. As each received his envelope a Sister stepped up to him begging, and the word.

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"I was not provided it does a sister stepped a Sister stepped a Sister stepped as Sister stepped as Sister stepped as Sister stepped."

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"I was not provided it does a sister stepped as Sister stepped as Sister stepped."

"I was not provided it word.

"I was not provided

affair."
"We must do something with these young chaps. Hallo! there, Fleming!"
A young student came over.
"Do you know anything of Wycherly's accident?"

Anilors of all ptogo. He wassactien, and pitcous v begged her to remain.
"I promis — my head is somewhat light, Annie, nd I have weakly betrayed myself—not t hurt your feelings again. Would you let me have a little milk?"

It would be difficult to describe the tunuit of anger, shame, and wounded pride that swept over the soul of the girl at these words. She was silent for a while with indignation and could only say in a tone of astonishment and incredulity:

"Me? What a shame! You shouldn't have said such a thing, Mr. Wycherly.

I would be difficult to describe the words which Mary died. She should not have been allowed to nurse a typhoid patient at her age, he said. A girl like Mary, rearred so tenderly, should have been first inured to the hardships of hospital life.

"Died for a drunken miner," he would mutter. This last bit of information concerning the man who cost Mary her life had reached them later, in answer to

"Mel? "The decide and a white per into conversation for many reasons. She was always a fraid now that he would reveal himself.

"The dector says that I am feverish because I have some thing on my mind. Hels right. I have?"

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"The because Very nervous now and place and place of the something on my mind. Hels right. I have?"

"The because Very nervous now and because I have something on my mind. Hels right. I have?"

"The because Very nervous now and because I have something on my mind. Hels right. I have?"

"Annie became very nervous now and to grant the possibility of being made the recipient of his soundeness." It will be quite easy to send for any clergyman of your church whom you may desire to tell him where you lived, at what hour he might see you, etc. I gave no information; and to rid uyself of the amory of the middle was a sent faintly. "The not want to be a seed." "No. I" he said faintly. "The not want to be a seed." "No. I" he said faintly. "The not want to be a seed." "No. I" he said faintly. "The not want to be a seed to seed

His heart was weak and he remem-bered little that followed for an hour,

there was help f the missions. All this for the love of his daughter—he looked no higher at that time. He would have had the universe moved for Mary. When she resched Alaska Sister Augustine sent him the wonderful life of Father Judge, Dawson City's first paster. It pleased his wife to see him so interested and touched by the breath of unconscious virtue exhaling from the missionary's letters to his beloved home. She believed that the time would come when he would see as she saw, but his she believed that the time would come when he would see as she saw, but his daughter's death changed all that. He had tolerated the faith of his wife and daughter, though he had ever felt a prejudice against the religious communities. After Mary died his grief crystalized into a betred of the whole

the purchase. He intends to settle there."

"That would be disagreeable for your father, would it not?" asked Annie.

"Certainly, he will not like it," said the boy. "But Ned will only buy Crossfields on one condition, namely that you will be his wife!"

It would be difficult to describe the tusult of anger, shame, and wounded pride that swent over the soul of the been allowed to nurse a trapical entires.

life.
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"Died for a drunken miner," he would mutter. This last bit of information con-cerning the man who cost Mary her life had reached them later, in answer to Mrs. Winter's letter begging for every detail concerning her daughter's death. The miner's typhoid followed delirium tremens.

It was once more time for his summer vacation, and John Winter, in his office, lecked as he often did while this history.

ou further," he surprise. "They're Latere the Poor."

" she replied "I know it. I saw two of them stand the car company pays its emired his envelope

grew up a drunkard and a petty thief.
His people turned him out, and the
Sisters took him, and he is all kinds of
worry to them. That's one of the kind
they beg for."

"Let's go on." John Winter's tone

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THE CATHOLIC RECORD

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# The Catholic Record

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

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

University of OTTAWA. Ottawa, Canada, March 7th, 1900.

PRESBYTERIAN CONFERENCE ON BAPTISM Not many weeks ago the Presbytery of Pittsburgh, Penn., held a conference in which the question was raised whether the Presbyterian Church should substitute immersion for sprinkling in the administration of baptism-A committee had approved of the change in its report. The idea was rejected at the meeting of the whole Presbytery. Judging from the brief report the arguments were based largely upon expediency and economy. There seems to have been no appeal to the Westminster Confession, which explicitly states that: "Dipping of the person into the water is not necessary; but baptism is rightly

tions of the Roman

\*

them. If the sacrament has no efficacy close touch with Rome through of itself how in the case of infant the Church of Gaul. Least of baptism can it produce its effect. To say that it is the work of the Spirit and the very borders of Anglicanism. Anglia promise of benefit to worthy receivers does not answer the question. There is ed and recommended by the Archbishops of Kingson, Ottawa and St. Boniface, and of London, Hamilton, Peterborough, and Clandon, Hamilton, Peterborough, and Clandon, Hamilton, Peterborough, and Clandon, Hamilton, Peterborough, and Correspond at the reception of baptism served, it was stated, the Blessed Luke King, P. J. Neven, E. J. Broderick, M. to any promise. It is the sacrament ity and Miss Sara Hanley are fully authorsceip subscriptions and transact all other
self which produces through the instituself which produces through the i ully authorct all other self which produces through the institusacerdotalism, low churchmen do not. their own opinion. Divisions would distinguished family connections, his
gent for the self which produces through the institusacerdotalism, low churchmen do not. their own opinion. Divisions would tion of Christ these effects upon the soul. Otherwise baptism would be a beads and practise devotion to the until the number of creeds was legion to the until the number of creeds was legion. subscribers ask for their paper at the post well were they to tell the clerk to self and entirely dependent upon the to be found in the time-serving would-be fused through pride to submit to the Old embarrassment, which he might have would be well were they to tell the clerk to the hard independent upon the mittheir CATROLLE RECORD. We have inderof carelessness in a few places on the part of who received it. We wish the Now to reply that the central power of the control power interior respect. A time has now come face, his entrance to the senate as rembers changing residence will please give old Presbytery had taken up this side usurped from East or West rights or in which Biblical students are parading presentative of his native state of aspew address. disciplinary and accidental.

> THE CLAIMS OF THE CHURCH In a lecture upon the founders of the English or Anglican Church the Rev. G. A. Harris is reported by the Halifax

Herald as saying:
"The Church of Christ was to be Universal Church for all nations, but gradually there was a tendency to cen tralize power, and to assume that the central point had the right to dictate and to govern all other churches."

The tendency in the long run of hisadministered by pouring or sprinkling tory is not towards unity but towards water upon the person." One minister disintegration. Sometimes the periods said he would prefer leaving the Church of unification are longer than others, -he would not and could not immerse in though kingdoms yield to that changing the name of the Trinity. Private character of all things human. It was judgment comes in here. When the so with the ancient monarchies, with Confession of Faith says that immer- Alexander the Great's conquests, with this respect. They have no idea of the sion is not necessary it leaves the Roman Empire and the others. If passive virtues, or if they have, they question somewhat free. A the Church was to develop according scorn to practice any of them. Reverminister cannot therefore be justified to the general law, instead of growin threatening to leave the church upon | ing into one harmonious institution, that question alone. Facetiousness took it would have crumbled by hold of some who tried to be witty by its own weight. That no centrali- whilst simplicity and modesty are suggesting that the advocates of im- zation in the Church could have been looked down upon with contempt. mersion should be sent over to the Bap- realized is evident from the weakness of tists. Others again were practical and Rome itself, from the nature of the cipline maintained? Not in schools sparing rather than doctrinal and discip- power which it exercised and from the linary. To erect baptismal pools would slight communication possible with the these results may be witnessed during be too expensive. A truly Presbyterian outlying districts. Rome's spiritual any of the five school-days of argument! Immersion is a most sacred power was of a far different origin. If the week. They have frequently been rite and is clearly indicated in the Acts | Christ's Church was to be universal in of the Apostles. By this mode Christ time and space, it was to be universal Lately the criticism came from a higher Himself was baptized. This rite is best from the start and from the cornersuited to signify the burial with our stone. The Catholicity of the Church large meeting in the Toronto City Hall, Lord and our spiritual resurrection by is no chance growth or accidental in- said: "I am not convinced that your baptism. Immersion was not the only crease, the outcome of missionary zeal schools are turning out boys, fitted valid way of administering the sacra- and national establishment. It is in the when they become men to be the reapers When we read in the Acts that warp and woof of the Church, framed of a splendid destiny. Your children in and fashioned by the Divine Founder— some parts of Ontario are without three thousand were baptized at once it is not likely they were baptized by immersion. So when St. Paul in prison baptized his jailer and his family prison baptized his jailer and his fami once it is not likely they were baptized marking the Church and differentiating immersed them. uetude, although sects. The message was to the whole sects as it dis
The catholic Truth Society found in the correct the section of the correct the section of the catholic Truth Society found in the correct the section of the catholic Truth Society found in the catholic Truth Society found in the correct the catholic Truth Society found in the correct the catholic Truth Society found in the catholic Truth Immersion fell into desuetude, although sects. The message was to the whole sign of manliness. Admitting to-day it is not absolutely as a question of numbers, yet Ritual. This numbers are in favor of the Roman is not practical; for if it were obliga- Church. It is more strictly speaking a a parent more keenly than to be told tory for the validity of the sacrament | question of Papal power. When our baptism would frequently be impossible. Divine Lord made His Church Cathomannered. What item in our educa-In serious illness it could not be given; lie He took the precaution of securing whilst it would be difficult in cold the power of the Head as well as of the Military discipline may help, and the climates to give it to delicate people. Body. He knew only too well that if boy-scout movement, if well directed, And the proprieties due to sacramental unity was not guaranteed Catholicity may be of service. Its direction we fear ceremonies are best preserved by pour could not endure. Our Anglican friends will tend another way. It has too much ing water. Sprinkling, since it exposes have no claim at all to Catholicity. Nor of the jingo ring to be a ballast in a the sacrament to doubtful validity by are they sure that the name is really civilian's yacht. We doubt also whether some individuals not receiving the water, popular. The name of Protestant is not the authorities will be properly supis scarcely ever employed. Nor does it aristocratic. It has a poor lineage and ported where democracy is supreme. essentially differ from pouring when the deserves no place in ecclesiastical herwater is so applied that it flows upon the aldry anyway. Anglicans seek to deep seated to be removed by military head of the person to be baptized. With change their coat of arms. They are the Pittsburg Presbytery a question Catholic, but not Roman Cathmuch more important should have been olic. The negative point is to ing countries. Reverence is sorely raised as to the intention of the minister be especially emphasized. Strangers and the form employed. The difficulty never call the Anglican Church Cathowith Presbyterians is more radical than lic. If a traveller in a strange city that implied by the difference between were to ask for a Catholic Church he immersion and infusion. It is the sacra- would never be shown an Anglican ment itself which might have with Church with the honest conviction that more advantage been discussed by that is what the foreigner was looking the Presbytery. Baptism, according to for. Anglicanism bore the name of the Confession of Faith, is a sign of the Protestant a long time and still bears it person baptized "ingrafting into Christ, in Bible and Prayer-Book. Where is of regeneration, of remission of sins and their Catholicity? Outside of England of his giving up unto God through Jesus and English colonies Anglicanism is un-

used is not conferred by any power in tracing to a single Bishop who was in OUR SEPARATED BRETHREN AND the circumstance that it was contrary to worrying because her new hat would be hands, there is an off-setting solace to be souls. We could not conceive the Son limits; it alone has been greater than of God erecting a play-house so that the emergence, and can do what others appear. What we do appreciate about made to the disciples that they should the Catholic faith is the real efficacy of take up serpents, and, if they drank any bearing in and with them the power and barbarian people have looked on with

> THE GOVERNOR GENERAL ON THE MANNERS OF ONTARIO

delivered by the divine Master to the

Prince of the Apostles.

