







The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 1905. Mr. Thomas Coffey. My Dear Sir—Some coming to Canada I have been a reader of your paper.

LONDON, SATURDAY, NOVEMBER 12, 1910. PAPAL DELEGATE TO CANADA. A press despatch, dated Rome, Nov. 3rd, has been published in Canadian papers.

THE NATIONS AND THE CHURCH. A friend of ours wishes to know how it is that the nations—the Catholic nations—nearly all have thrown off, or are throwing off, the Catholic religion.

PORTUGAL AND THE BRITISH PRESS. For credulity give us the English press—more especially when it is an anti-Catholic item, and most of all if the Jesuits are on the stage.

AS WE MIGHT EXPECT. An extraordinary and deplorable condition of affairs is reported from our neighboring city of Windsor.

NOTE Pius the Sixth. Beloved Son: Health and apostolic benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion,

REV. MR. BOYD, BAPTIST, OF BANGOR, IRELAND. We would ask our readers to pardon us for once more referring to the Baptists.

government upon a false anti-Catholic basis—that too against the expressed will of the elections? If reason is asked why that should be done by Catholics...

One of the greatest competitors in the industry is the country worker. Although somewhat responsible for the low standard, it is not because the country worker is earning merely pocket money...

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.

THE IRISH HOME-WORKER. A cry of distress from an overworked and ill-paid class is at last attracting attention. They are the Irish home-workers, chiefly shirt-makers...

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All must seek heaven, and the path of the sufferer was the only royal road! Then giving his blessing with an added: "God bless you all, my brothers," he withdrew, leaving many moistened eyes, and let us hope, softened hearts, to ponder on an event which can be with-out a potent meaning to none of them.

All those who love the memory of James Clarence Mangan, and have an ear attuned to the sweetest strains of poetry, will rejoice to know that a new and enlarged edition of his "Life" is shortly to appear. Mangan has been described as the "first name among bards of Irish birth," and his appeal has been not only to the cultured and the patriotic of his own country, but in an especial manner to the more imaginative poets of the sister kingdom. Mr. D. J. O'Donoghue, librarian of the National Library, Dublin, has the biography in hand, and almost ready for the press. It promises to be a great improvement 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 hold upon the love and appreciation of other than Irish poets, the burning words of Francis Thompson, his Catholic brother bard, who like him was fated to drink of the cup of bitterness to its very dregs, will be recalled by our readers: "Outcast from home, health and hope, with a charred past and a bleared future; an anchorite without detachment and self-dissatisfied without self-sufficiency; a deposed from a world which he had not abandoned, pierced with thorns which formed no crown; a post-holocaust of the palm; a martyr hopeless of the palm." Life was not overflowing with sweets to Clarence Mangan, but he was true to his country and to his faith, and his heritage is at once in the celestial spheres and in the hearts of his countrymen.

Readers of the Saturday Globe will not have failed to ponder on the import of his illustrations portraying scenes during the revolution in Portugal. In one a guard of leering soldiers is seen escorting two Fathers of the Society of Jesus to the frontier, hatless and untrammelled with baggage, or otherwise provided for, turned loose upon the tender mercies of the world. In another, a squad of soldiers and sailors have taken possession of the roof of the Fathers' dwelling and with pointed rifles and un-sheathed bayonets demand, through a dormer window, the surrender of a handful of defenceless priests. In yet a third a party of nuns of mature age, consecrated women who had dedicated their lives to the service of the indigent and firm, are without notice driven from their humble convent and bidden to begone. A heroic spectacle certainly, and one which may well cause the reader to exclaim anew: "Are there no men in Portugal?" And it was all done in the name of Liberty—liberty for the lawless mob to wreak an ungodly vengeance (for what? one may well exclaim) upon helpless women and aged men. "If it were decided to empty the kennels of England," says a writer in the Tablet, "we venture to say that the Masters of Fox Hounds would want and receive a longer notice than is thought necessary for the nuns of Portugal." But such are the ways of the Revolution, and its instigator, the Masonic Lodges. To such, manhood is a thing unknown, and Liberty but the empty catchword which is perpetrated crimes that cry to heaven for vengeance.

