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THE BLINDNESS OF DR. GRAY

By Rev. P. A. Sheehan, D. D.

CHAPTER XV

he said:

"Would you kindly thank your uncle for his courtesy toward us—"

"What—what's the matter?" said Annie, now quite frightened. "I have now it had been so hasty; and want thronged after; and Carmody, the assistant, took his place every day, and assumed his rightful command over the pupils committed to his care.

Nevertheless, and although in other ways victory remained with the pastor, he still kept his house open to the young Wycherlys for their daily tuition in Latin. It was terribly irksome to a solitary man; and many a time, when bending over his Suarez or St. Thomass, he felt his attention engaged and called away by the necessary supervision of the studies of these boys, he repented that he had been so hasty; and would gladly welcome the time when their matriculation studies would end. And now there to make the matter?" said Annie, now quite frightened. "I have the matter?" said Annie, now quite frightened. "I have now it has the matter?" said and concerned. She did not know what had happened; or what had had been so has the word "puppis," and its meaning—"

"And going over to the bookcase she took down a ponderous Latin dictionary; and opening it, she showed the two lads the word "puppis," and its meaning—
Nevertheless, and although in other ways victory remained with the pastor, he still kept his house open to the young Wycherlys for their daily tuition in Latin. It was terribly irksome to a solitary man; and many a time, when bending over his Suarez or St. Thomass, he felt his attention engaged and called away by the necessary supervision of the books are remainder of the lesson.

When the said:

"When the matter?" said and them, she said gently:

"To neither said Jack. "Dut to Papa."

"To neither, she said Jack., "but to Papa."

"To neither, she said Jack.,

welcome the time when their matricula-tion studies would end. And now there came in the fresh complication of his niece? How was he to combine the niece? How was he to combine the education of those Protestant lads and his niece? Was he running risks?

Again, he felt that the more he fled from Fate, the more relentlessly did Fate pursue him. Clearly, his old age was not to be, what he so often dreamed it would be, a period of unruffled serenity preluding the eternal calm.

The first evening that these home-

first evening that these home-s opened after the Christmas holi-then said:

fter his dinner: Those boys will be coming down this had the guidance of a mother's haud; and you must be kind with them."

These words, "the guidance of a other's hand," touched the heart of

mother's hand," touched the heart of
the young girl, who had just learned the
pang of a bereavement similar to theirs.
It softened her toward them, although
her prejudices were very great.
"I'll do my best, Uncle," she said.
"You see," said her uncle, "you are
very much advanced in your studies; so
much so indeed, that you have surprised
me. And you will be able to superintend their studies for a while, and direct
them. I am so busy about other things."
"But, Uncle, you must let them know
that I'll not stand any nonsense. If I
am to direct their studies, they must be
prepared to obey."

prepared to obey."
"I think you'll find that all right,"

"I think you'll not that all right, said her uncle. "Get your books down, and I'll show you how to commence."

The first evening's experiment was not a success. The two boys were actually alarmed when they found that they were to be guided and taught by a particularheartful young righ no older than beautiful young girl, no older than emselves. Jack's face flushed with nervous excitement, as he took his seat opposite Annie O'Farrell. Dion stared, opposite Annie O'Farrell. Dion stared, and stared, as if he saw an apparition.
"Now," she said, "get your books. You," she said, looking at Jack Wycherly, whose eyes fell under her glance, "must commence Cesar at once simultaneously with your Latin Grammar. And you, what are you staring at?"

nd you—what are you staring at?"
"I can't help it!" said Dion.
"Can't help what?" said Annie

severely.
"Can't help looking at you!" said Dion candidly.

"If you can't find your books more at-

Dion's hand gently; but put down her hands by her side, when Jack offered his. And, looking him straight in the

face, she said:
"I wish you to remember that, whatever be the custom amongst rude boys, it is not usual for ladies to use offensive expressions, especially when there was no provocation."

And she did not accompany them to

great success.

When she narrated the little circumstances to her uncle at tea, he smiled, that is, he said, "H'm!" twice, and

"It was a most awkward expression. "It was a most awkward expression. And really, Annie, you cannot be surprised the lad resented it. Remember, that he has hardly any knowledge of Latin; and the similarity of the words its certainly very striking."

"But," she said, "he should have known that I—that no young Catholic girl would use an offensive word like

girl, would use an offensive

"They know nothing of Catholics, ex-

merciful chaffing from his brother.

"Well, Jack, you did put your foot in it, this time, and no mistake. By Jove, but wasn't she grand though for a little Yankee girl."

"I don't think I'll go there again," said Jack, sulkily. "That girl would want to boss us out and out."

"You're right," said Dion, with a smile. "We won't go there again, I'll

tell Pap what she said; and we won't

say a word about the Letin tor super.
"But would that be fair?" said Jack.
"After all, it was I who made the mis-

the prow and in her wake; and he amelled the tar of the ropes and the oder of the bitter brims together.

"I say, Aliss O'Earrell," has all, look of the bitter brims together.

"I say, Aliss O'Earrell," has all, look of the bitter brims together.

"I say, Aliss O'Earrell," has all, look of the bring together.

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"I say, Aliss O'Earrell," has all, look of the bring together.

"I say all so of the bring together, there was not much serious work idone that a shift who they on the sail of the bring together.

"I say, Aliss O'Earrell," has all, look of the bring together, there are considered and who were so well-cealled, the training the sail did not put who were so well-cealled, the training the say of the sail of the label face of the angry byse-them, because and the say all all the look of the label face of the angry byse-them, because and the say all all the look of the label face of the angry byse-them, because and the say all all the label face of the angry byse-them, because and the say all all the label face of the label f

a The boy flushed crimson with anger; and a deep frown came down on his forehead. He closed his book, put it aside, and rose up.

"Come, Dion," he said, "we have been trespassing here, I perceive, and are not expected to remain any longer."

Then turning to the bewildered girl, he said:

"Would you kindly thank your uncle for his courtesy toward us—"

"What—what's the matter?" said Annie, now quite frightened. "I have said nothing—done nothing—"

at a quarter past past six the familiar knock was heard: and she watched the boys into the room. Then, after some vigorious efforts to control her emotions, she came in softly, and it was then that the peace-offering and scented symbol of humility caught her senses, and her face flushed with delight. She took up the beautiful flowers, and gazed at them admiringly. Then, burying her face in them, she said gently:

"To which of you am I indebted for these?"

"They know nothing of Catholics, except what they have seen of us through stable boys and rough servants," said her uncle. "But, do you know, I rather like the lad's spirit. It's just what I'd have done had I been in his place."
"Really, uncle," she said, "is that so?"
"Quite so. I only hope that your explanation will be accepted, and that the lads won't stay away."
"But, if these misunderstandings arise to often." said his niece, "it will be rather awkward."
"No danger," said her uncle. "You'll always find that when a mistake has been made, it is generally a security that a second. And then," he added, "after all, it will brighten life a little for you; and a presbytery in Ireland is not the most cheerful place in the world for a young girl."
"As the two young lads wended their way homeward, the elder got an unmeriful challing from his brother.
"Well, Jack, you did put your foot in it, this time, and no mistake. By Joye.

"Yes!" sne said, which you pride. "In the Middle Ages Virgil was supposed to be a sorcerer, or magician, you know, and people used to open these pages and guess their futures from the page that first opened to

them."
"Jude searches your hands," said
Dion eagerly. "Of course it is all rot
—humbug, I mean; although she knew
all about you, Miss O'Farrell."
Here Jack nudged his talkative

brother. brother.

"About me?" said Annie.

"Yes !" said Dion. "Of course, 'tis nothing. She only knew that you had been in America, and had come over to rear nucle and."

pleasure, on as the ight crept of his brother, who, however, speedily recovered himself and asked Miss or hand that young lady seemed to have fallen into a reverie; and altogether, there was not much serious work idone that hight. But at parting, Annie was very gracious; and this time she did not put her hands stilly by her side.

up for it he added with the most invin-

ible determination:
"But only one, mind!"
"Very well, sir!" she said.
He remained inside doors all day, al-

He remained inside doors all day, although he had some business at the schools and elsewhere; but he carefully kept away from the dining-room where Delane was working, although his ears were alert to catch every sound. At first, that is immediately after dinner, Delane was gay, and musical. He sang "My Pretty Jane," probably out of gratitude to Katie, and evidently intended for her ears, for Katie seemed to hear more knocks at the front door that day, and to linger on more various duties in the hall, than ever before. But at 2 o'clock there was silence; and Henry knew the tragedy had begun. But at 2 o'clock there was silence; and Henry knew the tragedy had begun. There were four hours yet to the time of release and refreshment, and it was difficult to say whether the artist or the priest suffered more during that time. For the latter's senses were on the rack the whole time, he had been so penetrated by the reasoning of the artist; and his imagination, like that of all sensitive and kindly people, ran far ahead of reason, and conjured up all kinds of doleful possibilities. Would Delane collapse? Would he break down physically, and fall off the the ladder? Or would the fagged and jaded brain give way, without the acjaded brain give way, without the ac-customed stimulant, and the fellow bewe have a whole acre under them."

"An acre!" said Annie. "How much is that?"

"Oh, as much as all these grounds put together. But, I say, Miss O'Farrell, you must come up and see them yourself, and let us show you Rohira, and the old castle, and the gypsies."

She looked at Jack, as if asking if he would second the request.

"Father said," he replied in answer her look, "that it would be a great pleasure if you could come to see us. I mean some fine day."

"And if you can pull a boat, you know," said Din. "we can let you have one, and it is great fun."

"I think he is, sir! But—but—he may be dying," and burst into tears,

"And if you can pull a boat, you know," said Dien, "we can let you have one, and it is great fun."

"But girls don't row," said Annie, who was an inland-bred young lady, and had never seen the sea, until she put her foot on the steamer.

"Oh, dear, yes," said Dien. "Why, for Cora can turn Jack or me."

"And who is Cora?" asked the girl whose curiosity was much piqued.

"Why, she's the gypsy girl down at the castle on our grounds. She's a wfully ugly, but she can do everything almost. If you saw her fighting with her old grandmother, Jude the Witch, and giving her jaw, you'd kill yourself laughing."

"Sh!" said his brother warningly, dreading another explosion. "Better not speak of these things, Dien. Miss O'Farrell doesn't care to hear of them."

But Miss O'Farrell did; and was dying to know all about the gypsies and transport of the proof, proper to the dining room, he knocked. There was no reply. He oppened the door trembling, and found the artist in a heap on the floor, which was splashed all around with paint. He rang the bell violently, and Katie came the cold grandmother, Jude the Witch, and giving her jaw, you'd kill yourself laughing."

"Sh!" said his brother warningly, dreading another explosion. "Better not speak of these things, Dion. Miss o'Farrell doesn't care to hear of them."

But Miss O'Farrell did; and was dying to know all about the gypsies and the contact from the room, brought back a dying to know all about the gypsies and the care of the contact corkscrew and a long, deep, crystalline tumbler, drew the cork, and filled the tumbler, drew the cork, and inled the glass with the foaming liquor to the brim. Holding it to the artist's lips, he held up his head with the other arm. A convulsive shudder passed through the frame of the prostrate man. The next moment, he had flung the whole of the liquor down his threat; and holds the liquor down his threat the liquor down his tradesman to day. the liquor down his throat; and hold-ing up the tumbler, he said, in a sepul-chral voice:

Duick! Again :" Henry drew another cork, and filled the tumbler. The artist flung the con-tents down his throat again, and held out the empty glass, murmuring :

Once more Once more the glass was filled and

said in a dramatic undertone:
"Richard is himself again! But," he an experiment again !"

"Are you better?" said Henry Liston, in lieu of something more appro-

"Better? Yes. If you mean, am I

"If you come into the kitchen, and rest yourself," saio Katie, quite unheeding her master, or his dinner, "maybe you'd be able to go home all right!"
"Thanks, my angel!" said the artist, rising up wearily, and stumbling a little.
"Let me lean on thee! There! Now, I shall be able to recuperate."
Henry Liston sat down to a cold dinner, heated only by a mental debate: Is this fellow a consummate humbug and blackguard, or a fallen angel?
He decided to submit the matter to the superior judgmentor his pastor, as all

the superior judgment of his pastor, as all good and inexperienced curates should do; and he wrote a short note to the do; and he wrote a short note to the effect that things were not progressing rapidly, and that if the contractor could take back the child of genius and send an ordinary worker, it would be better for the progress of the work and eventually for the pastor's purse.

The result was a pastoral visit next morning. About 13 o'clock, Dr. William Gray drove up, and entered the curate's house.

house.
"Well! This fellow is doing nothing?

Just what I expected. Where is he?"

Henry pointed to the door of the dining-room The pastor strode over, walked in unceremoniously and glanced around.
"How long have you been here?" he

said to the artist.
" Par'n?" said the artist, pretending "Par'n?" said the artist, pretending to be very busy.
"I say how long have you been here? When did your master send you here?"
The artist ran his fingers through his hair, and said, meditatively:
"I think this is the third—nay the fourth day of my labor on these premises."

"And the last!" said the pastor.

"Put on your coat, and leave the house at once!" "What? This is an outrage!" said

the expelled artist. There was a sound of weeping afar off from the depths of the kitchen. A most consummate blackguard!" said

seems impossible to get a decent or honest tradesman to-day. Rights of labor! The down-trodden laboring man! We are coming to a strange pass

man! We are coming to a strange pass in the history of things."

From which Henry Liston, with some perturbation of spirit, conjectured that his pastor was now in one of his angry and sarcastic moods. He was hoping, silently hoping, that the great man would account the strange of the same of t

silently hoping, that the great man would speedily depart. He almost regretted having sent that letter.