CHILDREN That the manners of young people are rude and lax is patent to the most of weeks ago he had important advice to casual observer. Nor are the youngest the most guilty. High school boys and girls are far ahead of their juniors in ence for elders is for a long time a lost art. Loud laughter and boisterous speech pass for wit and manliness, Where is obedience exercised or disor colleges, but in the campus. All commented upon by different citizens. source. The Governor General, at a manners." His Excellency laid the feeling the humiliation. Nothing hurts that his child is rude and illtional programme offers a corrective? The harm which bad manners does is too external discipline. Military spirit has no deep universal root in English-speakneeded. And reverence is based upon charity. Until religion and the supernatural love of God form the chief element of home and school education manners will not improve. Nor should we forget the vulgar Sunday papers whose inane jocular stories are the intellectual pabulum for the young, their chapters told in illustrations bold enough and bad enough to destroy the Christ, to walk in newness of life." known. They trace their Church back This does not mean that the sacrament to St. Alban the Martyr, without any itself through its own operation apology for the tremendous jump from confers these graces; for in the preced. Henry VIII. to St. Augustine, the ing chapter the Confession of Faith says missionary and disciple of St. Gregory distinctly that the grace which is ex- the Great. There is no Catholicity in hibited in or by the sacraments rightly this leap across time, nor in the mere

THE BIBLE

The heresiarchs of the sixteenth cen- Justice to be raised to the Chief church until Jacob's return. mere formal ceremony inefficacious of it- Blessed Virgin. There is no Catholicity and men strayed away entirely or re- man when confronted by serious financial of the question, which affects the privileges which that centre did not at their inability to solve the questions sacramental system so seriously. That first possess would make the Catholic of creation, sin and redemption. supreme court in 1896 by the late Christ would establish an ordinance Church a human institutions, developing It does not matter, says a Methodist Prowhich of itself would have no power, but along human lines, and grasping fessor of Biblical studies, what you find vices to the country in the many which would be an occasion to bestow grace, seems altogether incredible. purposes. That is not the Church of you find in Jesus. The Professor's There is no plan or system in such a Christ, nor is it the Primacy of Peter. brother Minister protests against this sixteen years. All this makes very supposition for the sanctification of "The Catholic religion alone has had no view. What is the good of protesting? edifying reading, and, as is true with all When the same gentleman was appointed Professor, the head of the his private life is no less a source of inwhen the bell would ring He would cannot do. She inherits the promise Methodist Church protested. To no spiration. purpose. The Professor won, main- The eminent jurist spends his vacathe sacraments themselves. They are real deadly thing, it should not hurt them. sing them in church pulpit and college Hope. Here in his ideal summer home, the sacraments included the chair. What can be the ultimate consequence of this antagonism and divis- looking a pine-clad valley that slopes grace first bestowed upon them by their curiosity or in malice till she should ion? The next generation will throw down to the lake shore, he throws off the cannot be passed over is that Presby- she has shaken the venomous beast into It will be treated as any other volume. gains new vigor for the work of the comterian doctrine not only reduces the the fire and felt no harm." As Cardinal Its characters, instead of being the ing term. He is a large man physically efficacy of the sacraments to nothing. Newman also wrote of an early age: chosen servants of God, will be stage as well as mentally and in general apbut it cuts down the number to two, "If there be a form of Christianity at figures of mere human history on the pearance is not unlike the late Justice Baptism and the Lord's Supper. No this day distinguished for its careful myths of twilight romance. The Cathobe admitted in the latter any more than if it is spread over the world; if it is an of the Bible. She clings to tradiefficacy is to be granted in the former. conspicuous for zealous maintenance of tion and she has authority to teach and Walking is his pet exercise. Every For these and other reasons we think the Pittsburgh Presbytery would have what it considers error; if it is engenerations within her seats of learnleast five miles. On these walks he indone wisely to stir up the whole ques- gaged in ceaseless wars with all other ing, but when final judgment is given tion and not make so much of what is bodies called Christian; if it, and it unanimity prevails. The Catholic among the farmers and market gardeners alone, is called Catholic by the world" Church saved the Bible from the who are won by the charm of his -we know where to look for that body. ancient pagans and their successors, the manner and surprised at his knowledge We do not look for it behind the white northern barbarians. She will save it of their particular craft. cliffs of England in the established in the twentieth century from those Church, but where St. Peter laid the higher critics who bow to no authority If his geraniums and astors bloom Canadian Club of London. foundations at Rome and where his suc- but their own intellectual pride. cessor, Pius X., still holds the same keys

THE REV. DR. HINCKS AND THE because he has made a study of artifi-

Hincks as running candidate. A couple Street Railway It is held as a princiguilty. The same sound theory applies to a corporation. Of all men who ought the ministers first. Righteous indigna- Like himself, his wife belongs to a promto passion. Dr. Hincks "listened till the Justice. In Washington sider an important subject for people who attend the Broadway Methodist church to worship God or whether they go to listen to demagogue outcries. If Catholic priest of Toronto were to would be committed to the Attorney-General's Department as endangering the peace of the community. A priest, however, has another gospel to preach, and other doctrines to explain.

CHIEF JUSTICE WHITE

last trace of refinement and art in our White, which was recently made by

existing custom from an Associate destroyed, remained himself at the found in the reclamation now and then

more luxuriantly and have a more exquisite coloring than his neighbor's, it is ince of Quebec. Now it is the Toronto man is thus shown in his aiming at perities of a flower plot.

The family consists of the Judge, his to observe these principles we place wife and his brother, Mr. James White. tion may be put on sparingly, but inent family of Louisiana. She was a messengers of peace cannot justly appeal | widow at the time of her marriage to his heart ached" at four girls recount- White is noted for the interest she ing their experience on a Toronto street | takes in Church work and charities and car. One could not keep her balance on vacation her zeal abates not a whit Hon. Mary Stuart, daughter of the the seclusion in which he lived at Slopvery well when standing on the rear end but manifests itself in personal and unof the car trying to put her fare in the assuming co-operation in everything box. Another had four buttons torn off undertaken for the glory of the house her cloak in the crush. All were trem- of God. Though not enamored of sobling with indignation. It was pathetic ciety in its usually accepted signifi--really tragical. The moral censor's cance, she is well qualified by education, Jesuit Fathers, Farm street, and there gave him "to be addressed by a brother remedy for broken buttons and other by previous experience, and above all Miss Stuart through the instrumentality Catholic in such kind terms." (Memoir mishaps is to arrest some one without by innate nobility for the prominent of Lady Herbert, came under the kindly prefixed to "Centenary edition of the naming any one, a truly Christian sug- social position which she will occupy as influence of the Jesuits, and found Poetical Works of gestion. In theatrical tone our Censor second lady in the land. An evening that pearl beyond price, the gift of 1879). These words leave no doubt that cried out: "Surely within a few days a in their home reveals such digfew arrests should take place. If Canality and humility, such elegance by Father Gallwey, S. J., in 1886, and Faith, Moore to the end regarded himdian law cannot protect from outrage and simplicity, and withal such thenceforward devoted herself with all self as a Catholic. Contrariwise, it is a lence." When we reflect that this is the Catholic girls, may be summed up in one of Rescue, and the Home for Destitute a letter written by the Rector of Bromgospel announced and preached from a word, kindness, while the deferential Catholic children. No good work ever ham, in the vicinity of whose church Toronto city pulpit we are manner in which Jacob, the negro coach- appealed to her in vain and the measure Sloperton cottage stood, and in whose shocked at the dangerous ad man, is addressed is a matter of favora- of her charities done in secret will churchyard the poet lies buried. vice it contains and surprised ble comment. The Judge possesses a never be known. at the little effect it produced. Al- keen sense of humor and is an accomthough stronger and more direct than plished raconteur. To listen to him as Mayor Geary's language in Massey he sits in reminiscent mood before the Hall a few nights before, Dr. Hincks' cheerful grate with his Irish terrier however, never became reconciled to belief; that he died as he lived—a mobbish talk was without response, erouched at his feet and recalls interest- her conversion. For the greater part Roman Catholic. It is true that during Perhaps the hoodlum element was not ing personages and events met with in at the evening services. What we con- his eventful career, is a pleasure not House, and as the nearest Catholic was allowed to see him; but during that soon to be forgotten.

is to ask themselves whether they go to upon Divine Providence to not unoffice as set forth in his letter of acceptance to the President, was not prompted speak in the strain of Dr. Hincks he by conventionality but by a deep-seated conviction that he is the respresentative in the temporal order of the Supreme Judge whose grace and light he needs to labor perseveringly, to judge rightly. During their vacation on Sunday morning the entire family walk to the parish good Catholic and not miss the inestim church, a mile distant from their home, The appointment to the head of the and are always in their pews before the Supreme Court of the United States of asperges. The carriage is never called those pleasure-loving, easy-going Catho Associate Justice Edward Douglass, into requisition on that day. We remember one exception, however. During too familiar. children. The thanks of the country President Taft, is without precedent in Mass there came up a severe thunderare due to His Excellency for his candid many respects. The fact that the new storm and the conveyance arrived to criticism; for he is too sincerely our Chief Justice is a Democrat, an ex take the family home. The Judge inwell-wisher not to help to remove from member of the Confederate army, and a sisted upon an elderly lady, who lived in England, which through persecution our midst what characterizes barbarians southerner, did not outweigh in the eyes their neighborhood, taking his place in times maintained its character as a rather than civilized people, bad man- of the chief executive his eminent qualifications for the high office, nor did a young girl who he said he knew was that those sad times are over, into alien

The Justice is above all a devout

CANADIAN CLUBS

The thought of establishing Canadian clubs was a happy one, and means much passing bell, and the familiar evening for the future of the Dominion of Canada. call to prayer." But at the Reforma-Time was, and not very long ago, when tion, like so many other stately homes of the people of the Dominion were wont to be known as Colonials, as minors, or as dependents upon the Mother country. Latterly Pershore has been the residence But in this respect there has been a of a Colonel Hudson, and before then of great change. The Canadian people General Scobell, who served with dis-feel nowthe spirit of nationhood. While the alliance between the Mother coun- The stately house nestles beneath the try and Canada is as strong and as warm fine old Abbey church, and is suras ever, while the feeling of loyalty to
the old flag is just as keen as of old, and
rounded by spacious grounds. Being
recently offered for sale it was purwhile there is no sentiment whatever in chased by a friend of the English the country in favor of a severance of Benedictines and by him presented to the ties which bind us as subjects of the monks of the Isle of Caldey, South King George, there has grown up fresh Wales. Possession is not to be taken and strong in the minds of our citizens immediately, but the advent of the taining his opinions and freely discus- tions in the Canadian town of Port a spirit which aims at building upon this Fathers to Worcestershire is assured half of the American continent a nation and their occupancy of their old prewhich will undoubtedly, in the time to Reformation home only a matter of time. come, take its place amongst the great civilized countries of the world. And consecrated ground, and it is surely Divine Founder. Another point which have swollen and fallen down suddenly, away the Bible as a book of revelation cares of office and amid quiet and rest all this, it is fondly hoped, will be the providential that after four hundred outcome while we still "remain daugh- years of alienation it is destined to ter in our mother's house but mistress revert once more to its original owners in our own." The Canadian Club of the and to re-echo again the sweet strains city of London will, on the 5th of Jan., of the Divine Office. hold their annual dinner, and it will be London, Saturday, January 7, 1911 Real Presence, according to them, is to organization and its consequent power; lie Church is the only intrepid guard-on the bench and systematic application a remarkable event from the fact that speeches on the occasion will be deivered by Right Rev. M. F. Fallon, Moore, he being classed by a writer in Bishop of London, whose subject will be 'International Peace," Wm. Lyon Mcvariably makes some new acquaintances | Kenzie King, and Hon. Clifford Sifton, M. P. Because of the prominent positions held by these gentlemen, and because of their reputation as public speakers, more than usual interest will be Another hobby of his is floriculture. centred in the annual dirner of the

NOTES AND COMMENTS MGR. MACKINTOSH, Vice-Rector of In ancient Rome the masterly attempt at having some code of morals observed at having some code of morals observed at having some code of morals observed ledge in connection with the Scots College, Rome, who has been in poor health for some time and has ledge in connection with the Scots College, Rome, who has been in poor health for some time and has ledge in connection with the Scots College, Rome, who has been in poor health for some time and has been recuperating in Scotland after don he married Miss Bessie Dyke, a office is to be revived with the Rev. Dr. sugar plantation in the South, which is undergoing a serious operation, has returned to the Eternal City and resumed ant, and so far forgot the convictions of methods, many times more raw material the duties connected with his office, his earlier manhood as to allow the chilgive the Catholic clergy of the Prov- than in the past. The character of the Those who are acquainted with the dren she bore him to be brought up work done in the Scots College, and Provestants. This weakness on the part fection in whatever he undertakes, be it with the large share it has had in the of the author of the "Travels of an revival of the faith in Scotland, will Irish Gentleman in Search of a Religa man is innecent till he is proven ance or to develop the latent potential- rejoice that one so zealous and capable ion," admirers of the poet must ever deas Mgr. Mackintosh is to continue his plore, but it is an erroneous inference labors in collaboration with its well- notwithstanding to regard Moore as known Rector, Mgr. Fraser. Under their joint administration the college cannot fail to maintain the high standard which has distinguished it since its foundation in 1600.