A CORRESPONDENT 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, and 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 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 re-organization of our Catholic societies in conformity with a model type which Pius X. has himself conceived and which he intends to impose as obligatory. Hearing of the dissolving 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 doctrinal matters, he finds time to accomplish many useful reforms. When he turns his eyes towards America to study the organization of the different societies which exist here among Catho-

lics, we may surely expect some surprises. How deplorable is it not, for example, to see so many thousands of Catholics lost in neutral and mixed societies which are but so many stepping-stones to Freemasonry. While awaiting the happy day of reform, the Catholic press has the duty of vigorously combating the neutral societies and of pointing out the weaknesses of certain Catholic associations, which are really nurseries of liberalism. Let these latter learn a lesson from the late of the 'Sillon'."



ORESTES A. BROWNSON, AS A MAN

The words, we sometimes meet in the Old Testament: "esto vir," "extote viri," "be man," "be men," naturally come to our mind when we study the character of this great New England philosopher, theologian, and reviewer who struggled upward from the depths of many miseries into the sheltering bosom of the Catholic Church. He ran through the whole discordant gamut of sectarianism, from the worst than Dantical hell of Calvinism to the phantasmagoric heaven of Universalism. In philosophy there was no error that he had not explored and temporarily accepted; scepticism, positivism, socialism even, in some of its crudest forms. Deprived of religious faith, he was prone to fall a prey to every new creed. He once said that he never read an important book that its teachings did not hold him, at least for awhile. His noble soul, struggling in the coils of error, like Laocoon in the folds of the serpent, freed itself at last, thanks to the grace of God, and the courage, honesty, and humility of his natural character.

Intellectual courage and honesty especially characterized him. Starting out on his intellectual voyage with these two qualities, he followed the marsh-light of private judgment, in which as a good Protestant he trusted, into every swamp, and bog of error. He left the Presbyterians because he was too honest to pretend to believe their horrible doctrine of foreordination, and became a Universalist. From false morality, which is easy to false morality. Although always a moral man, he accepted the erroneous opinions of Robert Dale Owen on marriage.

After reading the works of Leroux and Saint Simon, he became, for a time, the champion of their socialistic theories; and went so far on the road of private judgment as to become an infidel. At this time he did not know the Catholic religion. Like many of his New England contemporaries, he did not think the Catholic Church worth considering. Since a dead superstition, unworthy of an intellectual man's attention, for him, as she still is for many semi-educated Protestants who often admire and praise her work while refusing to consider the claims of the workmen; who praise the external beauty but do not take the trouble to investigate the internal beauty of the Bride of Christ.

Brownson was always honest; he followed the 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. 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, and had the courage to accept it no matter how hard the doctrine hit human pride and passion. Courage in an eminent degree produces in the natural order a view which seems to be a sequel of courage, and the best proof of strong manhood; natural humility. To leave the world, to cut loose from one's surroundings, to break with one's friends, to tell them: "All I have been writing is wrong," "I was mistaken and I have led you into error;" it takes a man of courage and of humility to do this.

When the bishop upon whom he called for instruction, gave him the little Catholic catechism to read, the great philosopher and reviewer felt the humiliation but he courageously bowed and accepted the compendium of Christian truth. This was an act of humility and it showed the strength of character. The respect shown to the catechism by Dr. Brownson reminds us of the compendium paid to it by another well-known philosopher of the nineteenth century who, like the American reviewer, had run the scale of all the modern systems until he finally doubted his own existence. This was Jouffroy who came back to reason and faith when he was on his deathbed, took up the Catechism, read its first question: "Who made you?" "God." "Who is God?" "The Creator of heaven and earth." "Why did He make me?" "That I might know Him, and love Him here on earth, and enjoy Him in heaven hereafter." Then, laying down the little book he said: "There's a more true philosophy there than in all the systems I have studied."

When towards the end of his life, he 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 forgotten the evening when the Doctor and Father Hecker stepped into his room after a discussion which they had had on a theological statement in an article of the Doctor's about to be published. He was angry. A flush on his cheeks could be seen through the flowing gray beard that covered his leonine face; and the eyes flashed in his Socratic head. Father Hecker smilingly retorted; but no sooner was his back turned than the Doctor exclaimed: "D—n it, he has cut the best thing out of my article." The act of submission to his censor on this occasion was all the more laudable because the passage eliminating simply expressed an opinion freely held in Catholic schools of theology.