The pastor turned around, and surveyed the room.

"He did nothing here, I suppose?"

"Nothing!" said Henry.

"What's that?" pointing to a piano.

"A piano," said Henry. "A Collard and Collard!"

"A what?"

Henry. "The best makers."
"And what do you want it for? Surely,

"And what do you want too? Surely, you can't play!"

"On, dear, yes," said Henry Liston. who thought it well to use a little bluff. He went over and sat down, and ran his fingers up and down the keys. Then he

"Good God!" he said at length, "and is the Irish Church come to this? And what in the name of heaven are the superiors of colleges doing to tolerate this outrageous nonsense?"
"It wasn't in college I studied Goethe," said Henry. "They knew nothing about Goethe there. It was in England."
"Of course! There's what I'm telling the bishop this many a day. 'You're sending our young priests over there,' I said, 'to become half heretics. In the name of God keep them at home; and let them learn their Moral Theology!"
"It's never any harm to become an educated man!" said his curate, stung by his sarcasm.

his sarcasm.
"No! But what is education? Do "No! But what is education? Do you call that rubbish—and I suspect there's some double meaning beneath that fellow's verses—education—
Roslein, Roslein, Roslein roth,
Roslein auf der Heiden.
Have you any more of that German rubbish here? Here! Who's this fellow? Richter. Who's he? What did he write?

Roslein, Roslein, Roslein roth,
Roslein auf der Heiden?"
'No!" said Henry, going over and
taking down a volume. "Jean Paul
wrote only prose; or rather poetry in
the form of prose!"

"Who's Jean Paul?"

"Who's Jean Paul?"

"Why, Richter! It is a pet name for the favourite of all German scholars."

"Very good! Let's hear what that fellow has to say for himself."

And the poor curate had to roll out the seven-footed words of the mighty dreamer to a most unsympathetic

"Very good!" said the latter. "Now, what does it mean?"

"Wery good!" said the latter. "Now, but does it mean?"

"Put—on — your — coat!" said the pastor more impressively, "and be quick about it:"

The artist put on his coat.

"Are these your paints and brushes, or your master's?"

"I have no master," said the artist grandly. "That day is gone!"

"Well, your employer'? Are these your paints, or your employer's?"

"I flyou mean the person who pays me stipulated wages for my Art—yes, they're his!"

"Then, leave them here, and quit at "Very good!" said the latter. "Now, what does it mean?"

And Henry read falteringly:

Ottomar asked, "Who annihilates the throw him among the armies of corpses into the masked world of annihilated men; and as the Form passed before a mask with a soul, there spurted a bloody drop from its dull eye, such as a corpse sheds when the murderer approaches it.

And he was led on unceasingly, by the mute funeral procession of the past, by the rotten chains of existence, and by the conflicts of the spirits. There saw the first of all the ashy brethren of his heart pass by, and in their countenances stipulated wages for my Art—yes, mey re his!"

"Then, leave them here, and quit at once!"

And because the pastor looked threatening, and was, moreover, a stalwart man, the artist obeyed muttering:

"I shall consult my lawyer about this outrage on myself, and the profession I represent!"

The pastor slammed the door behind the expelled artist. There was a sound the expelled artist. There was a sound the sumb safes of from the deuths and they were dumb under the great pall, like singing birds under the great pall, like singing bird under the great pail, like singing birds whose cage is darkened with a covering; and there he saw the strong endurers of life, the numberless, who had suffered till they died, and the others who were lacerated by horror; and there he saw the countenances of those who had died of joy, and the deathly tear of Joy was still hanging in their eyes; and there he still hanging in their eyes; and there he saw all the lives of earth standing with saw all the lives of earth standing with stifled hearts, in which no Heaven, no God no Conscience, dwelt any more; and there he saw again a world fall, and its wail passed by him. "Oh! how vain, how nothingly is the groaning and struggl-ing, and the Truth and the Virtue of the world!" And there at last anneared his world!" And there at last appeared his father with the iron ball-globe which

having sent that letter.

The pastor turned around, and streyed the room.

"He did nothing here, I suppose?"

"Nothing!" said Henry.

"Nothing!" said Henry.

"A collard and Collard!"

"A collard and Collard," shouted Henry.

"The best makers."

"And what 2"

"On, dear, yes," said Henry Liston, who thought it well to use a little bluff. He went over and sat down, and ran his fingers up and down the keys. Then he stopped.

"What do you call that?"

"What do you call that?"

"A dollard and Collard," shouted the ever-freezing field of ice; in the abyss he saw the fragments of the stifled souls of animals, and on high were hilled of higher worlds, and the bodies of the dead angels were for the most fingers up and down the keys. Then he stopped.

"I should like to tell you of an external, there live none but mortals and thou. Am I alive Form?"

"The Form led him gently to the edge of the ever-freezing field of ice; in the abyss he saw the fragments of the stifled souls of animals, and on high were hilled of higher worlds, and the bodies of the dead angels were for the most fingers up and down the keys. Then he stopped.

"I know, Father Alexander, that you want to state in the most emphatic want to state in the most emphatic tended of the Earth, stood a veiled Being are at least three living who will testify

bows, and strains of joy and light clouds out of the cups of roses. All at once there was a stillness in the whole of immeasurable space, as if Nature were immeasurable space, as if Nature were dying of eestasy—a broad gleam, as if The Endless One was going through Creation, spread over the suns, and over the abyses, and over the pale rainbow of the milky way—and all nature thrilled in delicious transport, as a man's therilled in delicious transport, as a man's heart thrills when it is about to forgive. And thereupon his innermost soul opened itself before the mortal, as if it the standard and the temple, and in the temple. opened itself before the mortal, as if were a lofty temple, and in the temp was a Heaven, and in the Heaven was man's form which looked down on hi with an eye like a sun full of immes able love. The Form appeared to and said, "I am Eternal Love; canst not pass away." And the Form thought to die of wonder, and then the mortal saw through the hot tears of his joy, darkly, the nameless Form—and a warm thrill dissolved his heart, which overflowed in pure, in boundless love; creation pressed languishly, but he write?"

'Oh! He's the great author of Titan and Hesperus, and Fruit, Flower and Thorn Picces, etc., etc., "said Henry.

"Anything like
Roslein, Koslein, Roslein roth,
Roslein auf der Heiden?"

"Anything like a blooming meadow ground, and the way large ground gr ground, and the seas lay there like dark-green rains, and the suns like fiery dew, and before the sunfire of the Almighty there stood the world of spirits as a rain-bow, and the spirit broke its light into all colours, as from century to century, they dropped, and the rainbow did not change; the drops only changed, not the

colours.

The All loving Father looked forth on The All loving Father looked forth on His full creation, and said, "I love you all from Eternity—I love the worm in the sea, the child upon the earth, and the angel on the sun. Why hast thon trembled? Did I not give thee the first Life, and Love, and Joy, and Truth? Am I not in thy heart?" And then the worlds passed with their death-bells, but it was as the church-ringing of harmonical bells for a higher temple; and all chasms were filled with strength, and Death with bliss.

He wound up triumphantly, and with a brave, rhetorical flourish.

"Is that all?" said the pastor grimly.
"Oh, no!" said Henry airily. "The enough!" said the grim man.
"But, Father Liston," he said gravely, "I'd advise you now, as your pastor, and

"But, Father Liston," he said gravely,
"I'd advise you now, as your pastor, and
as one that has the care of souls, to take
all that rubbish out into your yard, and
burn every bit of it to ashes. And then,
take up the penny Catechism and study
it. It will be better for you, and better

for the poor people in the long run than your rhapsodies and rubbish, and your: Roslein, Roslein, Roslein roth,
Roslein auf der Heiden."

And with these words he vanis
leaving a sad heart behind him.

A STORY OF GOD'S MERCY

By Rev. Richard W. Alexan

By Rev. Richard W. Alexander
During the past summer I had the
privilege of meeting a brother priest,
whose delightful personality and high
culture, as well as his eminently unobtrusive goodness, impressed me in a
most striking manner.

He was one whose words carried conviction in the simplest conversation, and
I had many delightful chats with him
the week we spent together. The conversation turned one evening on the
mercy of God towards sinners and the
value of intercessory prayer. At this

" All things are possible where God's



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was unusually tired obusy day's work in mand retired about 10 casound sleep. Suddeed by a knock at mwide awake. It was called out: "Come light in the room som enough to see a ing. He closed the around, and I recognified of mine who w priesthood. I had n months, but knew he ary, a most plous a fellow. I noticed hi and it occurred to n to town and arrived had disturbed no ot omy room. I was his remark which fe his remark which for want to go to confe I said, and I sprang cassock and took my "There was a sma prie-dieu, and a ch rectioned him tow notioned him tow seated myself I loo seated myself I loof face, and then I not blance to the young seemed to come and not a little.

"I heard his conf absolution, and alth sumstance was unus

simple facts. About

o my room and at to my room and at thing more and dis usual 'God bless the door I heard th way strike 2; its t vibrant. I looked a pointed at 2 o'cloc "I sought my pi immediately. I ros and said my Mass w occurrence. Short met one of the oth "'It was unforte call,' he said. "'What about it " 'Why, the poor we got there.'
"I looked at him "' Who was it?"
"' Why, Mr. X-

tritis in twelve brother of young 2 for the priesthood am afraid he was fellow.'
"' What time di morning.'
"Instantly my
ever you wish to
and I told the brother-priest, als the young cleric my room. He never ceases to 1 who is rather Father, you had h Father, you had be and verify your e "I went to the of condolence to brought me to to looked at the de

to the young cler 'Oh, Father! priest!' was the mother; "but hi ing for the priest and night; he wild!'
"And then the mercy broke upo the prayers of t had offered hims altar had obtain sion and recon-the brother who "Do not wee God has bee soul! I feel su

man, I recognize night before—the

have won his sa Oh, Father the cry.
"'I do,' I sa
vision of that w and the memory pronounced, pa-heart grew full and gratitude, t words!
" But I left t

There was sil Father finished reverence, and mercy rose up there was noth felt it was true

THE PRACT OF THE DAILY, MON

By Rev. John J. The hope of spoken the ve tion, and far "All things b warrant for re warrant for remade to all
Lord in the B
Mount Roy
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Hebrews did, the Ark of t

The great ing consciou God. Withou great in the t mission, Fath vince the wo The world wa even from the we see the m to throw off men and the from the beg again broug heaven,—the and terrible stands trump the arches of

and over ag insistance of love me keep The law of law of love, calls us back people to the He dwells

12, 1910 d light clouds All at once the whole of Nature were d gleam, as if toing through the suns, and r the pale rain-and all nature port, as a man's sout to forgive, mermost soul mortal, as if it

mortal, as if it in the temple Heaven was a down on him, it of immeasurpeared to him, it of immeasurpeared to him, it love; thou And the Form ling child who t, and then the tot tears of his s Form—and a s heart, which in boundless languishly, but and his exist-were one love, his love Nature ming meadow—ming meadow—ming meadow—ming meadow—ming meadow ming meadow-there like dark-like fiery dew, the Almighty pirits as a rain-e its light into ury to century, ainbow did not

ainbow did not hanged, not the looked forth on aid, "I love you we the worm in the earth, and Why hast thou we thee the first And then the And then the And then the death-bells, but ging of harmonitemple; and all h strength, and

e pastor grimly. airily. "There qual to this." the grim man. the grim man.
he said gravely,
your pastor, and
of souls, to take
your yard, and
shes. And then,
chism and study

renism and study r you, and better he long run than abbish, and your: Roslein roth, theiden." ds he vanished, ind him. D'S MERCY

mmer I had the a brother priest, onality and high eminently unob-ressed me in a

ords carried cor conversation, and chats with him ether. The con-evening on the sinners and the prayer. At this oith a smile said ell you of an ex-it is so unusual pelieved by many, ention it. Of its s firmly convinced tat we are sitting

that I urged him and after some ed, with this re-

exander, that you lexander, that you dinary story, but I e most emphatic ely true, and there ag who will testify having occurred." ssible where God's volved," I replied, nxious to hear the