> Renfrewshire, died recently at Bourne | mated by prejudice against the Faith as mouth. The London residence of Lord to allow no priest to see him. But a Blantyre was in Berkeley Square, but a letter of Moore's exists, written in 1847

of the year they resided at Erskine the last two years of his life no priest church was at Houston, seven miles distant, Miss Stuart, because of her father's none, not even a servant, was admitted Tabernacle in Toronto to reflect upon Catholic. His expression of reliance opposition, was compelled to walk there into his room. Bessy Moore nursed and back Sunday after Sunday, and often and attended him entirely. He recogworthily perform the duties of his new did so fasting. Tradition has it that on nized her to the last, and his last words several occasions she made the journey in her thin house slippers. His Lordship having ordered that her shoes be kept from her. But no matter the opposition, no matter the weather or the state of the roads, Miss Stuart, year after year, trudged her seven miles and back, that she might fulfil her obligation as a able grace of the Holy Sacrifice. What a rebuke does not such a life contain to lics with which, unfortunately, we are all

to its original uses of some pre-Reformaa flourishing house, and "day after day, and in the still night, and over the woody hills and in the quiet plains, . . was held high festival, and gorgeous procession, and soothing dirge and religion, it passed into secular hands and was diverted to other purposes.

Some precession has recently arisen as to the religious profession of Tom The Month, with Swift, Burke, Goldsmith and Lover as a Protestant. It may be true that in his later years spoiled by the flattery and attentions of London literary society, he was not faithful to his duty as a Catholic, and for a time at least, like Mahony and Maguinn, ceased to practice his relig. ion. But that he always considered himself a Catholic, and, despite his environment in either London or at Sloperton cottage, never countenanced any other anything but a Catholic.

WE HAVE, at least, two very strong of Moore's faith. It must be borne in mind that for the last two years of his A WELL-KNOWN Scottish convert, the life his mind was clouded, and that in

Writing in 1887 to the late Dr. Ambrose, M. P., the Rector said: "Having MISS STUART never married, but re- known Mr. Moore well I can confidently to her were: 'Bessy, have faith in God.'" To what extent this admonition implied a rebuke concerning the exclusion of a priest from the sick chamber, we can only surmise. As to the folly of peglecting in health the duties and privileges pertaining to one's faith there is no room for conjecture.

WRITING IN the Pittsburgh Gazette-Times, a "Presbyterian Elder" thus expresses himself with regard to the recent parade of Holy Name Societies :

too familiar.

IF, UNHAPPILY, we from time to time hear of some old Catholic domicile in England, which through persecution

diers and marines parade at Gibraltar, 75,000 infantry, cavalry and artiller; ed by the pres Grand Army and political parades of all sorts, but they dwindle into insignifice in comparison with the parade of terday when we remember the signi-nce of "The Name" that was behind

it all.

"It gave us Protestants a wonderful lesson as showing the hold the Roman Catholic Church has on its male members, a point in which we Protestants are lamentably deficient. We are fast growing into a 'feminine Christianity' and our hold upon young men is daily growing less. It is high time we recognized that 'The Church' is more than a temperance society, and that we attach more attention to membership with and loyalty to her, and her ordinances, than to the many outside and inside organizations that are sapping her life."

This is but one instance out of many of the important part such parades may play in impressing those outside the Church with a sense of her vigor and unchangeableness in face of the vagaries of modern unbelief and half-belief. But impressive as such spectacles are in the public eye, how much more so to individuals must be fidelity on the part of practising Catholies to the principles of the transport of the transport of the principles of the transport of the principles of the transport ableness in face of the vagaries of impressive as such spectacles are in the tising Catholics to the principles of the

dication of their functions on the part organizations as the Young Men's Christian Association, the Layman's Movement, the Epworth League, the Salvation Army, and kindred organizations, is but a phase of their fast-loosening hold upon their members. A little further progress along the same line and every conceivable reason for the maintenance of denominational bodies will have departed altogether. Time was when they stood for some show of dogmatic influence, but under the dissolving power of "Higher Criticism" this has well nigh disappeared, and the sceptre passed to such humanitarian institutions as we have named. Well may stitutions as we have named. Well may

is on a short visit to this continent in the interests of his work in the Celestial Empire. He has been officiating in St. Francis Church, Toronto, the church of his native parish, and has been in consultation with the officials of the Society for the Propagation of the Faith in New York. Speaking to a representative of the Cathelia Naws Faths. ative of the Catholic News Father Fraser said:

"A missionary in China leads a very interesting life, not the gloomy life, which some suppose. We have our friends and acquaintances amongst the Chinese just the same as a priest in America, and with these we have some delicious conversations. The missionary loses all antipathy for the yellow race and after a few years forgets even that they are yellow. He loves them so ardently not only because of their being his brethren but because of the beauty he begins to see in their faces, especially the yellow children. The simplicity of their manners and the "A missionary in China leads a very or artently not only because of there being his prethren but because of the beauty he begins to see in their faces, especially the yellow children. The simplicity of their manners and the sweetness of their ways are so attractive that he forgets about the outside world and desires to live and die for his Chinese. Ohlow his heart goes out to them. He knows them by name, hundreds of them. He can read their very hearts. He knows them by name, hundreds of them. He can read their very hearts. He call them his children and they look up to him as a father. When absent from them for long months how he frets over them. Such and such a one, he thinks, is yearning for me to come and hear his confession, to feed his hungry soul with Holy Communion. And what makes this desire to be with his Christians in their faraway abandoned villages so this desire to be with his Christians in their faraway abandoned villages so real in the missionary's breast is the fact that he loves them as a father and mother love their own child. Many would embrace the life of a missionary in China if they knew of its consolations. Even the pagans are most polite to foreigners and it is a known fact that rabbers never attack them, heips afraid obbers never attack them, being afraid

As the result of this brief visit of Father Fraser to America the wish naturally arises that it might be signalized by a revival of interest in the Society of the Propagation of the Faith in Canada, which under the impelling zeal of Bishop de Charbonnell was so marked a feature of Catholic life in this province fifty years ago.

Translation by Arthur O'Heir, Esq., Barrister, Ham

THE SO - CALLED SAVANT AND PHILANTHROPIST. -HIS KNOWL-EDGE AND SENTIMENTS

"When Colajani assures us in his address that Ferrer was a philanthropist and philosopher whom it was meant to punish in order to chastise everything modern and progressive which actual society contains, I said to myself while remembering the accusations which we make against ourselves when examining our consciences: It is always the same story! Foreigners always have a pretext for finding us out! Here then is a philanthropist and philosopher who has succeeded in waking up Europe and whose existence was unknown to us before the police arrested him and justice pursued him!

"But now that his prosecution has been finished and that calm has been restored."

"When the revolution WHICH IS AP-PROACHING will have burst forth."

finished and that calm has been restored I desire to address myself to you whose knowledge I have appreciated for many

the world. All the noise which it made Name Society, A generation of later was due to the murderous bomb of Morral and the notoriety of Ferrer is non-swearing Catholies would be a perpetual mission to non-Catholies.

The Preserverian Elder also places his finger on the weak point of the Protestantism of the day. The abdition of their intervals of the control of the protestantism of the day. The abdition of their intervals of the control of the cont

"Did Ferrer seek any perfection with his Modern School? of the denominations, to such external that School in a spirit of great opposition.

whom Colajani uses as a standard further progress along the same line and with an intolerance similar to all religi-

which is as we have named. Well may "Presbyterian Elder" characterize this process as "sapping the life" of his and other sects. It is, nevertheless, inevitable.

Father John Fraser, of Ningpo, China, Father John Fraser, which is a specific process. The second of the modern school, a want which finds its region in the modern school, a want which finds its region in the modern school, a want which finds its region in the modern school, a want which finds its region in the mentality of Ferrer. What

ent thing.
"The condition of mind of Ferrer has been challenged; it has shown itself such as it really is. In order that any one may see that such is the case it will

who were hungry and shivering with cold. Nakens asked alms for prisoners in a letter addressed to the Marchioness of Squilache, but Ferrer did not approve of it because he thought the only remedy was to prevent the occurrence of such misery. Bound up in that rationalist formula he did not feel the necessity of at once furnishing sustenance to those who were hungry and clothing to those who were cold. That nevertheless was what should have been done. Before leaving prison he gave a striking proof of his remarkable intelligence by writing in verse upon the walls a number of generous and high minded thoughts of which the following are specimens:

'Expect nothing from other people however good the things may be which occurred the property of the property of the private of the property of the private of the property of the

certain learned and powerful ones offer

you because if they give to you they make you slaves as well.

'The great work of humanity is to seek concord between mankind in love and fraternity without destruction of your grades.'

Let gods no longer be adored or served. Let us live all in the love of comrades who offer love to us.' This is what Ferrer was as a thinker

THE CASE OF ANARCHIST FERRER

This is what Ferrer was as a dillustry and philanthropist.

Thus wrote the Gervantes of the twentieth century, as he is called by the Goethe Association of Germany.

THE POLITICIAN—HIS IDEAS AND TFACH-

ING
It remains for us to examine the personality of Ferrer as a politician, although it seems rash to so designate a man who decided absolutely all questions by acts stamped by the most extreme violence.

The documents which follow and which trace the course of conduct pursued by the revolutionaries of Barcelona were found at the domicile of Ferrer and appear in the record of his prosecution (folios 177 to 183.)

CIRCULAR NO. 1

"In addressing to you this second circular I recommend to you the programme contained in the first. "Ours is clear. We must DESTROY EVERY-THING and we acknowledge it with loyal frankness. We do not wish to deceive anybody, not even our enemies. Militarism and clericalism are the terms of capitalism, the hangmen of men, the wound of peoples, the greatest enemies of human redemption. If we destroy the arms it will be easy to decapitate the monster. Prepare yourselves, WORKERS, THE HOUR HAS ARRIVED.

ARRIVED. MANUSCRIPT CIRCULAR "To those who have been summoned: We do not expect to obtain the union of all; that is not necessary. We only seek about three hundred who like us have about three hundred who like us have resolved to risk their heads in initiating the movement at Madrid. We are per fectly convinced that on the day whet the heads of the Royal family and of the ministers will fall at the same hour and the homes in which they live will tumble down the panic will be so great tumble down the panic will be so great that our friends will have only to main-tain a very weak fight in order to seize the public edifices and to organize re-volutionary committees. LONG LIVE REVOLUTION! LONG LIVE DYNA-

"You will be summoned to Madrid tw or three days in advance in order that or three days in advance in order that the plan may be exposed to you and that you may see THAT THE ORGAN-IZERS WILL BE THE FIRST TO GO TO THE MOST DANGEROUS POINTS IN ORDER to show that after having organized the more ment they will give the example of abnegation and sagriface." and sacrifi

This|is Ferrer, as individual, as schoolmaster and politician. This is the thinker, the philanthropist, the devoted an who we have ASSASSINATED on man who we have ASSANSINATED on account of his humanitarian and generous ideas; the Michael Servetus, the Giordanoi Brr. 20 and the Galileo who symbolize progresss in this clerical and inquisitoral Spanish land. THE REBELLION-THE FACTS AND THEIR

The rebels were at the outset traitors to their native land and afterwards base when they attacked houses and inoffensive people without daring to expose themselves to dancer even when the control of the co one may see that such is the case it will suffice to reproduce the opinion of Monsieur Seglas, a French doctor, in his work entitled: "The difficulty of expression in language among the insane."