**DR. JOHNSON AND CHURCH OF ROME**

Dr. Samuel Johnson, the great English lexicographer, whose bicentenary will be celebrated next month, was very respectable, even sympathetic, in his sentiments and expressions regarding the Catholic Church and faith. His opinions may be seen from the following dialogue recorded by his biographer and companion, Boswell, in his great work: Boswell—"You are a Protestant, sir, though your Masses for the Roman Catholics?" Johnson—"Why sir, it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked, nor so good as to merit being admitted into the society of blessed spirits, and therefore that God is graciously pleased to allow of a middlestate where they may be purified by certain degrees of suffering. 'You see, sir, there is nothing un-reasonable in this.' Boswell—"But, sir, the Irish Monthly gives a lucid and accurate definition of real humility. It says: 'Humility is not laziness, or timidity, or pusillanimity; though these are often mistaken for it, especially by the ignorant, the timid, and the pusillanimous. The definition of humility that St. Thomas

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gives in the Secunda Secunda of his Summa must not be understood in any such sense. In one place he defines it as "a virtue which restrains and curbs at lofty things"; and in the next article it is defined as "a virtue by which man represses himself, restrains himself so as not to let himself be carried away towards things above him." By these definitions, or by what they imply, we are not forbidden to aim at lofty things, but we are forbidden to do so in an immoderate manner; for St. Thomas does not counter to Father Battassar Alvarez's exhortation: "Let us not degenerate from the high thoughts of the sons of God." No, humility is not sloth or cowardice—regarding to use to the utmost any gifts God has given to us, and doing so under the pretense, forsooth, of escaping the glory that would befall us if we exercised them to the full. We need not be afraid; we may boldly do our best without any danger of disturbing the world's equanimity or setting the Thames (or the Laffey or the Yarra Yarra) on fire.

**AN ANGLICAN PLEA FOR THE "ANGELUS"**

In answer to a correspondent of the Church Times (Anglican) who had suggested the ringing of the church bell to invite the people to recite a *Pater Noster*, *Credo*, and a prayer for missions, another correspondent (R. E. Hutton) sent the editor this truly remarkable communication: "By all means let the Angelus once again ring out its call to prayer from as many bellies as possible. But let it be the Angelus which is taught to the people—not some other form of prayer, which could only be called the Angelus on the principle of *Incus non lucendo*. In these days, when as to the Incarnation is questioned and denied, and the spirit of anti-Christ, as portrayed by St. John, is abroad and preparing the way for the great apostasy, and leading Protestantism to its logical conclusions, what could be better than to call upon the Christian people three a day to make an act of faith in the fundamental mystery of the Incarnation? The Virgin Mary, as the Mother of the Incarnate God? The statement from which the Angelus derives its name is just the statement needed—*Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto*. The Virgin birth is asserted: '*Eccce ancilla Domini; fiat mihi secundum verbum tuum*.' Our Lady, speaking for all humanity, is here the great example we need as co-operators with God. '*Et Verbum caro factum est, et habitavit in nobis*.' Here is the whole fact, worship and sacra-

mental life of the Church and of each of its children. The Ave Maria, which follows each versicle and response, like the rest of the Angelus, is composed almost entirely of the words of Holy Writ; and the concluding collect is that of the Annunciation of our Lady in the Prayer Book. Who could take a scandal at such a 'Bible and Prayer Book' devotion? Surely none but a heretic.

**THE ROSE IN LEGEND**

In Catholic times in England, as elsewhere, the rose was among the many flowers dedicated to the Blessed Virgin Mary, mystic Rose of the world, the inspirer of heavenly love, in whose honor the Rosary was named, says The Pall Mall Gazette. But it is also especially associated with St. Cecilia, who slept in death crowned by angels hand with roses white and red; and with St. Dorothy, who, according to the Scottish legend, after her martyrdom sent her heathen bridegroom back her purity to her confounded judges. And these were the first roses seen by man on earth since the loss of Paradise. Very quaint, too, is the legend accounting for the moss rose. It befell one noontide that the angel whose task it was to tend the flowers worked with his labors, fell asleep beneath a rose bush, and, awaking, refreshed by the

odor it shed, he bade it ask in return what boon it would. "Give me," he sought the tree, "some further charm," and the angel, stooping, gathered some of the lowly moss on which he had reclined. "Behold," said he, "if to thy beauty thou add humility, thou shalt then indeed be the fairest of flowers and their queen."