nswered, "here it hmeat; only the



sell the "SO-COSY" where in Canada on aming size of shoe

facts. About two years ago, I usually tired one evening, after a and how it brin any's work in my pastoral duties, tired about 10 o'clock. I fell into talep. Suddenly I was awaken a knock at my door. I sat up, awake. It was repeated, and I	gs war to the spirit; imsertator in the spiritual contributes of tribute of men's souls; is yet amongules forces of wealth, are glorifying to the prick of contributions of the spirit; imsertator in the spirit; in the spiritual contributes of the spiritual con	t us, and the people still this name. Would prepare the people N	en, the strong rough me it the manly men anywa ame organizations are r	oost of all the en if you will, too g ay. The Holy and naterial ready all c	teaching of these bodies has been eneral for the greatest good. Now then a good general gathering of lasses, where the people might go the Holy City singing the songs	BOOK ENDE	SALE
nt: "Come in." There was a ston; there the a the room somewhat dim, but dishough to see a young man enter-le closed the door and turned, and I recognized him as a young of mine who was studying for the Lord."	whiriwinds of desire for every day. I the hoarse and almost lieve, however to break control of the see every law does thus shalt not, saith the good came bended knees	er, that mind alone, and lone, were sufficient. I and teach that the best from contemplation on the before the altar, when the	all the men as any arm nd I would speak in ba- nem in preparation. I ne fathers say, they are ense of the sanctuary:	y of the Lord, ttle words to would say, as e called in de- I would show You that without force	when all the hearts would be one ral prayer in the sanctuary, would lessing and inspiration. at you must begin with the classes, must have companies of tens, beyon have companies of fifties, and	Slightly Shelf Worn Greatly Reduced	
s, but knew he was at the semin- in most pious and fervent young daily, or sit aga I noticed his extreme paleness go up and dow occurred to me he had come late wn and arrived at the house and isturbed no one, but came direct taste of heave	inst His knee weekly, or memory, and with Him, in and out one hour in a whole often shall we have foren in the joy surpassing appeal. With an with Him and I would appear in the joy surpassing appeal.	i imagination. After that lipeal to emotion. On the nee place and the occasion in the character or this hat will serve with one with the character or the state will serve with one will be a server of the server o	igion, no faith, no work epeat the words of the What the centre is to the he heart is to man, what world, that the Euchar Church of Christ." The	ship; I would e old book; he circle, what God is in His ist is in the altar without dime	hundreds before the multitudinous issands will sing of victory. Let the world is waiting. All the ers of earth some time will reach	Subject to not being sold when order is Alaskana, by Bushrod W. James A Year of Life, by Wm. Samuel Lelly A Child of the Temple, by Frank Mathews Althea, by Nirdlinger	received Regular Sale Price S1 25 \$0.75
mark which followed: 'Father, I hearts, as of o to go to confession.' 'All right,' two at Emaus	Id into the hearts of the setting them "burn- He talks with us on the God, if men but knew! people: "th	with another priest, of an- egation. I knew a saintly was forever saying to his ink of the loneliness of	Him is but a house unten Why should I speak to n battle array? This need in the right to	them as people is a day when think as they conly in things	its love. They must be taught lity and the need of knowing that is always near. After God himself, ers, it belongs to us to hasten that	Atthea, by Mraunger Ada's Trust, by Dorsey An Appeal and Defiance, by Cardinal Dechamps A Soldier of Manhattan, by Altsheler *By What Authority, by Rev. Robt. Hugh Benson Boyhood of Great Painters Back Slum Idvlls, by Par	1 00 65 40 25 1 25 60 1 50 1 25 75 35 50 30
and then I noticed that the resem- e to the young cleric I mentioned "Word made f	esupremety conscious of no more: 1 researce of their God, the go, and Gelsh and dwelling among go, and Gelst this m	cood." And his people did cood blessed him and them.	day of socialism, the day of individualism, the day in government, the day	of the rashness y of anarchism of the denial arist. And our	tton by Mr Snead Coy a kinsman of	Beth's Promise, by Dorsey. Commandant La Raison, by D'Hericault. Christian Heart, by Healey. *Costume of Prelates, Illustrated, by Rev. Jno. A. 1 *Cobbelt's History of the Reformation *Collier a Story of the 3rd Century, by Cardinal N	1 00 65 85 50 50 25 Nainfa, 8. 8 1 50 1 30 75 50 ewman 75 55
ution, and although the whole cir- tance was unusual, coming at night y room and at that hour, I said no- grore and dismissed him with the God bless you.' As he closed do not desire,	Christ in the Eucharist, and the Liu, if they were taught its benefit. They cannot do not know, and if they they will not do. With old who are viewed to be the control of	DAILY ADORATION ewives, people of leisure, the past the time of labor, those have a free hour, and the	world for authority, they kiss the hand of the Eucand then in contempla- learn the abiding for right, as they recall that	must come and charistic Christ, tion of His life ee of parental turk the went down las	istolic enterprises he describes with able a pen, the biographer gives no- ere a more vivid and impressive pic- e than that which tells of the prelate's t days.	*Carmina and other Poems, by Thomas Augustin Da Comedies and Errors, by Hy. Harland Day's Spring to Day's Set, by Home *End of Religious Controversy, by Bishop Milner *Ecclesia. The Church of Christ. Edited by Arne For the Right, by Karl Emil Franzos *Fabiola, or the Church of the Catacombs, by Cardin	75 45 75 45 1 00 75 da H. Mathew 1 25 85 1 25 75 nal Wiseman 75 50
strike 2; its tones were unusually matter of mir the dat 2 o'clock. I sought my pillow and fell asleep ings to show ediately. I rose at my usual hour,	nd, not coldness of neart, sethool call obtained been shown. Perhaps make a visit eeply enough in our teachthat Christ on the altar is on of all the dealings beginning the school of the coldness of the art.	to f adoration every day, and ry to train them to this end. children especially ought to ery care. We should strive	"subject unto them;" from Hls "render un things that are Caesar's government: they will	they will learn to Caesar the o," the rights of learn, too, from troy the law but	stime, and regarded as a haughty and bidding, not to say an ambitious and ridly personage, by those who were acquainted with him, it is pleasant to e considerable redress done by so com-	Father Laval. For a King, by Sharawood. Fair France, by Donelan Flora McAlpine, by Scott *Geoffrey Austin, by Very Rev. Canon Sheehan Law Chejit said the First Mass, by Rev. J. L. Mean	75 40 1 50 1 00 75 50 50 25 1 25 75 ther 1 25 68
rence. Shortly after breakfast I one of the other priests. It was unfortunate about that sick he said. What about it? I remarked. What about it? I remarked. Why, the poor fellow was dead when and making	perpetuated: nere the that so they flesh," and remaining for onless source of divine them the serve we have Him sustaining g the whole revelation, as Cardinal Manning of them of them.	s presence. We should teach tory and spirit of the family areth, and repeat it, and vary- lat it again, and so make each ne of the household: then,	with the restraints pu us, to dam up and hold bluman passions, whose sweep to everlasting rul Once shown the da	t by God upon back the flood of conrush would in. ongers menacing e quick to enroll	en so late as seven years after his ath. Vaughan was so guileless and so sin- re and truthful a man, that the shifty, afty and worldly-wise age and sur- resident is which he lived failed to	History Separation of Church and State in Canada- *His Honor the Mayor, by Rev. Jno. Talbot Smith History of the American College of the Roman Cath	olic Church in 2 50 1 50 05 35 35 2 00 75
looked at him. Who was it?' I said. Why, Mr. X——; he died of gas- in twelve hours. He is the	order of divine facts and are preparent the world." And this ade plain to the people, ay ask, and the reply may presence, a	he Christ. Thus they grow in the consciousness of His and they so learn that they	"Judge me, O God, and cause from the nation ideliver me from the unit	that is not holy; must and deceitful pe	ethods, lacking as they did, for the ost part, the possession of the armor of orfect sincerity and right intention th which the Cardinal fought all his	Kismet, by Julia Fletcher *Lives of Saints for Children, by Lady Amabel Ker Labors of the Apostles, by Bishop Goesbriand Life of Pope Leo XIII, by P. Justin O'Byrne	7
Why between I and a o clock this with which the	in the old days of Galilee. entwined	with the idea of Christ on the	"Deduxerunt, e' ad is the mighty marchin	g of the Macca-	fe over \$2,5000,000 in a Protestan ountry like England, is enough war	Letters from the Beloved City. Life of Archbishop O'Brien Life of Our Lord, by Mother Mary Salome Lady Amabel, by Stewart Lady Bird, by Fullarton Lenten Sermons, by Smith. Life of Denis M. Bradley, First Bishop of Manches *Lives of the Saints, 13 Vols. in Case	ter 1 50 75
told the circumstance to my did not the cher-priest, also that I thought it was young cleric himself who came to my did not the from the come. He was astonished. He cases to pray for that brother, the way gone?	ar away israel. Is field by the first of them, and is trong now as in the great. Why should we think of king His miracles of love did merry only then? The	WEEKLY ADDRATION re those who, did their duties ould gladly come to adore each nust be content with the Holy	inspiration in the scrip the great Maccabeus, the gathered about him to heaven, every man	ptural picture of when in the night on the hills near of the Hebrews, testament." It	nonuments to his genius for organizing Catholic forces, amongst them Steede's College, in Manchester, and the	Lost Angel of a Ruined Paradise, by Canon Sheehs:	1 00 65 1 00 65 1 00 50 1 25 1 00 1 25 75 1 50 1 00
her, you had better go to the house verify your experience.' I went to the house and paid a visit condolence to the family. They high me to the remains. When I land, and the house does not have a side of the condolence to the remains.	s here just now, and stands the school to the soul to show work in the resurrection and the stores, stret going up and down the skilled op indeed many stirred by the conscious-	ols, or the young people who counting houses, clerks in enographers in offices, and heratives in the shops, and these may be counted among the most to four congregations.	Antiochus, and in def uary, and every man o had sworn his life to th the mountain top th could look into the val	e people of God lley below, where	ras once a Catholic shrine. The chapter in Mr. Cox's book entitle The Last Days" is filled with items of uman interest as well as with remini- pences which carry the heart and min	Menshicoff, by D'Aveline Mobray's and Harrington's, by Meline Out of Bondage, by Martin Holt One Queen Triumphant, by Frank Mathew Patron Saints for Boys, with Illustrations	90 30 30 30 30 30 30 30 30 30 30 30 30 30
n, I recognized my penitent of the ness of His his before—the puzzling resemblance the young cleric was explained. Oh, Father! if he only had the est!' was the cry of the sorrowing the untender of the properties of the properti	presence, they hasteled the the lakeside, leaving their the best on the shingles; or hurried the best hour with the towns they came, with wide the best hour with hour with the best hou	a particular preparation that results may follow from the nature of the Lord. All day long they material things, with condi- ere nothing tells of the soul—	of the tribes was rode and spearmen of the dark clouds of men fr youd the Ganges; the charioteers, and the k	for gold; bowmen as Egyptians; the com India and be-cepalaestra-trained courning phalanxes	ry matters of the earth. Here, for eximple, is a last letter to his brothe Mgr. John Vaughan—who like other members of the Vaughan family has corributed to this paper—written a feature before his death.	Xx Poems, Charades, Inscriptions, of Leo Affi. Papers, Priest and Parson, by Fogarty phillip the Second, by Robinson Platitudes of a Pessimist Paris Commune, by Lady Murphy Philosophers of the Smoking Room, by Francis	1 35 88 60 35 1 75 1 32 50 35 Aveling 1 25 85
And then the tender fulness of God's dreams of stry broke upon me, and I knew that glories; and prayers of that young Levite who heart aflan heart aflan deminion.	aged men were among them, the prophets had filled with a return of the old Hebrew I young men with brain and the with vision of universal lightning now that the Messias was	where there is but the heaver may find in the market and its here the eye hopes only to see stic ships, swift almost as the g, carrying priceless silks and	the neighing of the elephan the repeat of the sent e jar of the armorer above all the sound the congret of war	ts, the call and ries, the clink and ries anviling, and is of revelry and of a godless	expense in hanging the Cathedral black for my funeral. * * * I wa a common elm coffin—a hearse and on two horses—to Mill Hill where I am be buried. No expense to be gone	*Return of Mary Omurrough, by Rosa Mulhollar *Return of Mary Omurrough, by Rosa Mulhollar *Robert Emmett, by Stephen Gwvnn in Romance of the Recusants. Reunion Essays, by Carson Joseph Grand Comment and other Poems, by The Sally Cavanagh, by Kukham Semno the Freedman	1 50 1 00 1 60 75 98. O'Hagan 75 45 75 50
ar had obtained the grace of conver- in and reconciliation with God, for be brother who had passed away! "Do not weep! I said to the mother. God has been merciful to your son's all! I feel sure his brother's prayers arm is tone	I damsels with shy eyes ha love beyond the loves of a mothers with babes held is to be blessed at sight of the day and the new strength there as	s to hear but the breathing of the engines, crushing the moun- art for the red ore within it, of g the sea's bed for its pearls, takes them from God. An- re some who live all day in:	and a merchess much on the mountain criec r towards heaven: "B s. have come together d stroy us; Thou know a tend against us. How	i with a loud voice chold the nations against us to de- vest what they in- w shall we be able to face unless Thou.	that cannot be covered by what may to my private account. (2) Give N, I fur rug, and mementoes to such as m wish to have them. (3) I do not thi any Will need be proved—as I ha practically nothing to leave (Cardin Manning left £3, less than \$15.), all	be Silver Lady, by Haire. Some Emotions and Sinners' Comedy, by Hobbes asy Songs of the Settlement, by O'Hagan Symbol of the Apostles, by Bishop MacDonald. Symbol in Sermon, by Bishop MacDonald.	1 50 75 36 75 36 1 50 1 00 75 36 36 37 37 38 38 38 38 38 38 38 38 38 38 38 38 38
"Oh, Father, do you think so! was ee cry. "I do,' I said fervently. And the sist of that white face in the night, touch droe dat be preceived by the absolution I had blind has been seen that the second of the preceived by the second of the seco	a palsied leg, and the lame as a hart for the waters; step or two and His fingers ped eyelids, and the man born is soul flooded suddenly with world's	ose life God never comes; me ear to be gentle and law-abidin en of admitted mind, men i way respectable, taken by th measurements, yet men, wh	g the sacred historian, n captains over the particle sands, and over human fifties and over tensor that the sand over tensor that were half the sand over the sand over tensor that the sand over the	"Judas appointed beople, over thousandreds, and over s. And he said to ling houses, or had	bank accounts being in three name but as to this, be guided by Mr. With (4) The value of my horses and carria I wish to go to the Ladies of Charity their works—to be added to their ca	*The Conventionalists, by Rev. Robt. Hugh Beams arriumph of Failure, by Very Rev. Canon Sheek ge, *The Nun, by René Bazin	
eart grew full of a sentiment of awe out and mand gratitude, to which I could not give ords! Christ tak	eet a mourning train, and eries of es the dead man from the ad gives him back to the en-	f buried and forgotten civiliz- ee hunting with an eagerne- amazing for something that ma throw doubt or utter discred	a- yards, or were fearfuses return every man to y Judas said to the state of the sacrific ready for self-sacrific	ol, that they should to his house." And remnant, who were be, who were trusty	ous interior trial" by which the Car nal was beset at the close of his l	the The Spanish Whie, by Frank MacCarthy The Hosts of the Lord, by Mrs. Steel The Charsh and Kindness to Animals	1 50 1 0 1 0 1 0 1 50 1 50 1 50 1 50 1
everence, and confidence in Gods of server parents of every most up in my own soul. To me there was nothing strange in it all. I left it was true.—The Missionary. His past if the sthem.	Christian deed done in our re-He revives all the states of ife, continues them and glori-Here He inspires in His dreams	old vital truths, heaven, hell, si and punishment, the immort and God, they would make the of man less strong than	in, follow him down to yourselves and be ready against the may fight against	valiant men, and be morning, that you these nations that ast us to destroy us	of spirit; the soul seemed to be a sm of the weakness of the body and to shaken by kindred agitations and pa	ins. The Nøble Revenge, by Åvis. The Supreme Power The Other Miss Lisle, by Martin The Secret Directory, by Dalhgrem The Fatal Reacon, by Brockel.	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
OF THE MOST BLESSED SACRAMENT SACRAMENT DAMES MONTHLY AND WEEKLY	people that nothing out over the kes men and maids hurry after gight the gates of every city on d. leaving home and all eas and habiting themselves in ous garb, go following Him up though	wider light, but sate in the lidish now. The men in the jungles had their fetish, of is nobler than theirs, be two, theirs and ours, they so far apart, are kin. The world	he us to die in the ba evils of our nation nevertheless, as it way God in heaven, so b it is fought on the side	ttle than to see the and of the holies; shall be the will of e it done." Heaven of Maccabeus. He	A tireless worker so long as supp with rich, red blood. The brain is one of the most pat and industrious organs of the body.	The Heart of Jesus of Nazareth. The Roman Forum and the Palatine, with Hust The Truth About Clement Ker, by George Fler The North Star, by Ruffin the Rich Miss Riddel, by Gerard It The Wrong Man	rations 1 50 ning 75 1 50 1 50 1 50 1 50 1 50 1 50 1 50 1
The hope of the Holy Father Pius X. such sepoken the very morning of his coronation, and far flung in his shibboleth,	for Him and love? You see morning on in the cities, the great walls in Par	og: "Why not eat of every the adise? In what day soever year thereof, your eyes shall	ree more "offered sacrif you law upon the new al be made."	ice according to the	but if the lash is laid on too har balks.		
"All things back to Christ," has surest warrant for realization in the call here made to all races newly to adore our Lord in the Blessed Sacrament. Mount Royal this hour lifts its head above all the hills of earth, and to its	openee i, and there is no numan force is leverage—only a gentle nun ire at prayer, and the out- il, hard, and nigh to empty the poor; yet thousands shall the tored to under these shelters, average of the shall in the shall the poor; yet thousands shall the poor; yet thousands shall the poor; yet thousands the same opened.	i; and you snail be a good. n people should be taught he the peace of the holy home eth. Christ was the light and here; He lived in gentle days tv: His bread was sweet beca	has given our men spirit that must et the world, "the nation against the Kingd use and they are called	to do. Here is the energize them. The s," are again arrayed om of God on earth, ed to stand as their	good, red blood wherevold of the waste and from which to manufacthe nerve force supplied to the w body. Nervous trouble is generally brouble, and no suffering is to be	Make Second Choice Make Second Choice	
Hebrews did, when Moses showed them the Ark of the Covenant, in the old desert days. The great need of earth is the abid-of sar across at	nof God, as we knew Him in a laway in this a miracle again lifee and love? And there the towers of an orphanage, ever	s were the agents of His will; ings were harnessed ever ready long the ways of His laws, wh His hand might point; His w	the the priest that crie that hath zeal for taineth the testan me," and we must so of tain of the Lord,	es aloud, "Every man the law, and main- nent, let him follow	choly. One-fifth of the blood in the h	uman The Catholic	Record London, Cana
great in the things of the soul, and your mission. Fathers, and mine is to convince the world of this. It is for its good, but the world does not see it. The world wants liberty, liberty, liberty itses, as	there rest under hearts whose all nourish them, till the hearts led; and is not this a miracle of and love? And mark how the thouse there of old empty themselves that it has the state of the first thought the state of the stat	; His all the red gold in the with the mountains of earth; His cocks and herds, the "cattle of and hills;" His princely home phermale in the sun; yet here	all Only men, whose on a whose souls are free and only such die the blade in the cause	e hearts are clean and ee, can rightly battle d Maccabeus let lif he led for the glory o	d come diseases of the nerves. There is no other way. Stimut arouse false hope. Narcotics define nerves, and temporary relief	lants eaden but a dream, and all its gracious truths but a dream, and all its gracious truths here pious imaginings? * * * The horror, the cruelty of the temptation lay the	h. ne dying Cardinal, having conclu words of this rite, added: "I v
we see the men and the nations trying to throw off the idea of God, and the men and the nations have so striven from the beginning. It is the old fight again brought down to earth from heaven—the great archangel flashing	warding over the fitting of the Consecration? searly morning, whose were the so footfalls in the streets of the sitting and whither was the	s, when about his he will depend upon bread it s, and one day He will tell with pathos His absolute want: 'have their holes and the birds o deirnests, but the Son of Man ha eon to lay His head." In the s	from altar and be mad soul will come and manly brave shall and restorers of or RECAP weet The teaching of	e cleaner, the free cope made freer, and the localed the savior ar sanctuary. ITULATION people have been	Get the blood right and the me system will adjust itself. Head will disappear, irritability will go, tion will improve, and weaknes despondency will give place to never and occurage, new rigor and energy with the control of the con	for which he could not account and which diges- diges- by degrees calm returned, although no sweetness and no joy, but he felt that strength was given to him from Heaven to endure, and he knew that God was to endure, and he knew that God was to endure, and he knew that God was to endure.	istry. I attach no value to able endeavors or public undertak which people might attribute any tance. I place no confidence in
and terrible in his receimons prices stands trumpeting from the north across the arches of heaven. "Non serviam," and over against that comes the sweet insistance of the Son of God, "If you love me keep My Commandments." organs, thrillin	de hurrying? are lights in the great cathe- ind, listen! Like the voice of comes the roll of deep-throated and all the Christian world is patill with the rapt cry of the yalu	n of soul of that one how, in ame Christ, and teaching the ne lessons. Here is He thr m "all is made that was made, is He, Who alone can give us es, and He is ours for the askin	re is given concerning sufficient for the and enough for the million, is not true g. day, and for the making up our	the Eucharist, though a faith of all, perhap the practical piety be enough for the new distinct classes no people. It must be magnetically with certain	Mrs. Geo. Tune. Writes:—"Dr. Chase's Nerve Food of me of nervous headache, from w was a great sufferer, and I am no troubled with twitchings of the in the arms and legs."	with him even it hidden behind a veil. thich I His public profession of faith was the occasion of a most solemn and impressive eremony. It was made at Mill Hill, this before a number of the scholastics, professors and several of his relatives, at wo	trument I have been in all
law of love, which is highest liberty, psalmis	resight of the Eucharist, "He rade a remembrance of His	or the adoration monthly, I to draw all the church societie	would conditions in the es, so-pers, and in large te old, cular to meet the	e lives of the worshige measure more par e needs of class. Cla	ti- ous trouble as prostration and pa ass 50 cents a box, 6 boxes for \$2.50	ralysis. sternoon of the day on which he died. res	After getting back to his room ting a little, he pointed to his C I's robes, saying to his nurse, " ay this finery, I shall not ne ain."