"It is to be remarked, says he, that the faculty of versification is so developed among the insane that many of them have a mania for speaking and writing in verse but they do not observe the most elementary rules of versification."

We do not mean to recount its horrors. It will suffice to recall the facts. There were at Barcelona and in the villages in

The crowd destroyed libraries, schools, burned several edifices while their occupants were still within them. At Sabadell it repulsed with gunshot those who were fleeing from the flames which were burning the town hall, killing three people and burning one. If others did not perish in the flames, it was due to the intervention of the military.

The military arrived in time to save the Sisters and twenty-four little girls from the flames which were consuming to the convent of the Adoratrices. In other places the Sisters fled by the roofs with the aid of the neighbors. Thirty-five bodies at Barcelona and two at Sabadell were disinterred and aband doned in the middle of the streets after doned in the middle of the streets after doned in the middle of the streets after having been profaned. The rails of the railway were lifted up, the telegraph wires were cut and a bridge was broken down. There were ONE HUNDRED AND TWO dead and THREE HUNDRED AND TWELVE wounded.

That is what the rebellion of Barcelona was.

It has been alleged that it was apopular It has been alleged that it was apopular and spontaneous movement, that there was neither plan or direction; that is absurd because its acts showed an object which was well planned. These criminal acts were perfectly in accord with the teachings of Ferrer who preached the destruction of convents, schools and Catholic establishments of benevolence. Moreover several prosecutions have Moreover several prosecutions have shown that the incendiaries at Barcelona had divided the city into quarters and had divided the city into quarters and that there were in each of these quarters organized squads, who received their orders from a group of rebels who visited them in succession.

This group, commanded by a chief, had a list of the edifices which were to be burned and gave instructions for so deling.

doing.

It can be seen from the different pros-It can be seen from the different pros-ceutions that the rebels had organized between Barcelona and the virlages where the troubles burst forth a service of cyclists ard horsemen who transmitted the news, nearly always exaggerated, in order to excite the courage of the muit neers in the outskirts of the city. It was only after the arrival of these emis-center that the strike assumed a had was only atter the arrival of these emis-saries that the strike assumed a bad phase in many places. Another inter-esting thing has also been shown; that is, that the strike degenerated into brutal rebellion only in the places where the Modern School of Ferrer had estab-

The 26th. It was proven in the prosecution that Ferrer was on this day at Barcelona at 6 o'clock in the afternoon in the midst of seditious groups in the Square Antonio Lopez. He was seen by policeman Angel Fernandez Bermejo and by the cavalry soldiers Claudio Sanchez and Manual Calvo, who noticed him because when they asked him to retire he replied rudely. These two soldiers recognized Ferrer in the midst of others in the crowd on THREE OCCASIONS.

According to the deposition of the Police agent Fernandez Bermejo. Ferrer went from the Square Antonio Lopez to Atarazanas where he interviewed certain individuals who formed a part of another group. Then the policeman lost sight of him following the confusion which was caused by a charge by the police to clear the Rambla.

Different witnesses have declared that they saw Ferrer at 9 o'clock in the evening in the company of his friend Francisco Domenech, a barber at Mas-

Both of them went to the editorial rooms of the Progress (an openly revolu-tionary newspaper) to see, as Ferrer himself said, what his comrades had decided upon.

Then he rejoined Tubau, Calderon, Ponte and Litran in a wine shop and he sent the last named to the meeting place of the Workmen's union, which is an his partisans were there

Francisco Domenech declared that he went there again with Ferrer to the editorial rooms of the Pregressoto obtain the signatures of Emiliano Iglesias (a municipal councillor and a radical republican) and others who were there to an address to the Government demanding the suspension of the embarkation of troops for Melilla and threatening to place bimself at the head of the people in order to cause a revolution if their demand was not accorded. Emiliano recognize him.

He had a long conversation with Ventura Puig, President of the Republican and the Republican and the Republican and the suspension of the embarkation of troops for Melilla and threatening to place bimself at the head of the people in order to cause a revolution if their demand was not accorded. Emiliano recognize him.

He had a long conversation with Ventura Puig, President of the Republican to Casola. The disposition of Calvet is clear upon this point. We merely point out one fact that after the testimony of Alsina and other witnesses, events in duce him to proclaim the Republican and other witnesses, events in duce him to proclaim the Republican and other witnesses, events in the accuration with ventura Puig, President of the Republican. The disposition of Calvet is corning the modern school. Therefore those who wish to mean that after the testimony of Alsina and other witnesses, events in duce him to proclaim the Republican and other witnesses, events in the accuration with ventura Puig, President of the Republican. The disposition of Calvet is calculated to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is calculated to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is calculated to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is calculated to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is calculated to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is calculated to the rebels of

Ferrer wall to him that he must compared the written documents which I can be related by an another the written documents which I can be related by an another with the reduced by an another with the reduced by a reduced by another with the reduced by a reduced by another with the reduced by another with the reduced by a reduced by another with the reduced by a red

and he admitted that he had been at the Maison du Peuple and that he remem-

Maison du Peuple and that he remembered having seen Ardid there.

The 27th. The prosecution shows that on this day at 8 o'clock in the evening Ferrer was seen at the head of the group in the Rambla by Francisco Colldefons. The witness recognized Ferrer only by a (portrait, but he remarked that several individuals called him by his name. Later he recognized

Morral in the attempt on the live to the Republican Brotherhood are confirmed by the testimony of Jaime Comas, Pedro Cesa, Ventura Puig (who accompanied Ferrar) Domingo Casas (Mayor of Premia) Antonio Mustares, Jose Alvarez Espinosa, Lorenzo Arnau and Lina Calva. to the Republican Brotherhood are con-

dynamite to the rebels of Premia nor upon the instructions which Ferrer gave to Casola. The disposition of Calvet is

a witness who had very advanced ideas)
Ferrer went to meet him at the Maison du Peuple in order to confer with him in secret. Ardidsaid to Ferrer "Everything is ended and we cannot go farther." Ferrer replied to him "Do you believe then that it is impossible to proceed farther? To which Ardid replied with energy begging Ferrer to finally retire from the Maison du Peuple. Ardid added in his testimony that in his opinion Ferrer was one of the organizers of the rebellion.

It seems to us useless to add that Ferrer to finally retire from the Maison du Peuple. Ardid added in his testimony that in his opinion Ferrer was one of the organizers of the rebellion.

It seems to us useless to add that Ferrer during his prosecution denied that the group will have been the testimony of Domenech and Millet also agrees with that of Esteban Puigaollens, a native of Masnou, who shiftens that he heard an individual who spoke to the crowd in the name of Ferrer.

The presence of Ferrer in the village of the radical journal the Progresso THAT THE EVENTS OF JULY MERE THE RESULT OF AN ANARCHISTICAL MOVEMENT OR-ARICHISTICAL MOVEM

The presence of Ferrer in the village
Premia and the visit which he made
that Ferrer was the instigator and the accomplice in the crime committed by Morral in the attempt on the lives of Ferrer three times in the midst of others in the crowd and he declared that he of the rebels.

This is not all. Those who saw hat he wore a blue costume and a straw hat and indeed others taken with arms in their hands declared that they had received instructions from an individual whose description coincided exactly with that of the accused.

The 28th. He had himself shaved in the morning at Masnou in order that with the disappearance of his beard it might be more difficult for the police to recognize him.

He had a long conversation with Ventura Puig. Provided the conversion with the disappearance of his beard it might be more difficult for the police to recognize him.

Ventura Puig. Provide view of the conversation with the disappearance of his beard it might be more difficult for the police to recognize him.

Ventura Puig. Provide view of the conversation with the disappearance of his beard it might be more difficult for the police to recognize him.

Ventura Puig. Provide view of the caused himself to be recognized by the caused himself to be recognize

Therefore those who wish to make Europe believe that a man has been condemned for his ideas do not tell the



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TORONTO

# FIVE-MINUTE SERMON

FIRST SUNDAY AFTER EPIPHANY

THE THIRD COMMANDMENT

'And his parents went every year to Je solemn day after Pasch."—(Luke ii, 4

the solemn day after Pasch."—(Luke ii, 414)

In to-day's gospel two points in particular deserveour special notice. First of all the ready obedience and holy zeal with which Mary and Joseph kept the prescribed feasts, and the unexpected misfortune which befell them on the journey to their home, namely the loss of the child Jesus for three long days. We will give our attention to-day to the first of these points and consider how necessary and salutary it is to keep holy in a befitting manner the Sundays and holy days of obligation.

noly days of obligation.

In the Old Law the Jews were In the Old Law the Jews were commanded to go three times a year to the Temple of Jerusalem, to offer sacrifice namely on the feasts of Easter, Pentecost and the Tabernacles. This obligation bound only men from twenty to filty years of age; those under or above these years, and also the women, were not obliged to keep this commandment. The child Jesus and Mary therefore were not obliged to undertake the tiresome journey to Jerusalem for the Paschal feast; nevertheless they undertook it in holy zeal, and thus afford us an example from which we may learn that we should not only subject ourselves willingly to practices which are obligations. ti in holy zeal, and thus afford us an example from which we may learn that we should not only subject ourselves willingly to practices which are obligatory, but also to those which are not strictly enjoined upon us. On Sundays and holy days we are required to hear Holy Mass. Can we really say, however, that a Christian has a true love for God and his soul, who on Sundays does nothing else to promote the glory of God and the salvation of his own soul? Is he a zealous Christian who on these days just goes to Mass, but does not trouble ne a zealous Christian who on these days just goes to Mass, but does not trouble himself about hearing a sermon, or attending other services? Alas, there are many Christians whose love is so cold that when exhorted to assist on Sundays at the sermon, vespers or here. cold that when exported to assist on Sundays at the sermon, vespers or bene-diction, they excuse themselves by say-ing that they are not obliged to do so. Nevertheless they find time to visit the places of amusement, or spend their day in idle or even sinful pleasures, or employ the holy day in the pursuit of employ the holy day in the parameter temporal affairs.

How profitable and salutary it would be for our souls, if the Lord's day were

be for our souls, if the Lord's day were kept in a becoming manner, we find explained in Holy Scripture in many places, as for instance: "Keep My Sabbaths, and reverence My sanctuary: I am the Lord. If you walk in My precepts, and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit... and you shall eat its increase, and the trees shall be filled with fruit . . and you shall eat your bread to the full and dwell in your land without fear . I will set My tabernacle in the midst of you; and My soui shall not east you off. I will walk among you, and will be your God; and you shall be My people." On the other hand, the Lord threatens with severe punishment those who desecrate the Sundays and holy days. "But if you will not hear Me, nor doall My commandments, if you despise My laws, and condemn My judgments, so as not to do those things which are appointed by Me, I also will do these things to you: I will quickly visit you with poverty, and ill quickly visit you with poverty, and will chastise you seven times more for I will chastise you seven times more for your sins, and I will break the pride of

your sins, and I will make to your stubborness. And I will make to you the heaven above as iron, and the earth as brass" (Lev. xxvi). Never neglect then, dear Christian, Never neglect then, dear Christian, the third commandment, which says: "Remember that thou keep holy the Sabbath day." Sundays are appointed not only that you may obtain rest for your body after the toil of the week, and gain new strength, but as the Lord's days, that you may serve God and look after the welfare of your immortal soul. For this reason all work and business should coarse on these days.

uld cease on these days. Do not fail, therefore, to assist at Holy Mass, do not neglect afternoon or evening services. Not only Sunday morning, but the entire day should be devoted to the Lord. I do not mean to say that you must deny yourselves recreation and amusement. No, after you have served your God, and after having taken care of the affairs of eternity, you may well enjoy yourselves. have served your God, and after having taken care of the affairs of eternity, you may well enjoy yourselves, relaxing mind and body. But all such amusements must be seemly, and decent, not sinful. Commission of sin is the greatest desecration of Sunday. Do not associate on these days with those that seem is housterous amusements. associate on these days with those that seek pleasure in boisterous amusements, in dances, etc., thus profaning the Lord's day by burdening your soul with sins. God punishes each and every sin; but He will punish most severely sins committed on the day which He set apart for His service. Because, as St. Cecii tells us, it is doing a great injustice to the Lord God when we spend days that are especially consecrated to God in foolish and sinful amusements.