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A bitter, revengeful thought is a boomerang which is hurled back to the thrower. It is impossible to injure another either in thought or in deed without receiving the blow ourselves.

What a terrible price many people pay for their revenge—a price which often staggers their advancement, kills their efficiency, ruins their characters.

I have known people to carry for years feelings of bitter hatred and revenge for a fancied wrong, to hold a revengeful determination to "get square" with those who injured them, until their whole characters were so changed that they became almost inhuman.

No one can carry a grudge against another, a hatred thought, a revengeful determination, a desire to injure another, without a fatal deterioration of character as well as serious impairment of his getting-on ability and his happiness.

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 towards others. Our faculties only give up their best when working in perfect harmony.

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 towards any one in the world.

You can not afford the fatal rankling of these hatred and revenge javelins in your soul. They are success-killers, happiness-destroyers.

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 running down, he has not the moral courage to look things squarely in the face, to find the diseased spot and apply the knife.

There are many leaks in his establishment which he has not the courage to take radical measures for stopping, because he can not bear to make changes, and so he drifts along from year to year, knowing that he is not only making no profits, but is constantly running behind.

There are multitudes of business men in a similar position. Many of them have artistic temperaments, sensitive natures. They shrink from trouble or discord anywhere, and they will do almost anything to keep peace and harmony, even when they know that things are going on which are seriously injuring their business.

Many a firm drifts on this way until it lands in bankruptcy, just because the proprietor shrinks from looking his business squarely in the face and going to the bottom of the trouble and rooting out the evil, cutting out the diseased part before it involves the whole institution.

I have in mind another business acquaintance, head of a large enterprise, who is one of the most agreeable of men, but who knows absolutely nothing about the details of his business.

His business unconsciously has been drifting toward bankruptcy for years, until he now begins to realize that he is standing on the brink of failure; but he still meets his friends as blandly, and is as generous as ever toward his employees, all of whom know that he is near the end.

Nothing seems to wake him from his lethargy; he seems helpless to take the initiative of going to the bottom of his affairs, and adopt heroic measures for the necessary relief.—Success.

CULTIVATE PATIENCE Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But you must be patient. These things are killed by enduring them and letting them bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the City of God. A little while and you shall leave behind you all troubles, and forget in your first sweet hour of rest that such things were on earth.—St. John's Bulletin, Omaha.

When we go to Mass The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mass is. Do not think of business; of your family; or your friends; or who is at Mass besides yourself; of what you have just read in the paper.

What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds of His hands and feet; the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God the Father to forgive you? What would you do then, do now at the Mass, for when you are at Mass Jesus is asking for your love.

When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; that you will avoid those with whom you sin and the places where you sin.

Ask Him to bless you and to bless all who belong to you; ask Him to help you in all you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your mind, and that you will never permit sin to tear your heart away from His.

Pray in this way at Mass and do not mind what anybody else is doing; pray as if you and God were alone in the church. Do not talk to others.—Catholic Columbian.



"DAT NEW CENTURY WASKER SUAN DO CET DE DIRT OUT."—Aunt Sulin.

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little boys that the teacher said meant "ditto."

"How many boys have you in now?" "Six," was the reply. "It's dull today."

"Then they're all here," said the gentleman looking around, while the boys themselves were all attention, wondering "what was up."

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with the experiment—says he is sure to hit upon the one boy in town who will suit him and has offered him a good position with a fine salary. Messenger-boys 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.—Ann Weston Whitely 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 boys that the teacher said meant "ditto."

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HEADACHE ACHE "NA-DRU-CO" Headache Wafers 25c a box, at all National Drug and Chemical Co. of Canada Limited, MONTREAL, 27

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."

At intervals during the afternoon orders 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 roar of artillery from the Union left; minute by minute the raked swelled as battery after battery joined in the firing.

Behind her the signal flags were fluttering wildly once more; a priest, standing near her, turned nodding: "Our B's are flying in before sundown," he said quietly.

"Are you Father Corby, chaplain of the Excelsiors?" "Yes, madam."

He lifted his hat and went away knee deep through the windy hill grasses; white butterflies whirled around him as he strode, head on his breast; the swift hill swallows soared and skimmed along the edges of the smoke as though inviting him. From her rocky height she saw the priest enter the drifting clouds.