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der, or over and recommended by the Archbishops of too, Kingston, Ottawa and St. Boniace, the ps of London, Hamilton, Peterborough, ansburg, N. Y., and the clergy throughout the ion.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

est wishes for its continued success, its very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

Ottawa, Canada, March 7th, 1900

that Mgr. Sharetti would not return to tantism or the aggressive treachery of this country, and that he would be suc- secret societies. ceeded by Mgr. Stagni, Archbishop of Aquila. While the new delegate will be received with a warmth and loyalty becoming every Catholic, there will be a note of regret at the resignation of the distinguished prelate who, during his stay in this country, had, by his gracious personality and high-mindedness endeared himself to the hearts of the Stagni, O. S. M., is one of the Englishthe lowest, to render to the newly appointed delegate a welcome and a

of the Father of Christendom.

THE NATIONS AND THE CHURCH workers, driven by hard necessity A friend of ours wishes to know how to accept what they are offered, and unit is that the nations-the Catholic able to wait to bargain for better terms. nations-nearly all have thrown off, or Others are supplementary wage earners, are throwing off, the Catholic religion not completely dependent upon the and are persecuting the Church. In fruits of their own labors, and therefore the first place, we do not see why our rather indifferent as to the price they friend is so easily scandalized. It seems take. Perhaps the keenest poignancy of to us as if he wanted some excuse to find these poor workers' distress arises from great majority are to see in the humilia- shirt-making and finishing from the the Church harmonize more with the other provisions, fixes minimum time cept by sin God becomes the author of of the Incarnation or of the Crucifixion. beate? Why do nations in modern takes of dages, and may also, it they set forth the prevailing non-times turn so bitterly against the thinkfit, fix general minimum piece rates. self concerned, since he is predestined Catholic idea of the person of Christ is ous in practice and so ignorant in this Act affords to almost every other doctrine with practice, and truth with stitched, stitched, till the heart ached its expression in human conduct. That and the fingers stiffened, shirtmaksome nations reject Catholicism to-day ing has been the typical sweated need not astonish any unless the faint- receive sympathy which their severe nations are founded-or at least re- trial resources are exceedingly limited, vised-upon anti-Catholic and Masonic their lot is particularly hard. Most de France is an example, plorable, therefore, is it that shirt-makwhose un Christian and atheistic spirit ing is not placed upon a sound footing is eating the life out of its people as it and organized so as to yield a living nations. Portugal is the latest repub- from that excessive emigration which is noted. The English press welcomed it, look at the figures we are shocked at been done in a Catholic nation

only one hundred and seventeen priests in the industry of shirts and the Bastile." This lurid picture was must needs begin all over again. For special objects of attack. How, we collars the average wage earned is ten spoiled by the Archbishop of Westminshould like to know, can the Church conpence to one shilling a day, but long ster, who having visited the building in men of God the only solution of life's done the upsetting of a legitimate hours are worked, so that they lasted question, was quite capable of correct enigma and the truest exemplification of done the upsetting of a legitimate throne and the establishment of a done the upsetting of a legitimate throne and the establishment of a done the upsetting of a legitimate the capable of correct the Orange Order. What else can we counted not His own when upon earth.

The Catholic Record basis—that too against the expressed will industry is the country worker. Alof the elections? If reason is asked though somewhat responsible for the low why that should be done by Catholics standard, it is not because the country we may simply remark that in one worker is earning merely pocket money; century or another history repeats but because with her poverty, isolation What England did in the six- and lack of other employment, she is teenth century at the bidding of a lust- compelled to accept whatever price she ful King, Portugal is doing in the can receive. The country worker is twentieth century at the call of the usually superior to the town worker in square and the triangle. "Why do the intelligence and skill as well as nations rage and Kings devise vain physique. Young and energetic, she is National Europe is a severe things?" type of the lepers. Ten were cured, her opportunities afford her. Ireland's Only one, a stranger, returned to industries unprotected, her own chances The nations of even fair support, the country worker express his gratitude. were all formed by the Catholic turns her eyes westward whither s Church upon the principles of many have gone before her. There is faith and religious strength. They no alternative. Shirt-making is not worth while, said one. You can't make cannot throw these principles aside their people a living by it. But there's nothing else without injury to and danger to their own stability, and it puts by the time. A parish But even if they do the Church itself priest spoke very strongly upon the remains as integral in its truth and as conditions of things in country districts. undaunted in its power as when the He said: "I know of several cases of my own people in which the girls' Emporor went to Canossa and Kings received their unction and their crown health has been broken down by the from the Popes of Rome. We can low pay and consequent under-feeding. They live on tea and white bread. Connation the Church has had for gener- sumption is rampant among them on ations a strong hold. France since the and they have no stamina to great revolution sowed season after sea- stand it. They slave day and son the storm, of which she now reaps night for a few pence; many of them make only from three to five shilthe whirlwind. Spain has continually been on the verge of revolution lings a week and have no time for exer-Ottawa, Canada, Canada Coffey

Dear Sur: For some time past I have read your dear Sur: For some time past I have read your dear Sur: For some time past I have read your dear Sur: For some time past I have r and counter-revolution. Portugal has cise. The only thing which saves some threatens more and more the plundering point. To make known an evil is the dynasty of Savoy. We know no nation LONDON, SATURDAY, NOVEMBER 12, 1910 which as such is Catholic in the remedy lies in legislation, for government of its people and the protection of the Church. Masonry is in isolated to withstand the selfish demands PAPAL DELEGATE TO CANADA A press despatch, dated Rome, Nov. stalled in the throne-rooms of kingdoms of soulless commerce. We on our part 3rd, has been published in Canadian and the legislatures of modern nations. papers, which states that it was officially That need neither scandalize nor shock this suffering class of poor Ireland. need at the Vatican on that date any who look at the weakness of Protes-

THE IRISH HOME-WORKER A cry of distress from an overwrought and ill-paid class is at last attracting attention. They are the Irish homeworkers, chiefly shirt-makers; for Ireland, being the centre of the linen trade, affords a considerable market for wellmade shirts. Several facts prolong the clergy and laity. Right Rev. P. M. hardship of these workers as compared with the lot of Union artisans. In the speaking confessors of Aquila. It will first place they are women; and women the duty of all, from the highest to are with difficulty organized into labor unions. Again, the work is done at me, so that the workers toil in loyalty that will be grateful to the heart isolation without the encouragewhich comradeship would ment give. Many of them are casual characters who are too apt to confound the sweating sufferers who stitched, whose blood and whose industry whose unobtrusive operainstitutions are for centuries Catholic, tives, mostly isolated, seldom hearted and the hypercritical. Modern lot demands. In Ireland, where indus-

many points to be perfectly exact.