Dear Christians! We have just entered upon a new year. Let us to-day make the resolution to observe the Sundays and holy days of obligation in a befitting manner, and in employing

befitting manner, and in employing nem to the service of God, and for the good of our own souls. Amen.

# CATHOLICS TO THE FRONT

There is much work done in the United States to-day in the cause of religion and patrictism due to the self-sacrific-ing efforts of loyal Catholics. The Catholic's own system of educa-

tion, his many and various charitable institutions, the magnificent temples raised to the honor of the true God, together with his multiplied endeavor along social lines testify to a noble and

along social lines testify to a hoose and generous spirit.

We fear, however, that all Catholics alike cannot boast of their generosity, that many too often pat themselves on the back without reason. The beautiful structures and institutions we look

HAY FORK RAN THROUGH HIS

But Able to Walk Again in the Second day

VATICAN

passioned and partisan appeal from the platform, rather than a serious and sober

policy which now control the Church, and to which the large number of Roman Catholics who are loyal to the Church are in sharp opposition."

To this statement we, of course, demur, and sweeping aside the alliterative ponderosities—of political activity and public policy" which are presumably pseudonyms for the Pope, whom the writer seems afraid to name—we hasten to assure him that "the large number of assure him that "the large number of

In the Providence of God we are free to have felt it—which made every heart in that vast assembly quiver with emotion each time the beloved and venerable name of the Pope was mentioned; and had he heard the spontaneons and prolonged and enthusiastic cheers that leaped from the throats of the thousands who packed every inch of the immense amphitheatre, echoing and re-echoing again, till they reached the other thousands who were standing, for hours, outside in the snow and rain, he would have dismissed from his mind the delusion that "the large number of royal Roman Catholies are in sharp opposition to the Vatican," They could not be "loyal Roman Catholies" if they were not devoted and affectionate sons of the Pope. With regard to "the Pope, With regard to "the Po he felt the throb-for even he might have felt it-which made every heart in

give it much thought; nor the Kaiser, nor the Czar, nor the Emperor of Austria; nor has the Vatican any overwhelming regard paid to it by Italy. Portugal and Spain at the present moment. The Outlook has conjured up a ghost, and the ghost has a Spanish soowl upon its face.

Instead of meddling in the political affairs of the nations, the trouble has always been, from the beginning, to keep the nations from meddling in the affairs

grading slavery, like that of the English or Russian Church, there would be peace in the world to-morrow. But the Church of God is Catholic and not national, and it refuses absolutely to be shackled by any earthly ruler in its quest of human souls.

Far from being swayed by "the political activity of the Vatican," Catholics are the very first to resent the slightest suspicion or semblance of such action. It is sufficient to recall the Septemate

Mr. V. Thorpe, of Saskatoon, Sask., was saved much valuable time and a great deal of suffering by Douglas' Egyptian Liniment. He says,
"While haying last week, a hay fork ran through my foot. I applied Douglas's Egyptian Liniment freely as soon as possible, and kept a bandage wet with the liniment over the wound. On the second day I was able to work again and was greatly surprised how quickly the wound healed.
"Last summer I suffered greatly from

the wound healed.

"Last summer I suffered greatly from boils, having as many as I4 at one time. On the advice of a friend I tried your liniment. The boils disappeared as if by magic, and I have had none since. Your liniment is absolutely the finest thing of the kind I have ever used."

It is really surprising how quick and clean a wound heals when it is treated with Douglas' Egyptian Liniment. Boils, pimples ringworms, barber's stitch, and all skin affections of this kind disappear before it like magic, as

We need not go far for examples; too many of our charitable institutions to-day are far from being supported by our weathy Catholics. Nor is the magnificent success of our colleges and universities due to the overflowing donations of our Catholic brethren. When the great trial belance is drawn up by the

The Outlook of November 26, 1910, has a tumultuous and tempestuous editorial article entitled "The Vatican and the Roman Catholic Church." It is an im-

platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review. It is not an outlook, but an outburst.

The writer clears the way for the fight by informing us that the word "Vatican" means the political activity and public policy which now control the Church, and to which the large number of Roman

writer seems afraid to name—we hasten to assure him that "the large number of Roman Catholics who are loyal to the Church are" not "in opposition" and by no means "in sharp opposition" to the Sovereign Pontiff, whether he be Pius IX., or Leo XIII. or even Pius X. with the Spanish influence with which the writer discovers the last named Pone to be overwhelmed.

the writer discovers the last named Pope to be overwhelmed.

Had he had been in New York, when at a few hours' notice, some thirty thousand men, on that stormy Sunday night of January 27, 1907, hurried to the Hippodrome to proclaim their loyalty to the Pope, whom France had insulted, and had he felt the throb-for even he might.

It is sufficient to recall the Septemate It is sufficient to recall the Septemate in Germany, not to mention other instances which will occur to any one familiar with current events, to understand how absolutely free Catholics consider themselves in political matters. They do their own thinking, and provided the laws of ethics are not violated they are subjected to be compulsive. they are subjected to no compulsion. Nor is it true as the Outlook informs us, We fear, however, that all Catholics alike cannot boast of their generosity, that many too often pat themselves on the back without reason. The beautiful structures and institutions we look up to and glory in, are not always and frequently far from being the result of our own little mite. What is standing out in solid granite or in an admirable school system or in the charitable comfort of our Catholic hospitals can be traced rather to the zealous and economical efforts of a hard-working pastor or to the self sacrificing work of our poor religious women.

Doubtless there is some discontent at present in France, due to the Papal prohibition of the cultual associations, and possibly that is the trouble which is perceived by "those who frequently visit Europe." But it is absurd to describe that feeling as "sharp opposition on the part of loyal Roman Catholics." A son may dislike what his father tells him to do but if he is "loyal" there can be no "sharp opposition." Indeed, right minded men in France, even unfriendly statesmen, are already perceiving the wisdom of that prohibition, and are putting an end, let us hope forever, to that spineless and hopeless inactivity which is so alien to the French character and to the best national traditions. The Church took the measure of the foes she had to meet, for she had the experience of nearly two thousand years behind here in decling with the devices of all DRAUGHTS NEVER

sible Says Dr. Treves.

the faith of millions of souls. She had been despoiled of her patrimony and if she had accepted the offer of the Government to make sextons and beadles of her Bishops, there would not be a vestige of Catholicity in France to-day. Criticism indeed there was, and it was expected, but the result has been the Catholic France is on her feet again determined to vindicate her rights to her ancient title of the Eldest Daughter of the Church. If that is "political activity," let the Outlook make the best of it, or the worst of it.

We Catholics are grateful for being told that "the Church is particularly adapted to adminster to races of Latin

told that "the Church is particularly adapted to adminster to races of Latin descent and of the Latin temper." She is, but she has never despised those of Teutonic descent and Teutonic temper. She pursued them when they were savages in the fens of Holland and the forests of Germany, and did not desist when they became Anglo-Saxons in England, persisting in her task till she forced upon them the only civilization they ever possessed. She has had to do with all sorts of races, but has never for a moment been guilty of the folly of

with all sorts of races, but has never for a moment been guilty of the folly of thinking that any of them could claim the monopoly of virtue or look with contempt on the rest.

Nor has she any need of being warned not to stand in the way "of sincero scholarship, conscientious thought, and devout pursuit of truth." Without the Church there would be no scholarship, no sincerity, no conscientiousness, no pursuit of truth in the world to-day. Had it not been for her "activity" and "policy," both Europe and America would to-day be a howling wilderness inhabited by barbarians and savage beasts.

She is not terrified or even surprised because some of her doctrines ar tioned by certain individuals tioned by certain individuals whose temerariousness is only equalled by their lack of information. Sue stands above mankind, with the Light of Divine Truth in her hands, and its splendors no more interfere with intellectual liberty, than the light of the sun prevents the traveler from pursuing his journey. It is only darkness that puts fetters on our feet and fear in our hearts. The truth with which she illumines the world, is from God; and in it there can be no error. It reveals to man his origin, his

from God; and in it there can be no error. It reveals to man his origin, his duties, and his destiny; and it alone leads to salvation. It is not an opinion, not a fancy; nor is it subject to the views or reviews of great or little theologians or even contributors to magazines. St. Paul would not let even an angel from heaven modify or change it. In the Providence of God we are free to angel from haven mourty or change it.

In the Providence of God we are free to
receive it, and free to reject it, but
whether men are lost or nations apostatize, her Light must shine on forever.—
America.

CAUSED A COLD Stuffy Rooms Alone Respon-

Over Our Own Leased Wires. Over our Cwn Leaved Wires.

London, June 26.—Dr. Sir Frederick
Treves astonished the public last week
by declaring that "the idea that colds
are caused by draughts are absurd,
No cold ever had such an origin,
Colds are the origin not of draughts,
but of stuffy rooms." Other famous London physicians back up Sir Fred-erick in holding that no cold walk ever caused by Graught.

and double windows help to make the house practically air-tight, we live in a death dealing atmosphere, breathing air vitiated with the vapor elimination from the lungs of the skin. There should be humidity, but it must be pure and refreshing as that of the outdoor air, and it is through the introduction of fresh outdoor air and its ample humidification by means of the large Circle Waterpan that the

# "GOOD CHEER"

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his lips were purpled with the precious blood of His Master, which he had drunk at the Last Supper, yet so much did Peter propitiate his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church.

"If you are unworthy of keeping company with Mary the Virgin in your journey to eternity, you can be the companion of Mary Magdalen, the penitent. Which of you has defiled her soul as Mary Magdalen did? And yet, next to our Immaculate Mother, there is no woman mentioned in the Gospel who was more favored by Our Lord or more honored in the Church than is Magdalen. If you cannot kiss the feet of Christ with chaste lips, like His Mother, you can water them with tears of compunction, like Magdalen. Oh, how precious in the sight of God is the gift of repentance, since it changes a moral lenger into an elect of God."—Cardinal propers. The server is taken for the presence of the propers. The server mankind's purposes. The server is taken for the presence of the presence o of repentance, since it changes a moral leper into an elect of God!"—Cardinal Gibbons.

MR. EDISON'S ARROGANCE

so much for his marvelous inventions, has seen fit to deny the immortality of the soul. An immortal mind seems to be his great objective. What a pity that the cobbler will not stick to his that the coolier will not stick to his last, and leave questions of theology to the Church, its specialist, from whom we should learn spiritual principles and conclusions, as a fitting reciprocity for ecclesiastics accepting with thanks and gratifuld his scientific discoveries. The gratitude his scientific discoveries. The specialist should be deferential to the cialist, but, like most materialists, he sto

# give it much thought; nor the Kaiser, you has ever offended God as Peter did? nor the Czar, nor the Emperor of Austria; nor has the Vatican any overswhelming regard paid to it by Italy, Deturn and Said of the Church's Consolation of fidelity, who denied Him after the hopes of others. This is neither justice nor logic. It should afford him no pleasure to ruin the hopes of others. THE CHURCH'S CONSOLATION our Blessed Lord did not promise His

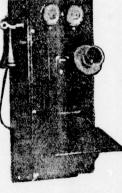
Guaranteed Telephones RURAL TELEPHONE SYSTEMS
—or any other—cannot give satisfaction unless the instruments will give perfect service, month in, month out, without needing expert attention. That is the kind of telephones we make—the kind that gives the best possible service for the longest time with least attention. Made of the best materials, by highly-skilled men, we can safely—as we do—fully guarantee them. guarantee them.