A man going to his consecrated duty. And she? Where lay her duty? And why was she not about it?

The officers had remounted now, their horses plunging in the smoke; the bags were moving forward; rivers of bayonets flowed into the mainstrom where the red lightning played incessantly. Then from their front crashed out the first volley of the Irish Brigade.

"Forward! Forward!" shouted their officers. Men were falling every where; a dying horse kicked a shell into confusion. Suddenly a whole fell in their midst, another, another, tearing fiery right away.

The Special Messenger, on her knees in the smoke, looked up and around as a priest bent above her.—New York Freeman's Journal.

OUR BOYS AND GIRLS

A gentleman stopped suddenly before a sign that told him messenger-boys were to be had inside. He hesitated, and then went in.

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BE ON THE WATCH

A gentleman stopped suddenly before a sign that told him messenger-boys were to be had inside. He hesitated, and then went in.

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THE THREE CROSSES

Do the boys and girls know the difference between the Latin, Greek and St. Andrew's crosses? Many grown people do not, and it is reasonable to assume that the younger readers may need the information.

The Latin cross is one with which we are all familiar. The lower limb is a good deal longer than the contrary has all the limbs of equal length—two pieces crossed in the middle at right angles. St. Andrew's cross is in the form of the letter X. The Greek cross is sometimes called the cross of St. George, and is blended with that of St. Andrew to form the union jack of the British flag.

THE PRIEST IN BATTLE

There is one chapter of especial interest to Irishmen in that historical romance, "The Special Messenger," by Robert W. Chambers.

"I'm not gazing; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who said nothing, he asked: "Well, what do you think of it?"

"I think it could do it," was the reply. "Yes, I'm sure I could, sir."

"How do you propose to make him see it?" "Through my eyes, sir. That's the only way he could see it."

"You're the boy after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theatre, and the blind man and his guide 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 every thing that went on. Indeed, no one applauded more heartily than did the blind man himself.

The following day Mr. Davis again appeared among the messenger-boys and after a few words with the manager, said: "Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—my friend, the blind man, has felt for some time that he might find some young man out of life if he could find some young man 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 might be found here. It was an 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

DRINK CURE A MIRACLE? No. Just Sound Science. Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetites, and cures drink distasteful, even nauseous. It is odorless and tasteless, and dissolves instantly in tea, coffee or food. It can be given with or without the patient's knowledge.

Read what it did for Mrs. G., of Vancouver: "I was so anxious to get my husband cured that I went up to Huron Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cure was nothing according to what he would spend in drinking. The cure of drink was putting me into my grave, but now I feel so happy and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

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 today.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, gives etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this offer. Correspondence sacredly confidential. Write today. The Samaria Remedy Co., Dept. 11, 49 Colborne St., Toronto, Canada.

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W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street Open Day and Night. Telephone 38.

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We have harnessed the Power of Gravity to the 1900 Washer. It is the Greatest Combination of quick, clean, easy washing.

The Washer is run by gravity, and does not require any power. It washes a full tub of clothes, spotlessly clean. Over half a million housewives have tested this and pronounced it the best washer they ever used. Here is the offer!

WASHERS SHIPPED FREE FOR 30 DAYS TEST We make this offer to any reliable man or woman anywhere. We send the Washer by freight, at our expense and risk. That's because we absolutely know you will be as delighted with the Washer as the thousands who have tried it. Get one of these wonderful Washers and say "good-bye" to the washboard forever. Good-bye to backaches, worry and washday drudgery! Let Gravity Power do the hard work! Let the Washer clean the clothes! We sell the Washer on little payments—only \$2 a week. It pays for itself in a hurry. Then works for you—free for a lifetime! Drop us a postal card for the Free Washer Book and tell us your nearest freight station. Send today. Address use pronounce Washers Co., 35 Young Street, Toronto, Canada.

This offer is not good in Toronto, Montreal, Winnipeg or Vancouver and suburbs, as we have branch offices in these places. Special trial arrangements are made in these districts.