PORTUGAL AND THE BRITISH lic. Let the form of government be ruining the old land. When we come to Jesuits are on the stage. No matter apparently, that in so doing he was conblessed the Lisbon mutiny, and condoned treachery and perjury and mur- remuneration for work done. The gulp. Sceptical in many things the "God forbid," says the Apostle to the der, all because they had been success- earnings are frequently less than one British journalist at the word Jesuit Gentiles, "that I should glory save in ful, and furthermore, because they had penny, or two cents, per hour. One loses his power of reasoning and grabs the cross of Our Lord Jesus Christ, by woman said: "On some shirts I've got at the most absurd things without a Whom the world is crucified to me, and elections were overwhelmingly mon- shirts, which, fastened down the a seat of Jesuitism in Portugal, under that because in this Catholics are one Whatever its origin, the back, there were from fourteen to the cloak of educational functions, has with St. Paul, they have lost sight of Portuguese Republic is established with sixteen hand sewn button holes on practised all the monasterial intrigues love, joyousness, beauty and the other ideals which, though they do not sure each, or from one hundred and sixty- and seclusions that are illegal in this qualities of Christian truth, the lives of prise us, are the ordinary anti-Catholic eight to one hundred and ninty-two country. Coming within the proand irreligious principles of Positivism. buttonholes per dozen shirts. For th s scription of the new government, it was the thousand biographies which, as he This movement, said the Manifesto, was amount of work, which occupied her near entered by troops. Search parties disto be the beginning of austere morality and immaculate justice. Honour re- ling three pence. From the report of one quisitorial mysteries and modern eduplaced piety and humanitarianism the of the inspectors of factories and work-God of Hosts. It did not last long. shops we find that one shilling is con- All these-dormitories, cubicles and Neri, to name but three, can know but Churches were soon attacked and sidered a good day's wage; whilst the salons—were above a maze of subplundered. The Jesuits—who numbered usual wage is nine pence a day and many teranean passages, crypts and caches tian doctrine. If he wishes, as he says, only one hundred and seventeen priests fall as low as three pence or six pence a that would have done credit to understand the human heart, his task

first step towards its remedy. That

workers themselves are too weak and

can only express our sympathy with

They are not without friends, as is

evident from the article in the Nine-

teenth Century for October, of which

we have made the above imperfect

CALVIN'S TEACHING

We have been asked if the author of

Catholic Belief" has done Calvin an

injustice in the estimate he gives of

this heresiarch's teaching, "Calvin,"

says the writer in question, "taught

men on purpose to damn the greater

number of them; that God is the author

contained implicitly

synopsis.

ported by arches. These arched re-Times' correspondent. Then came the made creeds may possess, they are, consewers. Who but a Jusuit would forecould use a sewer for that purpose?

capable of much better things than passages, though by no means true, satisfied the press censorship of the new liberal Republic. The Westminster Gazette had a correspondent at Lisbon. He says: "There is a censorship of a worse kind than any that ever existed wire that the Jesuits are running like scientists in an infallible law, but he, rats through all the old sewers and drains in the town with bombs to blow A brave and high-sounding sentence us up, then your telegrams will pass. If certainly, but could the orator himself you pass the faintest doubt upon the define it? The existence of a Pope, instory you get into difficulty, are subject | fallible in his teaching office, presupto delays, are liable to see your de Portuguese press censors are shrewd. from the other, as this theological Don Jesuits would never think of escaping

A Y. M. C. A. THEOLOGIAN

a drain pipe were at all convenient.

At the International Convention of the Y. M. C. A. held last week in Toronto one of the principal speakers was the Rev. J. L. Gordon of Winnipeg, whom the Globe, on the strength of an address delivered at the opening session, heralded as "one of the Christian forces of the continent." Mr. Gordon, for all we know, may possess all the intellectual power and oratorical fire which the Globe attributes to him, but if his position as a "Christian force" is to be guaged by the excerpts from his Y. M. C. A. address which that paper publishes, the term is wholly devoid of sense or meaning. Take this for in-

"During the past ten years he stated he had read one thousand biographies with a view to understanding the human heart, and no life equalled the Christ life. There might be other Homers and Miltons and Shakespeares, but there would never be another Jesus. "Jesus has taken the world by storm," he declared. He was perfect in all His attributes. To the Presbyterians he was a doctrinal Christ; to the Methodists a practical Christ; to the Baptists an among other things that God created number of them; that God is the author of all sin; and that man has no free beautiful Christ, and to the Roman Cath olics a crucified Christ. "Squeeze all them is feeble, to decry them bigotry, the modern creeds and get the essence and to follow them a note of emands." will." We can hardly say that this is unjust to Calvin, although he did not thereof," said Mr. Gordon, "and you get formally and categorically teach these s Christ, the same yesterday, to-day forever. The Catholics glory in an and forever. The Catholics glory infallible Pope; the Protestants infallible book; the scientists an infallible book; three propositions. They are rather usequences than the premises of the Calvinistic syllogism. They do no infallible be lible law, but I glory in an infal Christ. We want in North Ameri injustice to the Genevan refugee; Christ. for all three propositions are manhood which will match the manhood in his doc- of the matchless man."

trine concerning man's predestina- Putting aside this evident conception tion. Calvin confused God's foreknowl- of Christ as but one, withal the most exedge with His fore-will. Thus because alted, among men, the whole paragraph Rather, let us say, it is but one of the God foreknew that a man would be lost is meaningless and absurd. It is a many vagaries of the human intellect, He fore-willed it or predestined it. tissue of glittering phrases which doubtto us as if he wanted some excuse to find the strange and inexcusable omission of fault with the Church. How ready the strange and inexcusable omission of And as only the few are saved and the less impressed his audience with a sense tent, the Divine. majority are lost, God predestined of their prettiness and plausibility, great majority are to see in the numiliations of the Church a sign either of its schedule of trades under the new British this majority to eternal damnation. but which will not stand the Christ," which, as this peripatetic philtions of the Unuren a sign either of its stand the Unuren a sign either of its stand the Unuren as sign either of its stand the Unuren Why do nations in modern rates of wages, and may also, if they sin. Furthermore, so far as man is him-Why are The Irish shirt-makers cannot at present either to eternal happiness or eternal no doubt true, but this only serves to light of his mental or spiritual environ-Mother that bore them? Why are peoples of Catholic countries so irreligi- avail themselves of the protection which ous in practice and so ignorant in this Act anords to amost every other theory? These and similar questions trade. From the time of Hood, when the mercy nor any freedom for man's weak- most, and to the cry of the sinner, rejects the "infallible book," which, as tinguished author of Catholic Belief has not, the only answer is an empty phrase ism? Whatever he may imply by the done Calvin any injustice or falsified or a showy epigram. To apportion the high-sounding term, or whatever his own it contains too much and treats of too several sects, as the Rev. Mr. Gordon in his address essayed to do, may have thing more than a religion of pretty sounded to his auditors as gracious and phrases, and that flowery epithets, which magnanimous, but that did not save the in language as ordinarily understood terms in which this was accomplished may mean anything or nothing, will not suffice to turn back the tide of sceptical For credulity give us the English from being the veriest nonsense. To is ruining its prospects amongst the wage, thus saving her young peasantry press—more especially when it is an Catholics he allotted the "crucified philosophy which, in our day, seems anti-Catholic item, and most of all if the | Chr st" with not the least suspicion, | gathering for one last cyclopean assault what the story may be, and the more unceding to us not only the Four Gospels and against a Catholic sovereign. to do seventy-two button-holes to the history has yet to be written. dozen for six or eight pence, and do Times in Lisbon, after visiting the Jestons, to them indeed that perish, is fool-But the overthrow of King Manuel was no national movement, for the recent ially fine classes of white linen Thunderer: "This institution, which is God." If Mr. Gordon's deduction is

AS WE MIGHT EXPECT

An extraordinary and deplorable condition of affairs is reported from our neighboring city of Windsor. It seems that in Park Street Public school, during the absence for a few days of Principal Downey, a substitute lady teacher was temporarily engaged, but upon it

to employ this Catholic teacher as substitute. She is one of the best Catholic teachers in the city." This is the direct outcome of the bigoted preachments of a few clergymen and the ward bosses of

such men as Dr. Sproule, Col. Hughes, squeeze all the modern creeds and cesses have been economically built for get the essence thereof." That would Beattie Nesbit and all the smaller lights various purposes, and they constitute be but to foul the stream, for whatever the whole mystery as revealed by the modicum of truth any one of the man-claimed by some of our non-Catholic friends that as Protestants are not emstory of the Jesuits escaping by the fessedly, so intermixed with error and ployed in Separate schools Catholics should not be employed to teach in the human misconception as to overlay and see that and build his house so that he distort the lineaments of the Divine. Public ones. In the Separate schools the Catholic religion is taught. For And the process of "squeezing" will But the story that the poor Jesuits | not serve to separate the false from the | this work a Protestant teacher would be were escaping like rats by underground true. The further refining process of out of place. As there is no religion renunciation is necessary, and to fall taught in the Public schools, Catholics short of that is to leave to the caprice and Protestants are alike competent to teach therein. We cannot too strongly of human reason the eternal verities of impress upon the minds of our non-Cath Mr. Gordon told his hearers further olic neighbors that the Orange Associa-

tion is becoming a real yellow peril, and that "Catholics glory in an infallible under royalty. If you are willing to Pope; Protestants in an infallible book; the more they give countenance to it the worse will it be for Canada's future. In the Windsor case some non-Catho himself, glories in an infallible Christ." lic preachers are primarily to blame The children imbibe this spirit in their homes and parents become imbued with it in the churches and in the Orange Lodges. The anti-Catholic books, also, poses a source from which that infallifound in the Sunday school libraries, patches mutilated." Nevertheless, the bility is derived, and to divorce one have much to do with the cultivation of that anti-Catholic animus which gener-British journals and the British public Quixote would do, is to set all logic ates bad neighborhood and bad citizen are always ready to believe that the and all reason at defiance. Catholics ship. A few preachers, looking for believe in the fact of such an authority notoriety, have sowed the seed of bigotry, by the ground floor and the front exit if whether in its source or in the instruand now we are reaping the harvest. ment of its exercise, and in practice live up to that belief. Protestants, or the other hand, while professing belief REV. MR. BOYD, BAPTIST, OF in an "infallible book," recognize no authority outside themselves, and make We would ask our readers to pardon their own finite judgment the sole test us for once more referring to the Bap of doctrine. The result, lamentable in tists. At their little parliament, recentthe extreme, is a divided Christianity

ly held in Toronto, they made a greater and the decay of dogma all along the disturbance than all the other non-Cath-The Catholic Church alone olic annual assemblies combined and the stands firm. daily and weekly press, the news market The "infallible law" in which, ac being quiet, gave them a prominence cording to this Winnipeg oracle, scientwhich makes them exceedingly proud. ists glory, is in practice as intangible Our old friend, Rev. G. M. McFaul, M and elusive a thing as the Protestants' A., made an appeal for the poor down-"infallible book." That the universe is trodden Catholics of the province of governed by fixed laws, and that in the Quebec. Throughout the length and perfection of its parts and the harmony breadth of the Dominion this work has of its development all material creation been labelled "Humbug," not only by testifies to the omnipotence of the Catholics, but by Protestants as well. Creator, is a fundamental truth of real For further particulars apply to Rev. science as of revelation. But that Mr. McDonald, editor of The Globe. all scientists, so called, bow to this Funds for the continuance of this soul-"infallible law" and pursue their instealing enterprise on the part of th vestigations with due regard to the Baptist communion, a combination of imitations of their intellects, is, unvariations, will continue to pour in so happily, very far from being true. They create, it may be, new schools to bigotry and divest themselves of all of thought, formulate new terminologies responsibility to tell the truth. More which permeate the literature of their especially in the rural districts of age and impress themselves upon the receptive minds of youth. To doubt will gladly give their dollars to any gold brick scheme represented to be an and to follow them a note of emanciassault upon " Romanism." pated intellect. Their theories are the So much for Mr. McFaul. But our last word of science, and revelation must of necessity go down before them. Rev. Jas. H. Boyd, of Bangor, Ireland. But a generation, perhaps but a decade, He is a doughty opponent of Rev. Mr. passes, and science has formulated a new theory which, in its turn, gives is at present making an appeal to the place to another. This is the "infal-

BANGOR, IRELAND

lible law" which is the glory of science tist cause in the Emerald Isle. "In Ireand the confusion of revealed religion ! arrayed in opposition to the Omnipo-Bible in the hands of every family." The people of Ireland refuse to accept There remains but the "infallible literature from the hands of the colporteurs, or as they are known there, the "Soupers." They received this designation from the fact that the mission aries set up soup kitchens in the poorer imagine that he himself knows. In the sections and supplied the hungry ones on condition that they would read the Bible. Just here it would be well to of words. He believes in " an infallible draw attention to the duplicity prac-Christ" yet rejects the infallible ticed by the "missionaries to the Romantheory? These and similar questions trade. From the time of Hood, when the thrust themselves upon pharisaical Song of the Shirt aroused sympathy for the Divinity of Our Lord, or of the Church to which that same Christ in Song of the Shirt aroused sympathy for the Divinity of Our Lord, or of the Divinity of Our Lord, or of the Shirt aroused sympathy for the Divinity of Our Lord, or of the Shirt aroused sympathy for the Divinity of Our Lord, or of the Shirt aroused sympathy for the Divinity of Our Lord, or of the Shirt aroused sympathy for the Shirt arou unmistakable terms committed Histeach- to say that Catholics refused to read the All the world knows how fully his time God's justice, left no action for His

The humanitarian idea is always upper.