# Try Ours This Way

If you are using any other make of 'phone on your lines, let us send you for test two or three of ours under conditions that commit you to no outlay at all. We welcome comparison with other makes. We know ours will excel in any practical test. Write us for details of this FREE TRIAL OFFER. Ask for Bulletin No. 1

# To New Companies

Our Engineers will gladly furnish you full information if you think of building a line. Write for Bulletin No. 2 and



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Frederick's statement but there can be no doubt whatever as to the evil effects of a close stuffy atmosphere. In the winter-time, when storm doors and double windows help

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makes the atmosphere of the house in winter like that of a bright June morning—warm, refreshing and life giving.

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it powers wherewith to serve mankind's

it powers wherewith to serve mankind's purposes. The servant is taken for the master, and if the slave is so wonderful, what glory must be the Master's own! Dealing in facts, Mr. Edison is enamored of them, and eschews as follies and fancies everything that does not enlarge under the microscope. He never put his own brains under it, and yet he believes he has them; why, then should he argue against the soul what he grants as favorable to the existence of part of his anatomy? Mr. Edison dilates happily on the forces of nature, but this is no argument against nature's God, unis no argument against nature's God, un-less he wants to fall into the error of the old geographers who held that the world was borne on the back of Atlas, and never had the curiosity to go further and find out upon what Atlas himself

of the Blessed Virgin, a member in which is distinguished from the other inmates by the wearing of a black house dress. This girl voluntarily remained with the Good Shepherd sisters from year to year and corresponded with her folks from time to time.

Recently, she received a visit from a sister, who invited her to go to her borden in Michigan. The Sisters of the would be always be that all the members of the Church would be wise and impeccable. But he promised something infinitely more important, namely, that He would be always with her. Our Holy Father Pope Pius X. in his encyclical on the tere-centenary of the canonization of St. Charles at the promise of the canonization of St. Charles are the didding the sisters farewell. Church a mission always pleasant, al-ways peaceful. He did not promise that the powers of the world would always be favorable to her. He did not promise that all the members of the Church would be wise and impeccable. But he promised something infinitely more im-portant, namely, that He would be al-ways with her. Our Holy Father Pope Pius X. in his encyclical on the ter-cen-tenary of the canonization of St. Charles tenary of the canonization of St. Charles after bidding the sisters farewell. Borromeo, said:
"It is certainly well known to you

"It is certainly well known to you, Venerable Brethren, that the Church, although ever in tribulation, is never left by God wholly without consolation. "For Christ loved the Church and de-livered Himself up for it, that He might sanctify it. . . and present it to Him-self a glorious Church not having spot self a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 25, seq.) Nay, when the licen-tiousness of morals is most unbridled, the onslaught of persecution most flerce, when the wiles of error, that seem to threaten her with utter ruin, and that tear from her bosom not a few of her shildren to allurge them in the protest of children to plunge them in the vortex of implety and vice are most cunning, it is then that the Church finds Divine prothen that the Church finds Divine protection more efficacous than ever. For, with or without the consent of the wicked. God makes error itself serve for the triumph of the truth of which the Church is the vigilant guardian; makes corruption serve for the increase of sanctity of which she is the nursing mother and mistress, and persecution serve for a more wenderful "freedom from our enemies." And thus it happens that when to profane eyes the Church seems to be buffetted and almost submerged by the rage of the storm, she comes forth fairer, stronger, purer, refulgent with the splendor of the greatest virtues.

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"In this way the supreme goodness of God ever confirms with new proofs that the Church is a divine work, because in the most painful trial, that of the errors the most paintui trial, that of the errors and sins which insinuate themselves in its very members, He makes her triumph in the combat, because He shows in it the truth of the words of Christ: The gates of hell shall not prevail against it."

it."

This thought should be constantly before the minds of faithful members of the Church when, looking abroad over the world, they see the hands of the powerful raised against her: when they behold countries which she has civilized repudiating her, and those who should shed their blood to shield her, shedding the blood of her consecrated sons and daughters. This is indeed the consolation of the Church, as our Holy Fathersays, and the consolation of every member of the Church—the thought that nothing can harm the Bride of member of the Church—the thought that nothing can harm the Bride of Christ with a lasting harm, for the pro-mise of our Blessed Lord that He shall abide with her all days until the con-summation of the world is an eternal truth which can not be falsified or blotted out.—Szered Heart Review.

A Nun "Escapes"

In a recent issue of the Chicago Record-Herald there appeared an article eatitled "Nun Forsakes Vow Kept for Twenty-three Years,"—the nun in question being represented as one of the Order of the Good Shepherd. Well, what if such an instance did occur? It would be quite exceptional, but not with-out parallel. However, the facts were subsequently stated as follows in the Record-Herald:

In 1889, a wayward girl voluntarily entered the penitent class in the House of the Good Shepherd. After a year she joined a class known as the Sodality

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# CHATS WITH YOUNG MEN

We have entered upon a new year. With pacans of joy and the peal of bells we welcomed the dawn of the day and in the fullness of our hearts wished all

in the fullness of our hearts wished all we met a happy new year.

The new year is a time for reflection. A time to sum up the errors of the past; and what poor, frail mortal is there without faults? A time for self-audit, to lay open the ledger of the heart and to see how stands the debit and credit of good and evil. A time to take counsel with your better self, to make stern resolves. your better self, to make stern resolves to amend in the future the mistakes in thoughts and actions that have marred the past. And what though they be not fulfilled to the letter? It is not profit-

We know that many will "turn over a new leaf," as the phrase goes, that many stern, well-meaning resolver will be taken to throw aside frivolities and taken to throw aside irrivolities and vanities, that many a determination will be formed to lop off insidious habits and build up a strong character, and believe the majority will succeed in accomplishing some personal good. We are optimistic in our views of human nature. We believe that virtue and good principle and noble and noble purposes are imand high and noble purposes are implanted in every human breast in more or

planted in every human breast in more or less degree, despite the dreadful examples to the contrary that sometimes obtrude themselves upon us.

With characteristic presumption we build upon the future and our hopes are full of rosy promise, yet we know only that the year has dawned. Beyond the passing moment all is veiled. We know not what an hour may bring forth and equally we know not what an hour may hour may equally we know not what an hour may bring to an end.

equalty we know hot what an hour may bring to an end.

It is as though we had journeyed along the highway of life and came all at once to the turning of an unknown, unexplored road, without a sign board or an indication to tell us whither it may possibly lead. The winding may be many; they eray lead us upward and onward, or they may lead us backward all unconsciously to the ways of darkness, even to an abrupt halt at the entrance to the Shadowy Valley. Therefore, Time lays upon us a reminding finger and admonishes us to "Look before we leap."

The most serious of all reflections is that which teaches us the value of time, and for these reflections the new year

and for these reflections the new year seems to offer an opportune occasion. Our lives are but "a measure of sand Our lives are but "a measure of sand under the flying feet of years." Are we making the most of the brief and precious moment; they are our unknown allotment. Have we, a purpose? Is the pursuit of happiness a real and tangible good that yields its blessings?

They who defer the present moment for self-improvement and wait for a better opportunity should bear in mind the lesson Horace taught of the rustie who sat by the river's bank and very

the lesson Horace taught of the rutter who sat by the river's bank and very foolishly thought that the water would flow past and the stream become exhausted. But the only way to cross "the stream of life" is to stem the tide. "Life admits not of delays," says John-

When true pleasure can be had it is When true pleasure can be had it is fit to catch, it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased. "What one puts off, one all but puts away." says a French proverb. Postpone any matter in hand that could and should be done at the time and one might as well cancel it at once. That resolution which grows cold to-day will freeze to-morrow. Therefore it between the between the between the between the between the present if freeze to-morrow. Therefore it be-hooves us to be wise in the present if

### TRYING TO BE HAPPY IN A HURRY

The strenuous life in America is not confined to a business or money-making career. It appears in our pleasures. Americans do not seem to be able to enjoy themselves, even, without hurryenjoy themselves, even, without hurrying up. At our pleasure resorts we see
men hurrying and hustling as though
they were late for a train or right in the
rush of business. We become so fitted,
so accustomed to the American pace
that we cannot slow down even when we
quit work. We do not seem to know
how to do anything in a leisurely way.
The same high pressure that we put into our business and professions is evident in our play. We get so used to quit work. We do not seem to know how to do anything in a leisurely way. The same high pressure that we put into our business and professions is evident in our play. We get so used to "sterping lively," hurrying for an appointment or for trains, rushing our business, that we cannot go slow and take things easy even when we have leisure.

to display his drawings, he wrote:

"If eel embarassed and uncomfortable. If eel that I am a stranger to all but the back and I long for the woods again."

Once more in the forest, he was happy. They for both and have a good time. What if Americans do make more money? They drop down with some disease, are stricken with apoplexy, or die of paresis right in the prime of life. We do not fill that success. That is foolishness. They lack that contentment, that poise which marks Europeans."

The American youth hurries to the source of the content of the prime of life. We do not all that success. The american youth hurries to the source of the contentment, that poise which marks Europeans."

The American youth hurries to the source of the contentment of the source of the source of the contentment of the source of the contentment of the source of the source of the contentment of the source of the source of the contentment of the source of the contentment of the source of the contentment of the contentment of the source of the contentment of the conten

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> which marks Europeans."
>
> The American youth hurries to the man, hurries his education, hurries his eals, hurries his work, hurries every-

man, hurries his deucation, hurries his means, hurries his means, hurries his work, hurries every hing relating to his career, hurries his like, and he cannot understand why he cannot hurry his happiness. He arranges his pleasures by a set programme just as he does his business, and he runs his vacation on a business plan. Social life, exercise and recreation are all on a stremuous plan, with little opportunity for rest or reflection.—Success.

THE GOOD WILL ATTITUDE

The habit of holding the good-will abitious of mind towards everybody has a powerfal influence upon the character. It lifts the mind above the pesty jealousies and meannesses; it euriches and energies the whole life. Wherever we meet people, no matter if they were strangers, we feel a certain kinship with and the olith proposed by the life of them, greater interess in them, if we have formed the good-will habit, which good by the life of them, greater interess in them, if we have formed the good-will habit, which labit, we feel a certain kinship with and friendliness for them, greater interess in them, if we have formed the good-will habit, which habit, a first in fired lines for them, greater interess in them, if we have formed the good-will habit, we feel a certain kinship that the good-will habit, we feel that if would bring about a race of happy, loving, forceding people. Now you can charm, as the marks of fascination, it reacts upon the character, later, for life and the course for the dealed a disciple, and that he will be looked upon as an enemy rather than as a friend.

It we examine our lifes we shall see his decided a man while size of the will make you as the real point the work a trial, the will have examine our lifes we shall see his muscular, actialtic, and a caste, muscular, actialtic, and a caste,

reflect it back to us. On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests, our own comforts, totally indifferent to others, this attitude will after a while harden the feelings and marbelize the affections, and we shall become dry, pessimistic and uninteresting. New World.

"NEVERS" OF LEFFERSON

"NEVERS" OF LEFFERSON

rob him of his birthright, freedom to think and do as God directs, and always the chief is himself robbed of something, but the law of compensation. Take a thing from another, even his self-respect and he will see you deprived. Give a thing to another, money, food, kindness, courage, and you get it back in some way.—Adelaide Keen, in Nautilus.

TEACH THE GIRLS

How few girls know how to sew these

"NEVERS" OF JEFFERSON Thomas Jefferson, third President of the United States, gives advice to folks

the United States, gives advice to lonks of his generation:
"Do not sit up late at night: study and work in the daytime. Rise early and go to bed early. Avoid novel reading and cultivate the companionship of good books. Never tell a lie or stoop to a mean act. Be kind to every living accepting. Speak no evil of any one. creature. Speak no evil of any one. Be good, adore God; be loyal to friends, Be good, adore God; be loyal to friends, and love your country better than yourself. Take hold of things by the smooth handle; avoid disputes; do not turn pleasant conversation into heated argument. Too much speaking is not best. Never put off till to-morrow what you can do to-day. Never spend your money before you get it. Never buy what you do not need because it is cheap. Pride costs more than hunger, thirst and cold. We never repent of having eaten too little. Never borrow trouble."