MY VARICOSE VEINS WERE CURED COMPLETELY BY ABSORBINE

ABSORBINE Cures all kinds of skin diseases, eczema, itching, and all other eruptions. It is a powerful antiseptic, and kills the bacteria which cause these diseases. It is also a powerful stimulant, and restores the vitality of the skin. It is the only remedy that cures these diseases without pain or inconvenience. It is the only remedy that cures these diseases without leaving a mark on the skin. It is the only remedy that cures these diseases without leaving a mark on the skin.

Home DYING is the way to Save Money and Dress Well. Try it. Simple as Washing with

DYOLA ONE DYE FOR ALL KINDS OF GOODS

JUST THINK OF IT! Dyes Wool, Silk, Cotton, Linen, Rayon, etc. Perfectly with the AMY DYE—No chance of mistakes. Fast color, brilliant, and permanent. Dyes all kinds of goods. Dyeing is so easy now that even a child can do it. Dyeing is so easy now that even a child can do it. Dyeing is so easy now that even a child can do it.

A SINGLE SOAP FOR BOTH LAUNDRY AND HOUSEHOLD—FROM MONDAY TO SATURDAY

MONDAY—that's wash day; then Tuesday, Wednesday, Thursday, Friday and Saturday each demand soap for their own particular purposes—and even on Sunday the dishes have to be washed.

Sunlight Soap is the household soap—the soap for every need of every housewife.

Sunlight Soap has in it just that quality tone to dissolve the dirt and wash all kinds of clothes pure and clean so that either hard or soft lukewarm water can be used.

There is no free alkali or chemicals in Sunlight to injure fabrics, hands, woodwork or anything on which it may be used; there are no unsaponified fats to leave grease or musty odors. Nor is there a single trace of foreign—bleaching or cleansing—acids of any kind in it; Sunlight is free from "loading" or "filling" materials. We will pay \$5,000 to anyone proving otherwise. That offer has been standing for years now—and no one has ever taken it up yet!

Sunlight Soap leaves clothes snow-white and clean-smelling without boiling or rubbing—leaves woodwork with all the pristine lustre that it had the day your house was built and with no blue, soapy scum over it—makes common glassware sparkle and glisten like cut-glass—washes every particle of grease from dishes and leaves them perfectly clean to dry without polishing until your arms are tired.

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



SUNLIGHT SOAP

USE SUNLIGHT SOAP THIS WAY Do not use boiling water with Sunlight Soap—lukewarm water is sufficient. Hot water weakens fabrics, removes paint and is liable to crack chinaware. For washing dishes, rinse well in hot water after washing—it will help to dry them quickly.

5c

SUNLIGHT SOAP

Two Minute Talks About DANDORA RANGE for Coal or Wood THE Pandora Range is for those who desire to make a permanent investment. The high quality of the materials and the superior method of construction assure long life. The Body of the Pandora is very heavy. The Rods and Bolts are on the outside where they cannot burn or rust out. The Expansion Rings of the cooking section provide ample allowance for extreme expansion and contraction and eliminate the possibility of the metal cracking. The Cooking Top is Burnished which toughens the surface of the metal and increases its strength. McClary Oil Cement is used between the joints. Unlike cheap, ordinary cement, it will not dry out and need replacing. The Nickelling will not tarnish and is many times more durable than the single coat of nickel on ordinary ranges. The Semi-Steel Fire Box Linings are twenty per cent. heavier than cast or gray iron linings. Sulphur fumes, so destructive to cast iron, cannot penetrate the hard, smooth as glass surface of Semi-Steel. The Grates have Three Faces, which allows the wear to be distributed on three sides, insuring triple durability. If you want a range of guaranteed quality get the Pandora. It's built to give you lasting service. McClary's Stands for Guaranteed Quality London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B., Hamilton, Calgary

THE VANISHING DRUNKARD

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 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 handicapped 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.

A broken promise is like a false gem—it entices to disappoint.

MARRIED
CORLIS-CASPER—At St. Patrick's church, Toronto, on Oct. 19, by Rev. Father Walsh, Mr. John J. Corliss and Miss Mary M. Casper, youngest daughter of Mrs. Richard Casper.

DECEASED
DEVER.—In Mount Forest, Ont., Oct. 24th, Jas. P. Dever, in his sixty-ninth year. May his soul rest in peace!

BOOKS RECEIVED
"More Short Spiritual Readings for Mary's Children" by Madame Cecilia, Religious of St. Andrew's Convent, Steatham, London, S. W. Eng. Published by Benziger Bros., New York, Cincinnati, and Chicago. Price \$1.25.