The hum the Bible. They desire to convey the ness. We do not think that the dis- hungering for the food that perisheth he assures us, is the glory of Protestant- impression that Catholics are not he has to his credit during not only the allowed to read it at all. Once more we his doctrine. If the book has any fault attributes of the Divinity among the belief as to the truths of revelation, all fairness settle the matter. In every Atlantic. But busy as he was in Christianity, let him be assured, is some-Catholic family Bible this document will be found: The following letter of His Holiness-Pins the Sixth, to the Most Rev.
Anthony Martini, Archbishop of Florence, on his translation of the Hely
Bible into Italian, shows the benefit
which the faithful may reap from their
having the Holy Scriptures in the vul-

upon the bulwarks of Christian faith. gate tongue. POPE PIUS THE SIXTH

Beloved Son: Health and apostolic prisoners in Montreal gaol may indeed, Beloved Son: Health and apostolic benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left was in keeping with Cardinal Vannuwas temporarily engaged, but upon it being discovered that she was a Catholic twelve of the pupils, all boys, went on strike, refusing to be faught by a Catholic. The despatch to the London Free Press, from which we gain this information, also tells us that the parents of some of the boys approved the course turned to his duties on the morning of the 2nd, and the twelve strikers returned to their studies. But Inspector turned to their studies on the morning of the London the long fathers, preclude every possible danger of abuse: thus you have added explanatory notes, which, being extracted from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the laws of the Congretation of the Index, or from the Index of the Index or from the Index or fr peredected N.V., that immortal Pope, our predecessor in the pontificate, and formerly, when we held a place near his person our excellent master in ecclesiastical learning, circumstances which we mention as honourable to us.

We therefore applaud your eminent learning, cined with your extractions.

government upon a false un-Catholic One of the greatest competitors in the pens to be built upon a slope and is supwhen convenient, we will read over. we very affectionately impart, at Rome, on the calends of Apr the fourth year of our pontificate To our beloved Son, Anthony Martini, at Turin.

PHILIP BUONAMICI.

But of what avail this pronouncement! The Rev. Mr. Boyd, Baptist, of Bangor, Ireland, will still continue to preach from place to place, tell the people that Catholics are not permitted to read the Bible, and-take up a collec-

NOTES AND COMMENTS IN HOPES OF A RESURRECTION

Thy leaves are gone, oh, maple tree, Each widening branch is stripped and And like a thing that's stricken hard

And like a timing that's stricken hard
By cruel death, thou standest there.
Keep up thy heart, oh. maple tree,
Thro' all the winter's grief and pain,
A splendid Spring shall come to thee
And green thy crest with leaves

Where are thy leaves? Lo, are they

The blanket that the Lord provides? They make the thick and cosy cot In which each helpless creature hides.

The little creeping bugs and beasts
Creep in beneath that shelter warm;
The harmless toad finds shelter there; They keep the tender grass from

Thou shedest all thy splendid crow Thou shedest all thy spiendid crown To save them from the snow and sleet, The tender creatures lay them down And slumber safely round thy feet. Cheek to cheek they cuddle deep; They hear the tempest o'er them

ring;
They close their eyes and go to sleep,
White murmuring: "We're safe till
Spring." Spring."
And thou my soul—a lesson learn
From tree and toad, from branch and

From every little helpless thing Which sleeps beneath that

snug; That when the frost of Death divides The leaves that to thy branches cling er that the Lord provides For thee, my soul, eternal Spring !

Those who, like the present writer, sometimes find themselves wondering long as Baptist preachers make appeals why certain Toronto editors continue day after day to regale their readers with the vulgarities and inanities of the writer known as "The Khan," will hard-Ontario there will be found people who ly be prepared to be told that the above exquisite idyl of the Canadian Woods is from the same pen, and that he is the author of other verses in a similar vein. That the man has real talent and is present writing has to do chiefly with capable of producing work that would materially enrich the budding literature of Canada is a natural deduction, and it McFaul in the begging business, and he is a thousand pities therefore that editors should encourage him to waste bigots in Ontario on behalf of the Bap- his time on the sort of stuff he grinds out daily for The Star, which to our land," he says, "they love the Bible comprehension at least is neither amusbecause the people have been robbed of ing or interesting. Turning over the it, and the Baptists were trying to put a leaves of an old scrap-book recently we came across this dainty flower of meditative poesy, and of one or two others breathing the same tender love of nature and apprehension of things seen. What a pity, we repeat, that gifts so rare, and, when rightly exercised, of such inestimable benefit to humanity, should be "wasted on the desert air."

ONE OF the asides of the Eucharistic

Congress, which has received but little attention in the press, concerns the august person of the Cardinal Legate. week of the Congress but throughout will publish a document which should in his entire sojourn on this side of the Montreal, and innumerable the demands upon his attention, he found time nevertheless to step aside from the regular programme mapped out for him, and forgetting for the moment his exalted office as ambassador of the oldest and most august court of Christendom, to take upon himself the simple duties of a missionary priest and zealous shepherd of souls. The memory of his visit to the as a contemporary remarks, outlast even that of his presence at the more formal events of the Congress. "I was in prison and ye visited Me," is one of the first titles to an eternal award, as the Master Himself has assured us, and it to their city as the representative of the Father of Christendom and he dared to hope that all of his hearers "would see their way to reform." They must offer their sufferings to their Lord, who

All must seek beaven. sufferer was the only giving his blessing God bless you all withdrew, leaving ma and let us hope, ponder on an event out a potent meaning ALL THOSE who I James Clarence Ma ear attuned to the

poetry, will rejoice and enlarged edition shortly to appear. described as the bards of Irish birt has been not only the patriotic of his an especial manner ative poets of the s National Library. graphy in hand, a the press. It prom provement on the f being so, can hard already wide circ mirers. As an in hold upon the love other than Irish words of Francis lie brother bard, w to drink of the cu very dregs, will readers: "Outca and hope, with bleared future : detachment and s self-sufficingness ; with thorns who a poet hopeless of hopeless of the verflowing with Mangan, but he v and to his faith, once in the celes hearts of his cour READERS OF th not have failed to

of its illustrati during the revol one a guard of escorting two Fa Jesus to the fr trammelled with provided for, tur der mercies of t squad of soldiers possession of th dwelling and wi sheathed bayon dormer window handful of defe a third a part dedicated their notice driven f and bidden to b acle certainly, cause the reade was all done in liberty for the ungodly venge well exclaim.) aged men. "I the kennels of in the Tablet, the Masters of and receive a thought neces tugal." But Revolution. Masonic Lodg a thing unkn empty catchw

> vengeance. A CORRESPO member of the the CATHOLI about Freema a par with t him go beyon lodges in Ca channels of through aut doings of Fre have done fo to go beyon see cause for meaningless There is no wiser man.

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and which, and over. In our pontifi-our apostolic beloved son, part. Given

April, 1778, ificate. ony Martini, ONAMICI,

d, Baptist, of continue to ace, tell the ot permitted e up a collec-

MENTS RECTION aple tree, stripped and icken hard

Lo, are they ord provides? cosy cot less creature

and beasts shelter warm; helter there;

ndid crown

snow and sleet, them down nd thy feet. dle deep; est o'er them

l go to sleep, Ve're safe till

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For their especial

d the Holy Sacri-

ng to his audience cords of consolation

All are prisoners aid; and all must

one can live without offence for which

nade. He had come epresentative of the om and he dared to hearers "would see

their Lord, who

narks, outlast ever

All must seek heaven, and the path-of the sufferer was the only royal road. Then given his blessing with an admit-right of the surface of the states of the provement on the first edition, and that being so, can hardly fail to extend the already wide circle of Mangan's admirers. As an instance of his great



Masonic Lodges. To such, manhood is a thing unknown, and Liberty but the empty catchword under which is perpetrated crimes that cry to heaven for vengeance.

A CORRESPONDEST who is evidently a member of the craft is disposed to think the CATHOLIC RECORD talks nonsense about Freemasonry, which he reckons on a par with the religion of Christ. Let him go beyond the minutes of his own lodges in Canada or of his domestic channels of information, and study through authentic sources the artless doings of Freemasonry in Europe, as we have done for years. It is not necessary to go beyond Portugal. Then he may see cause for doubting the efficacy of his meaningless Ingersollian proposition:

"There is no religion higher than truth, and resume life's contest a sadder but a whom the distribution of the internal beauty of the Bride of Christ.

Brownson was always honest; he followed the marsh-light, it was because he thought it was the light of the sun. But when led light wherever it led. If he followed the marsh-light, it was because he thought it was the light of the sun. But after much falling into pit and bog-hole, the true light shone on him because he was honest; he followed the marsh-light, it was because he thought it was the light of the sun. But after much falling into pit and bog-hole, the true light shone on him because he was honest. Unlike Pusey, and so many others who saw, but closed their eyes so that they should not see, Brownson opened his eyes wide was honest. Unlike Pusey, and so many others who saw, but closed their eyes so that they should not see, Brownson opened his eyes wide when he saw the truth light wherever it led. If he followed the marsh-light, it was because he thought light wherever it led. If he followed the marsh-light, it was because he thought light wherever it led. If he followed the marsh-light, it was because he thought light wherever it led. If he followed the marsh-light, it was because he thought light wherever it led. If he followed the marsh-light, it was because he thought light

meaningless Ingersollian proposition:

"There is no religion higher than truth," and resume life's contest a sadder but a wiser man. With his communication as a whole we shall deal later.

REFORM OF CATHOLIC SOCIETIES

From the Catholic Fortnightly Review we learn that "a contributor to the Quebec Verite writes under this head in that excellent journal: A friend of mine who had just returned from Rome told me not long ago that he believed that among the important reforms to be expected would be the reorganization of our Catholic societies and which he intends to impose as obligatory. Hearing of the dissolution of the "Sillon' I cannot help thinking that Pius X. is about to inaugurate this reform, of which many of our Catholic societies stand in such sore need. Pius X. is an indefatigable reformer. In spite of his intense preoccupation with doortrinal matters, he finds time to accomplish many useful reforms. When he complish many useful reforms. When he complish many useful reforms. When accomplish many useful reforms. When he complish many useful reforms. When accomplish many useful reforms. When he turns his eyes towards America to study the organization of the different societies which exist here among Gathors. The writer has never for the writer has never for more run philosophy there than in all the wrote some of his best work in the Catholic world, Father Hecker's blue pencil often put the old philosopher's humility to the test. The writer has never for

which in 1840 advocated the political ideas of the Democratic party; and over twenty years later, he published his opinions on government in a book called. The American Republic." But true to the natural honesty and manliness of his character, he changed many of his opinions as he found them untenable, so that toward the end of his life he became an ardent Republican. He denounced slavery and Secession, and thus lost so many of his old friends and subscribers that he had to discontinue the publication of his Review. Fidelity to conviction of his Review. Fidelity to conviction of his Review. Fidelity to conviction of his Review.

The Irish Monthly gives a lucid and curate definition of real humility. It

Humility is not laziness, or timidity, or pusillanimity; though these are often mistaken for it, especially by the lazy, the timid and the pusillanimous. The definitions of humanity that St. Thomas

Stop Right Here. Read This!





THE ROSE IN LEGEND



day with the thermometer at 65°. Why does 65° in the house in winter feel chilly? Why does 75°, while warm enough, feel stuffy and oppressive ?

Because the average furnace in warming the air, dries out the natural moisture and fails to

furnace heated air probably contains less than 30% of moisture. The sudden changes from this hot, dry air to the cold, outdoor air is

The Remedy is the

"CIRCLE WATERPAN" "GOOD CHEER" FURNACE

This pan encircles the firepot, and holds several times as much water makeshift pan in the average furnace. The result is an evaporation sufficient to keep the air in every room in the house at practically the same humidity as the fresh outside air, so that 68° feels perfectly comfortable, like numerity as the reshound of th For full particulars of this splendid furnace write

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FIVE-MINUTE SERMON

THE SPIRIT OF ADVENT

This life of ours is made up of beginnings. After the rest of the night we have on each succeeding day to begin again our round of work, and then comes the night again, when our work must be laid aside. So, too, does the life of our souls consist in great part of beginnings, though in the great work of saving our souls there should be no such thing as rest. This work must be unceasing, until that night comes wherein no man can work, the night of death, when our great Master shall demand of us an account of our labor. On this day, then, which is the beginning of the Church's year, it is well for us to pause and ask ourselves how we ning of the Church's year, it is well for us to pause and ask ourselves how we are fulfilling the task that is set before us. Are our souls asleep? Have our consciences been lulled into a false security concerning the state of our immortal souls? Are we careless or indifferent about the one thing needful for us—our soul's salvation?