# OUR BOYS AND GIRLS

THE GREAT BIRD LOVER Within the last few years there has been a great increase in the love for birds and in knowledge and literature concerning them; but with all that has been said and written, and with all the new names which have come to the front in the ornithological world, John James Andnhon still remains the king, as he Audubon still remains the king, as he was the pioneer. On May 4, at the spot the banks of the Hudson made fan on the banks of the Hudson made lamous by having been for a time the residence of the great naturalist, the one hundred and twenty-fifth anniversary of the birth of Audubon was celebrated.

The naturalist's life was full of in-terest. Born in New Orleans in 1786,

ne was educated in France. He returned to this country, not to take up a successful business career, as his father hoped but to devote his life and talents to the study he loved. Even as a little child he tried to draw the birds about him. He tells his own story of his school days.

"My father was a naval officer in the French service. I was taken to France to be educated. My mother let me do about as I pleased, so I usually made for the fields, where I spent my days when turned to this country, not to take up

about as I pleased, so I usually made for the fields, where I spent my days when I ought to have been at school. A little basket went with me filled with eatables. When I returned home it was always re-pienished with what I called curiosities highly nexts seems flowers and own -birds' nests, eggs, flowers, and even

"The first time my father returned "The first time my father returned from sea my room exhibited quite a show. He was pleased with my collection, and complimented me on my taste. But when he inquired what else I had done I huog my head, and he left me without a word. Dinner over, I was asked to play the violin, but, alas! for months my instrument had been stringless. Nota word was said. I was asked to show my drawings and my note-books but I could produce nothing. but I could produce nothing.

"The next morning I was put into a private carriage with my father and my private carriage with my father and my trunk and violin case. It was some days before we reached my father's station, and all the time he hardly spoke a word to me. Yet he showed no anger. When I was finally in his house he took my hands in his and said calmly:

"'My beloved boy, thou art now safe. I have hought thee, here that I might

I have brought thee here that I might I have brought thee here that I might be able to pay constant attention to thy studies. Thou shalt have ample time for pleasure, but the remainder must be employed with industry and care.' " In after years Audubon must often have thanked his father for this en-forced education. When the boy was seventeen his kind parent no longer connected his inclination and established

manners, a perfect gentleman, and esteemed by all for his simplicity and frankness of manner."—Catholic Standard and Times. HABIT OF CHARM AND FASCIN-

How few girls know how to sew these days. And yet there is no more useful accomplishment. Hand work is no longer considered old fashioned, and the girl who cannot give the finishing touches to her modish gowns by the aid of a little handwork is herself out of date. Some girls have a natural taste for sewing, and it is not a difficult task for them to learn. But if children are given needles and thread just as soon as they are able to hold a needle, and are given needles and thread just as soon as they are able to hold a needle, and are made to believe they are sewing along with the older members of the family, they will pick up the work with little difficulty. But if they wait until they are twelve or fourteen to begin to learn, the task will not be so easy.—Church Progress. Progress.

### KINDNESS

Why should we not be kind to those who are kind to us? Yet, there are ersons who are so ungrateful that they istreat and abuse their friends until at

mistreat and abuse their friends until at last they lose their friendship.

"A person who would have friends, must show himself friendly," and that he is worthy of the kindness and esteem of others. If we would have friend and keep them, we must use them right and love them, and do all in our power to help them. The way to be loved is to be lovely. A true friend is greatly to be desired, and it pays to secure such a

one.

The severest punishment that can be inflicted is that of burning; and the way to be kind to an enemy is to burn him. St. Pauls tells us how to do this most St. Pauls tells us how to do this most effectively and in a way that will suit every case. He says: "Therefore, if thine enemy hunger feed him; if he thirst, give him drink; and in so doing thou shalt heap coals of fire upon his head." This is the best punishment that can be inflicted upon an enemy and should always be used.—Angelus.

# THE DIFFERENCE

THE DIFFERENCE
Two little girls were sitting near a
brook in the woods.

"Listen to that noisy brook," said
one; "it scolds and scolds. I wish it
would keep quiet."

"Why sister, it is not scolding, it is

"Why sister, it is singing," said the other. "The leaves are falling from the trees, How bare and ugly they look!"

The leaves are laining from the trees. How bare and ugly they look!" cried the first speaker.

"Oh, but it is so pleasant to gather the leaves!" was the reply. "Then we see more of the blue sky, and the sun shipes on us better.

shines on us better.

The other frowned angrily, and said: Your ears and eyes must be made differently from mine

ferently from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brooks will sing not soold, the sky will look blue, and through the bare branches Cody, here will being a single property. God's love will shine.

### A CONVERT'S MENTAL MARTYRDOM

One of the zealous priest-students at the Apostolic Mission House gives the following account of a convert he has recently received into the Church in Washington:

" For twenty years this gentleman has "For twenty years this gentleman has been more exemplary and regular in his attendance at High Mass on Sunday than many Catholics. He never missed attending the Holy Sacrifice once in all that time. On being asked why he went to church so regularly, and yet did not become a Catholic, he gave the usual objections. He doubted whether Christ established a visible church. 'Perhaps' said he 'Christ never lived,' though at the same time he would say with a

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certainty that Cosar and Alaxander had certainty that Cresar and Alaxander had really lived. His mind seemed to be in a continual state of doubt. After months of instruction, during which he readily admitted that the Catholic Church must be the true Church, he, only a week before his conversion, told his instructor that he doubted whether he had a soul. Such a peculiar condition of mind must have had a cause. It could not be weakness of mind, for the

tion of mind must have had a cause. It could not be weakness of mind, for the man had all the evidences of a strong intellect. For twenty years he had gone on thus, afraid to enter the sheep-fold. Perhaps some great grace had been neglected in his early days.

"It seems, however, that the true cause was the conflicting claims of different religions. His instructor gave him on one occasion a copy of Father Cox's Pillar and Ground of Truth. Within two days a book with a similar title was given him by some Methodist friends. The poor man was in a quandary. He could not decide for himself, in fact he was afraid to decide anything about the many books he received from non-Catholics. Such conditions lasted till two or three days before he entered till two or three days before he entered till two or three days before he entered the Church. Then the Grace of God seized his soul and with a firm resolve he decided to follow the light. The in-tervening days were three long dreary days of mental martyrdom. Finally he was baptized and received his first Holy Communion. From that time on he has been a changed man, happy and free been a changed man, happy and free from all doubt."—The Missionary.

# 'PRIEST-RIDDEN"

IS THIS THE CONDITION IN SPAIN WHERE CHURCH IS PER-SECUTED?

Here are some facts regarding the allegation that Spain is "monk-ridden," as set forth by John D. Moore in the New York Evening Post: The population of Spain, by the census of 1990, was 18.618.086 while a year ago there were but 12 142 men in religious institutions, and 42.595 women in 2,656 communities. Two-thirds of the men were teachers. Nearly one-half of the nuns were engaged in a hospital work and other charities; one-third of them were teaching, and the remainder were in conventing, and the remainder were in convent-ual life, entirely cut off from the world. ual life, entirely cut off from the world. So it is apparent that the great mass of these religious people have no opportunity whatever "to enter, with great advantages on their side, into competition with various industries." But, even assuming that they had, that they were all devoted to commercial pursuits, under most auspicious, consuits, under most auspicious, conditions, is it conceivable that these 55,000 clericals could perceptibly affect the economic status of their 7,000 000 the economic status of their 7,000 000 lay compatriots, who are engaged in gainful occupations? When one reads that the "cost of the religious establishments is... nearly one-twentieth of the national budget," it is almost impossible not to agree that this is a heavy load. But on analysis the burden would seem to lighten, for, according uld seem to lighten, for, according to the latest statistics which I have at hand, the Spanish budget for 1906 was \$172.767,687, almost precisely \$9 per capita per annum. One-twentieth of this is only 45 cents per year per inpost, even in an Iberian village.

# HUMAN RESPECT

By human respect is meant the fear of displeasing the wicked, the fear of being ridiculed and laughed at, of being despised and disliked in our endeavor to serve God faithfully and to save our soul. It is an act of cowardice, which prompts the person, who allows it to get the better of him, to offend his God and to run the risk of losing his own soul, rather than incur the chance of being scoffed at by those being pointed at as being singular and narrow-minded, because he does not think, speak and act as they do.

cause he does not think, speak and act as they do.

Our Blessed Lord has said: "He that is not with Me is against Me: and he that gathered not with Me, scattereth.' (Luke xi., 23.) Our Divine Master wishes us to understand from these words that he who has not the will

that are deemed quite good enough to go to places of amusement and so on. They are afraid of their neighbors' remarks, and so out of human respect they will stay away from Holy Mass. Others who have ample time on their hands will not go to Mass on week-days for fear of being pointed at as would be-saints, or who for similar reasons will absent themselves from Benediction of the Biessed Sacrament. Others again are afraid of

Sacrament. Others again are afraid Sacrament. Others again are afraid of kneeling down to say their prayers or to say their grace before and after meals when in company of those who make light of such thing. We even come across some who when they accompany those who are not of their faith to a Cathelic Church are almost timid to genuflect and give due freverence to Our Divine Lord in the Blessed Sacrament.

Let us then renounce all human respect. Let us serve and love God fear-lessly, in spite of what the world may say or think of us. And if we have to say or think of us. And if we have to suffer something sometimes in order to do what is right, let us esteem ourselves happy remembering the words of the Holy Writ: "The just shall live for evermore, and their reward is with the evermore, and their reward is with the Most High. Therefore shall they receive a kingdom of glory and a crown of beauty at the hand of the Lord." (Wisdom v., 16-17.)—From a pastoral of the Bishop of Menevia.

### A BIGOTED CORRESPONDENT ABROAD IN SPAIN

its readers with some letters from Spain evidently written by a special but not a very friendly correspondent. "The wicked bull fights" they are not as wicked as the men fights here. "The illiteracy of Spain" is exaggerated, while the learning of the "hack drivers" in England is just as much exaggerated the other way. The universities of Spain will compare favorably in the present and in the past for efficiency with those of other countries. The saloon problem of Spain cannot be compared with the problem in this country. We could exhibit 100 drunkards to the one that Spain could show us.

The correspondent of the Sentinel bets readers with some letters from Spain

The correspondent of the Sentinel be-lieves in the motto, "Eat, drink and be lieves in the motto, "Eat, drink and be merry"—and the natural life. He will probably be surprised to learn that there are, per capita, as many religious here in the United States as there are in Spain. The laudation of the precepts of the "Under Nazarene," means that those, and those only that are pleasing are lauded, those that might be twisted into area. Iwing

saints are not as popular in spain as formerly. The Lord Himself was not popular on earth, and He predicted that His followers would not be popular—that many would think it a meritorious act to persecute and ruin and put them to death.

There are, said Don Manuel, 41,000 There are, said Don Manuel, 41,000

There are, said Don Manuel, 41,000 nuns, native and foreigners, in Spain. You tell us they ought to be mothers of families. Just listen. There are in Spain 442,000 more females than males. It is not celibacy that reduces a population, but, as you know well, Malthusian doctrines such as have been adopted in France, where the religious congregations have been dissolved. But, it is said that there are too many monks and said that there are too many monks and nuns in Spain to permit the country to prosper. Look at Belgium-the

nesslike way of putting forward satire in camoes in its headlines. Here for in-stance, is its silhouette of Braga, the self-elected ruler of Portugal just now: LISTENING TO PRESIDENT BRAGA

This is as admirable an antithesis as the famous one wherein Byron describes old Lambro, the pirate: "As nice a man as ever cut a throat or scuttled a ship." Braga is a sort of revolutionary saint. He would not hurt a fly or tread upon a worm in his path, but only let him catch a priest."

"He told me himself that he has no passions, that he despises money; that he lives on a little coffee in the morning, a cup of bouillon and some bread in the course of the day. This I armly believe. The old gentleman is unworldly to an extraordinary degree. "The one thing which, in my opinion

"The one thing which, in my opinion, would debar him from receiving the monastic habit and perhaps subsequent canonization is his little anti-Christian hobby. On Christianity and monarchism he is not only unreasonable—he is maniacal. His books breathe fire against Christians and kings. He seems to think that Christianity has blighted the world, has stunted the stature of man, has corrupted the virtue of woman, has blasted the peace of humanity. be obtained.

are lauded, those that might be twisted into easy living.

To quote "Someone has said," shows the reliability (?) of the Sentinel man. Then he concludes that priests and saints are not as popular in Spain as formerly. The Lord Himself was not popular on earth, and He predicted that His followers would

prosper. Look at Belgium—the most prosperous country in Europe. In Belgium there are 52 religious to every 10,000 of the population; in Spain only 26." This statement was supplemented by the Bishop of Jaca who said that the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of thought, not to mention the contents of all the extreme republicant newspapers, and pamphlets that have appeared in Europe for the last fifty years. lungine being waylaid by a Lymans, Ltd., Montreal, Canadian Agents.

has blasted the peace of humanity. These wild views are set forth in all These wild views are set forth in all his addresses and conferences, but unfortunately these masterpieces of literature are only to be had in Portuguese. No foreign publisher has yet thought it worth while to have them translated, and, verily, the matter is so poor, the manner so inferior, that the venture would never pay. Frenchmen would hear in such translations only a dull echo of Rousseau Eaglishmen and Americans would see a poor imitation of lugersoll and Paine. There is, indeed, a tradition that one Italian publisher, gently daring, did issue a translation of several works by President Braga, but of that unfortunate publisher's subsequent fate no clear and connected account can now be obtained."

Such is the picture of the man of

which he delights in. His bastinado is his own tongue. Hear the interviewer:

"Finally our turn comes. We are introduced to the President. We speak to him, or, rather, we listen. We listen for hours and hours to a stream of babble covered by a driftwood of techanical socialistic and pseudo-philosophic terms. After and pseudo-philosophic terms. After two solid hours the thing ceases to be a joke. It becomes a positive torture. Imagine having turned on to you an old Imagine naving turned on to you an old German Social-Democrat, arm-chair professor endowed with the philosophic minuteness; and detail of the North, combined with the inexhaustible linguistic facility of the South! Imagine being waylaid by a savant who has committed to promove all the supergraphical works. to memory all the superannuated works of the French 'philosophes' and scores of

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this feat, has (not unnaturally) gone 'mad' and become affleted by a garrulity that is extreme, overwhelming, super

Imagine the ultimate fate of a Repubhardly be so egregious as a Jer pony.—The Standard and Times.

# THE RENEGADE PRIEST

We wonder if the ministers and others We wonder if the ministers and others who fondle the renegade priest to their bosoms ever stop to think of the man's unworthiness and the enormity of the crime he has committed. When a man perjures himself the law promptly gets after him and he is made to suffer the consequences of his misdeed. The priest who, after a time, wearies of the string-part of his yows and wanders away from who, after a time, wearies of the string-ency of his vows and wanders away from the path of virtue, is in a measure, a per-jurer. When he was ordained to the holy priesthood he vowed himself before Almighty God to poverty, chastity and obedience. In his exalted dignity he became an ambassador of the Most High. He was able to say with the apostle, "I am an ambassador for Christ, God, as it were exhorting me.

The priest who breaks his vow and goes The priest who breaks in svow and goes up and down the land defaming the Church and the holy priesthood, as we have said on another occasion, is a Judas. He lacks faith, he lacks intellectuality, or he is immoral. There can be no question about this. And still he is taken up he may not a describe the said of the lacks. tion about this. And still he is taken up by men and women, supposed leaders in everything that goes to the uplift of humanity, and is made much of. Could these people look into the heart of the man who poses as a reformer, they would

hate.
Charity is a quality absolutely neces-Charity is a quality absolutely necessary to the true Christian. These perverts, however, go about the country spewing forth their brutal slanders against priests and nuns, men and women who have given themselves entirely to God and who, in nine hundred and ninety-nine cases out of every thousand absolutely live according to their rows.

The converted oriest and the excaped

The converted priest and the escaped nun, now, happily, almost extinct, are un-worthy the slightest notice on the part of the Christian gentleman.—Syracuse

Why should we die? Simply if we die well, to live that life which was mapped out for us from all eternity.

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Rule tyrannizing, he meant), then he and his would—what?—well, would be with Mr. O'Brien, this Home Ruler. Even that is a sign of the times; for it means coming to a parleying. It is not unfair to ask such men two things: (1) as we all can see—are not Protestants today elected, here, there and everywhere, if they agree politically or socially with the electors? When rejected, it is not as Protestants, but as Tories, as anti-land reformers, as anti-democratic. (2) must not the majority-rule, as elsewhere, be trusted as elsewhere, be trusted as elsewhere, as elsewhere, represented the support of the stronger and the state of the stronger and internant. The protestant tolerance of Home Rule at the protestant tolerance of Home R today elected, here, there and everywhere, if they agree politically or socially with the electors? When rejected, it is not as Protestants, but as Tories, as anti-land reformers, as anti-democratic. (2) must not the majority-rule, as elsewhere, be trusted as elsewhere, or wheedled as elsewhere? Ireland, for good or for bad, is becoming a normal country.

THE CASE OF ANARCHIST
FERRER

STORY ANARCHIST
FERRER

CONTINUED FROM PAGE FIVE
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Ferrer propagated during many long.

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names) whose testimony has proved the
cuipability of the accused, were men
to make the provinces of the properties of the protein of the provinces of the properties of the p The old aristocracy fled, or flew away indignant. From Dunkirk to Belgrade

NEW IRELAND

These words were written the other day, before anything of a Tory volter face. But the men there forward still, or speak privately of the inevitable Home Rule or Federation. And when the Liberals win they will see every reason for joining those determined to die in any ditch.—W. F. P. S. Home Rule is in the air, an untituging the law of the Morning Post. And the London Tories may dish the Whigs. Wherefore the old drum is beating in North East Ulster. By the way, why not repeat and repeat that Ulster is Nationalist and Catholic by fully one hands and Catholic by fully one hands and Catholic by fully one has been supported by the commandation of politics and religion makes one think, nowadays. For one hears, in October, at the Bel fast Church Congress of the Diseastal lished Irish Church, a county Cork sector maintaining that Catholics and Protestants more. This open and Protestants more are beginning to care less for Home Rule, and Protestants more are beginning to care less for Home Rule, and Protestants more as we have the out on that Catholics had a bad time in that most colorant of countries, Manster. Further, he said that 'we don't fear Home Rule a bit, We have had experience of the Catholic majority around us; and we have no reason to distruct their sense will be country Cork.

That is what makes Mr. William O'Brien's well-sounding campaign irritating. For it is well-sounding, to appeal to All Ireland to bury all hatcheds and many of the control of the Catholics and protestants, and support such protestant members, even make as the research and the same and the country Cork.

That is what makes make the relation of the protestant members, and we have no county Cork.

And so things are. Mr. Redmond has good cards—ay, there's the rub—and we don't fear Home, write and the country of the cou

C. O. F.

We are pleased to notice that the Catholic Order of Foresters continues to hold a place in the front rank amongst the other Catholic Societies of the Dominion. We do not wonder at this because the organization has always been conducted on strictly business principles and is ever to be found in close touch with the authorities of the Church Without this a Catholic society must necessarily have a sickly career. The marked progress made by the Catholic Order of Foresters is an evidence of its publication. "There chanced to be on a visit to London a lady, not a Catholic, who was attracted by the notice of a sermon preached by the Archbishop of Westminster at Lincoln's Inn Fields on November 13th 1870. With no little difficulty she found ham, in the preface to "Archbishop Manning on Purgatory," tells the interesting cause of its publication. "There chanced to be on a visit to London a lady, not a Catholic, who was attracted by the Archbishop of Westminster at Lincoln's Inn Fields on November 13th 1870. With no little difficulty she found ham, in the preface to "Archbishop Manning on Purgatory," tells the interestance to be on a visit to London a lady, not a Catholic, who was attracted by the Archbishop of Westminster at Lincoln's Inn Fields on November 13th 1870. With no little difficulty she found ham, in the preface to "Archbishop Manning on Purgatory," tells the interechanced to be on a visit to London a lady, not a Catholic, who was attracted by the Archbishop of Westminster at Lincoln's Inn Fields on November 13th 1870. With no little difficulty she found ham, in the preface to "Archbishop Manning on Purgatory," tells the interechanced to be on a visit to London a lady, not a Catholic, who was attracted by the Archbishop of Westminster at Lincoln's Inn Fields on November 13th 1870. With no little difficulty she found ham, in the preface to "Archbishop of Sermon preface of its publication. "The hall alty, not a Catholic, who was attracted by the Archbishop of November 13th 1870. With no little difficul

The unseemly exhibitions of vulgarity on the part of five thousand women, calling themselves Suffragettes, witnessed in the neighborhood of the House of Commons, London, recently warn the sex that the degradation of woman always begins and ends with herself. It took centuries for the Catholic Church to raise woman from the frightful abyss into which paganism had plunged her and, after she was rescued, many other centuries were called upon to rehabilitcenturies were called upon to rehabilitate her and place her on the high level pointed out by the finger of our Lord

CATHOLICS

University College, Cork.

BE MORE THAN "PARADE"

CATHOLICS

CATHOLICS

CATHOLICS

To one or of bad, is becoming a normal country.

"You're a regular rebol"—said half in post, nor—were recent words at a Protestant clerical meeting, again in the ponth addressed transfer to the discussed that the strength of their faith as Christians by graven the strength of their faith as Christians by growing man, a quarter of a century since. And the notes how imposite to a century since. And that elergyman's own uncle, a kindly landlord, was shot, at his own gate, in those bud times. Closely connected with Northern Orange district, which he often visits, he declares his belief that in Gladstone's day Home Run drove belind the men on the work gate, in those bud times. Closely connected with Northern Orange district, which he often visits, he declares his belief that in Gladstone's day Home Run drove belind the men on the more district, which he often visits, he declares his belief that in Gladstone's day Home Run drove belind the men on the more district, which he often visits, he declares his belief that in Gladstone's day Home Run drove belind the men on the work grate, in those bud times. Closely connected with Northern Orange district, which he often visits, he declares his belief that in Gladstone's day Home Run drove delivery disconsistive decreased and not throw in their Irish lot with us?" "Father would you like mot to eliquout the truth." "Of course, ay on." "They're afraid of the private." While the provider of the private." The provider of the private of

ocasion to a close.

Non-Subscribing Catholic

"The apathy of Catholic with reference to the Catholic press is deplorable."

Behold him taste each morsel of the contact of the contact of the catholic press is deplorable." news,—
His poor mind joyous o'er its Barmecide
Contused feast of murder, suicide,—
Tidbits that reek with flavor of the
slews,—
Hot-savoured scandal, gossip that will
biggery assail the Catholic Church, it is
biggery assail the Catholic Church, it is
biggery assail the Catholic Church, it is
consoling to be able to mast their at-Its sparkle if not speedily imbibed;— consoling to be able to meet their attacks with ammunition sent to us from

War-rummers sent from markets o'er the tide;—
All phantom-foods digestions cannot use
Are marrow of his meal; he will not call
For bread from harvests of his Fatherland,

And can some sources of the end of the cannot use the camps of our Protestant aggressors. Here is Martineau's panegyrie:

"Long and far was this church the on over the storms of ages, and sheltered it amid the clash of nations. It evangelized the philosophy of the east, and gave some sources to the wild and and sheltered it amid the clash of nations. It evangelized the philosophy of the east. For bread from harvests of his Fatherland,
Nor taste the vigorous vintages of Truth;
His palate must be gratified, forsooth;
While his lean spirit doth regretful stand
The skeleton at his empty festival.
—M.MALLOY, in San Francisco Monitor.

THE BLESSED VIRGIN—THE
SUFFRAGETTE

The unseemly exhibitions of vulgarity on the part of five thousand women, calling themselves Suffragettes, witnessed in the neighborhood of the House of Commons, London, recently warn the Commons, London, recently warn the

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Knights of Columbus

forgotten, in purgatory?

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