To each and every one of us to-day come the warning words of the Apostle, "Brethren, know that it is now the hour for us to arise from sleep." Now is the time for us to shake off our slothfulness, to rouse ourselves from our dangerous

time for us to shake off our slothfulness, to rouse ourselves from our dangerous state of idleness and inactivity, to cast off the works of darkness and clothe ourselves in the armor of light, to put on the Lord Jesus Christ, and, arrayed on the Lord Jesus Christ, and, arrayed in the strength which He gives, to walk honestly as in the day. "The night is passed," says St. Paul. God grant that for each one of us the dark night of mortal sin may be for ever past and gone; that its terrible gloom may never again settle down upon our souls, shutting out the light of heaven, the pure and radiant light of God's grace. For "the day is at hand," the day of reckoning, the day of wrath and terror, when we shall all stand before the judgment seat of Christ. The Church to again settle down upon our souls, shutting out the light of heaven, the pure and radiant light of God's grace. For "the day of wrath and terror, when we shall all stand before the judgment seat of Christ. The Church to day warns us of the approach of that time. Year by year, day by day, hour by hour it is drawing nearer. "For now is our salvation nearer than when we believed."

bids fair to flourish and to bring forth fruit.

The object of the League is to devise ways and means of presenting the claims of the Catholic Church in such a light that the work of conversions may be greatly increased.

The methods adopted are as follows:

The APOSTOLATE of PRAYER

BY MEANS OF THE APOSTOLATE OF PRAYER

Each member shall offer frequently communions and good works for the in the helplace of the ballone, teaches the fruits of charity in all its perfection and in all its beauty. She watches over the poor and the fruits of its teaching a real and become and the fruits of its teaching a real and become and the fruits of its teaching a real and become and the fruits of its teaching a real and become and the fruits of its teaching a real and become and the fruits of its teaching a real and become and the fruits of the Catholic Church, is Love to God and Charity to the neighbor. The Catholic Church, and She alone, teaches the fruits of charity in all its perfection and in all its beauty. She watches over the poor the providence of the Catholic Church, and She alone, teaches the fruits of the fact, manifest to the eyes of men. The fruit of that price of the Catholic Church, is Love to God and Charity to the neighbor. The Catholic Church, and She alone, teaches the fruits of the fruits of the first of the first of the fruits of the catholic church and the fruits of the catholic extra that the fruits of the catholic church and the fruits of the

Yes, our salvation if we have been faithful, or our eternal damnation if God's judgment overtake us in the state of mortal sin. Therefore it is that the of mortal sin. Therefore it is that the Church, lifts up her voice to warn us of the coming of our Lord, telling us of His near approach, and bidding us to prepare to meet Him. Will you heed this warning, or will you still put off the day of your conversion to God? Beware! God's warning may be given you to-day for the last time. "Behold, now is the acceptable time;" "it is now the hour to rise from sleep." There is still time for you to turn from your sins and begin again to serve God. Perhaps you have tried before and then have fallen back into old ways and habits of sin. Begin again. We must always be beginning if we would make any progress. We must examine our consciences at the end of you to turn from your sins and begin again to serve God. Perhaps you have tried before and then have fallen back into old ways and habits of sin. Begin again. We must always be beginning if we would make any progress. We must examine our consciences at the end of each day, and find out how we have day, and find out how we have consciences at the end of each day, and find out how we have consciences at the end of each day, and find out how we have consciences at the end of each day, and find out how we have dictates.

BY THE APOSTOLATE OF FRATERNITY the APOSTOLATE OF THE PRESS.

we would make approgress. We must examine our consciences at the end of each day, and find out how we have offended God, make carnest resolutions of the morrow, and then begin each day with determination to avoid the faults of the day before. This is a streem and perseverance.

And this eginate of our souls. During Advent the Church brings to our minds the consideration of the four last thing. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day on earth, and on each succeeding day for the east, and appearent even unto the west, so shall also the consideration of the four last things. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day one earth, and on each succeeding day for the west, so shall also the consideration of the four last things. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day one earth, and on each succeeding day for the west, so shall also the consideration of the four last things. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day on earth, and on each succeeding day for the west, so shall also the consideration of the four last things. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day on earth, and on each succeeding day for the works of arkness. We for the source of the constant of the four last things the place of the placing of the morrow of the four last things. Death and judgment, heaven or hell are awaiting us. Begin this day, then, as though it were to be your last day on each succeeding day for the west, of arkness. We for the source of the cast, and appeared the very the source of the cast of your last the place of the works of darkness. We for the source of the place of the works of darkness. We for the source of the cast of your last the place of the place of the place of the place o lightened it, and the Lamb is the lamp for the edification thereof.'

CATHOLIC CONVERT LEAGUE

A LAYMAN'S PLEA FOR A UNI-VERSAL ASSOCIATION

Dear Mr. Editor,—Will you allow me through the pages of your valued paper, the CATHOLIC RECORD, to invite the interest of the Canadian Catholics in a movement which is now making headway, not only in Washington, D. C., but which, we trust, will shortly also be widely spread throughout the United States. It is that of an organization of States. It is that of an organization of Catholic Convert League of Washing

It was formed at the Apostolic Mission House on the 8th. December (the Feast of the Immaculate Conception) 1909, and it has now a membership of well-nigh one hundred. It is not an entirely new movement; for a similar league has been in existence for several years in New York City, and is doing excellent work of an Apostolic nature. The history of the inception of the Washington League is of interest: Two or three laymen conferred together upon the project. They were of opinion that Converts to the true Faith were frequently and to a great extent isolated, and that after having for conscience sake bid farewell to their dear of well-nigh one hundred. It is not a

isolated, and that after naving for con-science sake bid farewell to their dear ones and former friends in order to embrace the True Faith of Jesus Christ, found themselves practically strangers in a strange city, with hardly a friend (except the parish priest) or a word of encouragement from those from whom they had hoped would be true friends to they had hoped would be true friends to them in their new environment. And so the project was discussed of forming an organization very much upon the lines of the League of New York. It was felt that such a valuable organization as that which is doing such excellent work in that city, should not be confined within a limited sphere, but should be widely extended all over the United States.

Does it seem to you that you can't stand another minute of that awful,

stand another minute of that awful, burning itch?

That it must be cooled?

That you must have relief?

Get a mixture of Oil of Wintergreen,
Thymol, and other soothing ingredients as compounded only in D. D. Prescription

But the first step was to set the organization running in the Capital. This has now been done. Letters were sent out to interested Catholics in the City inviting them to the preliminary meeting at the Apostolic Mission House. The Very Rev. A. P. Doyle, C. S. P., Rector of the Mission House, came to our assistance, and opened the doors of the Mission House to all those who would interest themselves in the move. would interest themselves in the movement and with his advice and assistance, and with that of several prominent Catholic laymen and women, our organization was formed, its constitution drawn up, approved and accepted, and the Catholic Convert League of Washington having received the cordial approval of His Eminence Cardinal Gibbons, is now an Apostolic body which bids fair to flourish and to bring forth fruit.

The object of the League is to devise powerful fact, manifest to the eyes of powerful fact, manifest to the eyes of uld interest themselves in the move-

Each member shall offer frequently communions and good works for the intentions of the League. Shall particularly pray for and strive to bring about the conversion of one person known to himself or herself and shall recite frequently the "Litany for the conversion of America."

BY THE APONICIATE OF PERSONAL BY THE APOSTOLATE OF PERSONAL

The members shall strive by force of personal example to induce their non-Catholic brethren to acknowledge the truth of the Catholic Faith and whenever the opportunity arises, openly to profess their faith and explain its tenets. INFLUENCE

of converts, and for striving to bring

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Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish. Satinette Exterior White Enamel is specially prepared for this purpose. It works with great freedom -dries with a high clear lustre, and is

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INTERNATIONAL VARNISTI (C. TORONTO WINNIPEG

IS YOUR SKIN ON FIRE

about a greater spirit of fraternity amongst Catholics generally, as well as

The very first drops stop that awful

The very first drops stop that awful burning instantly!
The first drops soothe and heal!
The first drops give you a feeling of comfort that you have not enjoyed for months, or perhaps years.
Take our word on it.
Get a \$1.00 or a trial bottle to-day.
Write the D. D. Laboratories.
Dept. B, 49 Colborne St., Toronto, and they will send you a trial bottle free.
For sale by all druggists. For sale by all druggists.

about a greater spirit of fraternity amongst Catholics generally, as well as for the purpose of united prayer and effort to bring the straying multitudes into the bosom of the Catholic Church. At the June meeting of 1910, the question was broached of offering the extension of our methods to all the principal cities of America. The Executive Committee met to discuss the project. It has now in a large measure been carried out. Letters have already been sent to Catholics in twenty-three cities of the United States, inviting them to co-oporate with us, and to help forward the organization of the league in their respective cities, thereby sowing the seeds of what we hope will ere long become a national organization. We are glad to be able to state that an interest has been thereby aroused in a number of quarters, notably in Louisville, Ky., where a League is at present in course of formation under the leadership of one of the best known Passionist Fathers in the country.

Now, dear Catholic brethren of in your great cities of Canada in which there is already such a vast field for Apostolic work both by elergy and laity? Your great and magnificent Eucharistic Congress which has just been celebrated with unrivalled splen-dor in Montreal was a marvellous testi-ment of Cathalic faith to nations of the

tenets.

THE ENAMEL THAT

Satinette dries hard like

NEVER HAD ITS EQUAL

Higher! Higher! Higher!

go the prices of meat, eggs and other food products. If you do not believe it, look at your meat bills and grocery bills. If you are going to cut out meat, you will want a good, nourishing, strength-giving substi-tute. Vegetables are too starchy for a steady diet. Try

for ten days and notice the difference. It contains more real body-building nutriment than meat or eggs. Is more wholesome, costs much less. Always the same price—always clean—always pure—always the Your grocer sells it.

Shredded Wheat is made of the whole wheat, steam-cooked, shredded and baked in the cleanest, finest food factory in the world. Two biscuits heated in the oven and served with hot milk and sugared or salted to taste supply all the energy needed for a half-day's work. Delicious in combination with vegetables or fruit.

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the midst of the barren wilderness of the barren wilderness of the barren wilderness of the midst of the barren wilderness of this tails to the barren wilderness of this tails to the barren wilderness of this tail is to the barren wilderness of this tail word. The barren wilderness of this tail words all who come to the Bosom of the Church are either not called to or not ditted for the highest life of the convent if or frequently and the maken words, and attends to the diseases of the soul. She wilderness of the soul she wilderness of the soul she wilderness of the soul she wilderness of this tails moveld, the one thing that is the midst of the barren wilderness of this faller wilderness of the soul state the perfect of the wilderness of this faller wilderness of the soul wilderness of this faller wilderness of this faller wilderness of this faller wilderness of this faller wilderness of the soul wilderness of this faller wilderness of this faller wilderness of this faller wilderness of this faller wilderness of the soul wilderness of this faller wilderness of the soul wilderness of this faller wilderness of this faller wilderness of this faller wilderness of the soul wilderness of the wilderness of the wilderness of the soul wilderness of this faller wilderness of the wilderness of the wilderness of this faller wilderness of the wilderness of the wilderness of the wilderne

Fold, there is nevertheless a difference between them and you. Perhaps most of you have never had the experience of knowing what it is to have left or to have been left by all those whom you hold dear, of knowing that now there is a barrier between you and those of your own kin. It may be that in a number of cases, thank God, there is no emity shown towards the convert and those to whom he has bid farewell in matters of faith, nevertheless there is the barrier, the unmistakable barrier, the great gulf of difference in the matter of the most vital importance of all, that of the relation between the soul and God. The convert and those from whom he has separated are no longer at one on that most vital of all things, Religion and the Soul.

He has been received into the Church. If he has been a notable personage in his previous denomination, he is praised and honored in the Catholic papers.

NEVER HAD ITS EDIIAL

through my close connection with the convert league I have found a number of true and devoted friends among the

ROCHESTER, N. Y., MAN FOUND SOMETHING GOOD IN CANADA Mr. Thos. Johnston, whose home is in Rochester, N. Y., is enthusiastic over one Canadian product at least. He says: one Canadian product at least. He says:

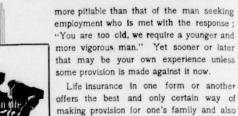
"While visiting in Millbrook, Ont., I was suffering from a sprained knee, and could get nothing to help me until my father gave me a bottle of Egyptian Liniment which relieved me in a few minutes. I never had anything to equal it in my life. I am sure if your Liniment was introduced to the people of Rochester it would sell like hot cakes.

ment is one which is abounding in opportunities for apostolic work by laymen and women. How beneficial a thing it would be if there were a Convert League in every city! If such were the case, no convert need feel isolated any more; for if a member of the League left one city and the League in that city, all that he or she would require would be a letter of introduction from the secretary of the League to which he had just belonged to the secof Rochester it would sell like hot cakes.

Quick work is one of the strong points of Douglas' Egyptian Liniment. It goes right to the spot. It stops bleeding at once. Prevents proud flesh or inflammation, and is a positive safeguard against blood poisoning. It will instantly relieve all kinds of aches and soreness.

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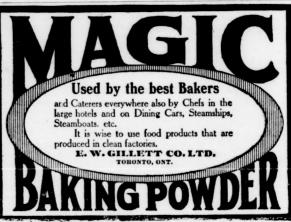
To give liberally is commendable, but be wisely frugal is praiseworthy.

MENEELY & CO. WATERVLIET, The Old Reliable | CHURCH, N. WATERVLIET, The Old Reliable | CHURCH, N. WATERVLIET, WEST Troy), N. WATERVLIET, WEST Troy, N. WATERVLIET, WEST Troy), N. WATERVLIET, WEST Troy, WEST T

A reckless word is like a spent bullet it often injures an innocent party. The dark corners are everywhere and The dark corners are everywhere and we depend upon our neighbors at every turn. They build our houses, our bridges, our railroads. They clothe us, furnish ns with food andfuel; our they luxuries, our necessities, depend upon that underworld. Are we to render no

service in return?-Esther W. Neill.





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CHATS WITH YO

NOVEMBER 12, 19

THE TRAGEDY OF SQUARE

What an awful prifor the determination square "with those have injured them! to there do to us, every bevery bit of injury we every bit of injury we every blow intended for wounds ourselves.

A bitter, revengeful boomerang which is hut thrower. It is imposs another either in thou without receiving the b What a terrible priess for their revenge

What a terrible priv pay for their revenge often staggers their ad their efficiency, ruins t I have known peop years feelings of bitte venge for a fancied wro vengeful determination with those who injured

with those who injured whole characters were they became almost inh No one can carry a another, a hatred though determination, a desire determination, a define without a fatal deter acter as well as serio his getting-on ability a People little realize w they harbor these happ they harbor these haps success-killing thought Such feelings kill sp the character, and stiff No one can do his be harbors revengeful or thoughts toward other

thoughts toward othe only give up their be in perfect harmony. good-will in the heart od work with the he Hatred, revenge arrank poisons, as fatte noblest in us as arse physical life. Just think how un waiting for an opporanother, or to "get so one! If you wish to yourself, and have per

retire at night with toward any one in t forgive. Let not the You can not afford of these hatred and r your soul. They a happiness-destrovers LOOK YOUR BUS

I know a most ex business has been s and although he is c running down, he courage to look thir face, to find the dise the knife. He simpl ditions, hoping again will change or that s up to improve. He has some ineff

He has some men partments who hav long time and upon pended, and he can a them, although he they are a detrimen There are many le ment which he has take radical measur cause he can not be and so he drifts alor knowing that he is profits, but is con hind. He seems to lyzed at his situation has not the heart of the seems to the seem drastic measures right.

DITTO

Saves

roval. If us at our

wonderful paying for wife ought on Kitchen half your before you

TON

IEN

I know a most excellent man whose business has been strinking for years, and although he is constrained by a liber was the restricted and although he is constantly nationally against hope that affirm will change or that something will time according to look things squarely in the face, to find the diseased spot that affirm will change or that something will time and year to year. He has something will time and you whom has doe pended, and he can not bear for a look of the face of the face of the face of the face of the pended, and he can not bear for some inflicient to his business.

There are many leaks in his establishment will change or that something will time a long time and upon whom has doe pended, and he can not bear for some inflicient to the business.

There are many leaks in his establishment will change or the something will time to take radical measures for stopping, because he can not bear for some twill be has not the courage to take radical measures for stopping, because he has not the variety of the fact o

Its

Long

Life

CHATS WITH YOUNG MEN There are multitudes of business men in a similar position. Many of them have artistic temperaments, sensitive

People little realize what they do when they harbor these happiness-destroying, success-killing thoughts towards others. Such feelings kill spontaneity, blight the character, and stifle self expression. No one can do his best work while he harbors revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be good-will in the heart or we can not do good work with the head.

Hatred, revenge and jealousy are rank poisons, as fatal to all that is noblest in us as arsenic is fatal to the physical life.

Just think how unmanly it is to be waiting for an opportunity to injure another, or to "get square" with some one! If you wish to make the most of yourself, and have peace of mind, never retire at night with an unkind feeling toward any one in the world. Forget, forgive. Let not the sun go down upon your wrath.

You can not afford the fatal ranking of these harred and revenge javelins in your soul. They are success killers, happiness-destrovers.

LOOK YOUR BUSINESS IN THE FACE

I know a most excellent man whose business has been shrinking for years, and although he is conscious that it is an although the character, and the ward and revenge in the most of your refuge. Endure, and in enduring conquer them, a

CHATS WITH YOUNG MEN.

THE TRAGEDY OF "GETTING SQUARE."

What an awful price people pay for the determination to "get square" with those they fancy have injured them! No matter what others do to us, every bit of retailation, every bit of injury we do to them, every bit of retailation, every bit of injury we do to them, every bit of retailation, every bit of retails what bit bits and starting with the walk by paintenance of the bottom of the rotal paintenance of the bottom of the rotal pai hit upon the one boy in town who will suit him and has offered him a good pos-ition with a fine salary. Messenger-boy are easy to get; but a boy who can make "DAT NEW CENTURY WASHER SUAH DO are easy to get; but a boy who can make a blind man see is at a premium. And yet you might—well, you see that boy though he did not know it, was on the watch for a good opportunity, and when it came, he knew how to manage it. It is the only way to keep good opportunities from slipping away, boys; you must be on the watch for them."— Anne Weston Whitney in S. S. Advocate. DITTO

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious nixture of laziness and thrift—thrilled at learning that, if he were to write "a cat" or "five boys" or "\$10" on one line and wanted to repeat the same words or figures on the next line, all he had to do instead of writing the words in full was to put in ditto marks.

After this Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to Dear father:

disturb no one, but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on, so that the blind man could understand; and others in the audience became more interested in the messenger-boy and his companion, who, though carrying on an animated conversation, seemed absorbed and excited in everything that went on. Indeed, no one applauded more heartily than did the blind man himself.

The following day Mr. Davies again

than did the blind man himself.

The following day Mr. Davies again appeared among the messenger boys and atter a few words with the manager, saio:

"Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—but lonly one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some younger out of the it he could make some younger eyes to do his seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an expectative held out to eyery one of opportunity held out to every one of you, but only one understood and grasped it; for the rest of you it was a lost opportunity; for my friend is delighted

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knowledge. Read what it did for Mrs. G., of Van-Read what is course.

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Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write to-

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way.
"The Excelsiors—Irish Brigade."

order lies came to the hill; one or two general officers and their staffs arrived for brief consultations, and departed at a sharp gallop down hill.

About 3 o'clock there came an unexpected rar of artillery from the Union left; minute by minute the racked as a scheme at the symbolic of account. He wrote:

1 hope you are all well.

2 "Dear father:

1 hope you are all well.

2 "grandma"

3 "Blick"

3 "Brandma"

4 "Grandma"

5 "Tou"

THE THIREE CROSSES

Do the boys and girls know the difference between the Latin, Greek and St. Andrew crosses? Many grown people do not, and it is reasonable to assume that the younger readers man best through the windy hill grasses; white butterfiles whirled around him as St. Andrew crosses? Many grown people do not, and it is reasonable to assume that the younger readers man eed the information. The Latin cross is one with which we are all familiar.

3 The lower limb is a good deal longer than the other three limbs. The Greek and St. Andrew crosses? Many grown people do not, and it is reasonable to assume that the younger readers man end the information. The Latin cross is one with which we are all familiar.

3 The lower limb is a good deal longer than the other three limbs. The Greek and St. Andrew crosses? Many grown people do not, and it is reasonable to assume that the younger readers man end the information. The Latin cross is one with which we are all familiar, the minute of the proper succession of the strength of the proper success of the smoke as though lively give the washed of equal length—two of light proper readers man end the proper success of the smoke as though lively give the washed of the same than the proper success of the smoke as though lively give the washed of the word of the proper success of the smoke as though lively give the washed of the word of the proper success of the smoke as though lively give the washed of the word of the proper success of the smoke as though lively give the washed of the proper success of the smoke as though lively give the washed

"NA-DRU-CO" Headache Wafers 25c, a box, at all druggists'.

Corby is an army chaplain, whose remains have since been honored by the Republic. The fiction from which we quote is founded on a grim incident in the Civil War, and the brilliant author, who is not, we believe, a Catholic, has done it historic justice. Here are the passages, with most of the connecting story eliminated:

"What are those troops over there General?" pointing through the doorway.

"The Excelsiors—Irish Brigade."

A priest passed them in the smoke: her prisoner raised his hand to the visor of his cap.

"Attention! Attention!" a far voice cried, and the warning ran from rank to rank taken up in turn by officer and officer. Father Corby was elimbing to the summit of a mound close by; an order rang out, bugles repeated it, and the blue ranks faced their chaplain.

Then the priest passed them in the smoke:

Herotopical Pattention!" a far voice cried, and the warning ran from rank to rank taken up in turn by officer and officer. Father Corby was elimbing to the summit of a mound close by; and the blue ranks faced their chaplain.

Then the priest from his rocky pulpit raised his ringing voice in explanation.

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THIS WAY

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If conditions sixty, seventy or eighty years ago were considered, the decrease shown in inebriety would be most striking, one drunkard being found in a thousand where formerly there were probably twenty or thirty. In the early days of the republic, whiskey was an article of wide consumption, made so because it was the only alcoholic stimulant easily obtainable at a distance from the seacoast and because large quantities of grain could be profitably converted into liquor in the interior communities.

Economic causes have operated powerfully to diminish hard drinking. Fifty or sixty years ago there were thousands of communities in which professional men could drink to excess without suffering in public opinion. Now such offenders would quickly lose their standing and not only professional men, but workers in all trades, especially in those in which machinery is employed, are obliged to keep sober in order to hold their places. The inebriate is a dead weight in modern society. The older order was more than kind to him, but the newer is relentless. The younger generation has accurate views on that point, and the proportion of young men handicapping themselves with drinking habits is becoming smaller every year. Young men nowadays are too intent on other things to be greatly attracted by the cheap lure of dissipation.

All progress in the past half century has helped the cause of moderation. Legislation has been appealed to both to end the sale of liquors and regulate it. But economic and educational pressure has done more than legislation to put a rigorous ban on inebriety.—New York Tribune.

Duplicity

A Protestant clergyman, writing in an exchange, tells a good story about some Presby 'erians who have a 'mission' in a district largely peop'ed by Catholies whom they are seeking to detach from their ancestral faith. But finding, we suppose, that a fair and square substitution of Presbyterianism for Catholicity would be a tactical blunder, they used a different method. They thought they would make use of Catholic symbols in their 'mission' so as not to scare their "converts' away by the baldness and bareness of what they are pleased to call "the pure Gospel." So they went to buy a crucifix; but none could be found to suit them. "They wanted one with a nice cheerful expression!" — Sacred Heart Review.

In Memorium

True priest, time's hand can ne'er efface
From Christian hearts one single trace
That memory fondly enshrines there,
Of thy great mind and virtues rare
That shone so brightly here below,
Where much is selfishness and woe.

No; years may ceaseless onward roll— The flowrets planted in the soul, And garlands by affection twined Round thy loved name therein enshrined Shall oft times bloom, when memory's wing Shall fond remembrance of thee bring,

The sycamore that shades the tomb Shall cast its leaf and shed its bloom Before oblivion's icy hands Shall sever those endearing bonds That link thee to our memory dear, As a true friend all should revere.

And oft' we'll see in fancy rise And off we'll see in lancy rise
Thy priestly form and saintly eyes
Beaming with light and learning true—
Now hidden by the tomb from view.
"I'll hope bright boon to mortals given
Allures our thoughts from earth to

heaven, Where friends whom death does cruelly

Shall meet in endless bliss forever.

Oh! faithful priest 1 oh! trusted friend!

Be Thine the vision without end!

May Jesus with a look benign

Place thee amid the choirs divine,

Where angels harp their harps of gold

And youth and beauty ne'er grow old.

Where Virgins bear the verdant palm Where Virgins bear the verdant palm
To grace the triumph of the Lamb

Man's faded glory to regain. Rest, valiant soul—thy combat's o'er— Thy race is ran—Time's thine no more Be thine in bliss the great reward, The lasting vision of thy Lord. As onward endless ages roll— Rest noble priest—Peace to thy soul.

-F. W Gallaghei



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LONDON, CANADA

VOLUME XXXI

The Catholic R LONDON, SATURDAY, NOVEMBER

What astonishes us is that our opponents who pose as be date belabor us with weapons centuries old. They cannot much consolation from saying t edge is still keen, for these have long since been reg obsolete by fair-minded Pi Hence it is amusing and withal to hear individua ing the watchwords of centuries and the calumn have been destroyed by of research. That preache use them passes our comp

Whether they cling to them t the plaudits of the bigoted or selves ignorant of our doctri not presume to know. Bu them, in commenting on thin lic, are on a par with the re wrote that the apostolic del

a canopy on his back pontificated, and that Mass after supper.

OUT OF DATE Time was when the mater ity of a country was the grea able argument for the truth antism. It is not so much present, but occasionally gentleman, who, while boa spiritual worship, agitates phere also with praise of the ing in the coffers of the grandeur of England, with clangorous factories and rail its stores of energy driving of commerce in every mar sun ; with its explorers b way through distants, and hard-won trophies as pro prowess-all this makes s guilty of unseemly utterand nuch money and land-the the holiest of people. Abs If a Japanese boasted that sat at the council-board o could furnish ample proof o ity because of its religion the preachers would ender his hallucination on that Greek would wax eloquent less past, whose deeds spa on his country's records, at the influence of its religion be a storm of protest. Wh not our friends adopt simil regard to the orators wh dollar as the badge of Why not read the "open

Bible brought up-to-date critics and see how utt tian is their argumen divine Lord, either in Hi life, show forth the glo prosperity. The apostles to be captains of industry evidence that the loom were for them the vest We do not remember t splendour characterize We know, however, t parishs. A mark for so they yet gloried in th cross. They were tran soldiers to the accomp sword and the gibbet. deed, many a pleasure-le proud Roman cat then his rapier of ridicule He laughed to scorn roughened hands and who had come to pull d pride and make him bo done to death as a slave far Jerusalem. And he of achievement behind

of the Catholic relig of the argument is poin Spalding in the following "If England's weafrom the Reformation count for that of Spain and seventeenth centre decline of Spain has be by the Catholic fait shall we assign that of the seventeenth century

laughed with far more

divines who point nations" as awful proo

TO BE REM It is well to remen the goodly inheritan comes from their Cat the days when Eng England, and ever brother's keeper, the justly prized to-day nings. These Engli not a little to the Empire by the estab sities, by the trial charter of liberties, battle-fields for cer

did not believe in th