For Life of Rev. Mother Sacred Heart, address St. Joseph's Convent, Lindsay, Ont. PRICE \$1.40. POSTAGE PAID 1913-7

DR. A. W. CHASE'S CATARRH POWDER 25c. is sent direct to the diseased parts by the Impervious Blower. Heals the discharges, cleans the air passages, stops discharges in the throat and permanently cures Catarrh and Hay Fever. 25c. blower free. Accept no substitutes. All dealers or Edw. Hanson, Bates & Co., Toronto.

H. P. College LONDON, ONTARIO Business & Shorthand SUBJECTS Resident and Mail Courses Catalogues Free J. W. Westervelt, J. W. Westervelt, Jr., C.A., Principal. Vice-Principal.

Duplicity
A Protestant clergyman, writing in an exchange, tells a good story about some Presbyterians who have a "mission" in a district largely peopled by Catholics whom they are seeking to detach from their ancestral faith. But finding, we suppose, that a frontal attack would be useless, that a fair and square substitution of Presbyterians for Catholics 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 Memoriam
Rev. Louis Lambert, LL. D. 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 flowers 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 Thy priestly form and saintly eyes Beaming with light and learning true— Now hidden by the tomb from view, 'Till hope bright boon to mortals given Allures our thoughts from earth to heaven, Where friends whom death does cruelly sever Shall meet in endless bliss forever. Oh! faithful priest! 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 To grace the triumph of the Lamb On Calvary's height—a victim slain, Man's faded glory to regain.

Rest, valiant soul—thy combat's o'er— Thy race is run—Time's thief 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. Gallagher.

GENDS 75c. Recently written and just back this beautiful little book, "The Ladies' Model Fancy Work Manual," is a complete and up-to-date guide to all the latest and most interesting needlework, crochet, knitting and embroidery. It contains directions for making nearly fifty different patterns of knitted, crocheted, and embroidered articles for home decoration. Full and complete instructions accompany each design, together with an explanation of the terms used in knitting and crocheting, etc. It also contains full and complete instructions in the art of embroidery, with numerous beautiful designs. The whole is illustrated by handsome engravings, and the whole book that with it is a guide one may become an expert in the art. It is a book of 64 pages, with 100 illustrations, and is bound in attractive paper covers and will be sent by mail postpaid upon receipt of only FIFTEEN CENTS.

REMARKABLE OFFER.—We also have a complete book "New Designs in Knitting and Lace-making," the price of which is also 15 cents. We will send you both the above books for 15 cents. WHOLESALE BOOK CO. Dept. 10 Winnipeg, Canada

Ecclesiastical Ware
IN STERLING SILVER GOLD AND SILVER PLATE
Chalice Ciboria Ostensoria Sanctuary Lamps Crucifixes, etc.
of the latest and most improved designs and best workmanship, strictly rubrical and of guaranteed quality. Correspondence solicited.
IF INTERESTED, WRITE FOR CATALOGUE
Aleriden Britannia Company HAMILTON, CANADA

YOUR NAME IN GOLD ON TWELVE BEAUTIFUL Xmas or New Year post cards for twenty-five cents. Norman Ford Co., London, Ont., 1913-7

TEACHER WANTED
FEMALE TEACHER WANTED FOR R. C. S. S. No. 41, March, holding a 2nd class Normal trained certificate. State salary and experience. Duties to commence Jan. 3, 1911. Apply at once to Thomas Scissors, Sec. Treas., Danforth, Ontario. 1913-4

QUALIFIED CATHOLIC TEACHER WANTED for R. C. S. S. No. 15, CHAR. A. teacher holding 2nd class professional certificate. Duties to commence 1st Jan. 1911. Apply stating salary and experience to H. K. McDonald, Sec. Treas., St. Raphael's, Ont. 1913-3

CATHOLIC NORMAL TRAINED TEACHER wanted for R. C. S. S. No. 1, McKillop, holding a first or second class professional certificate. Apply stating salary and experience to John Maloney, Sec. Treas., Beachwood P. O. Ont. 1913-2

WANTED FOR SEPARATE SCHOOL, ELORA, for year 1911 a teacher (male or female) with good references. Salary for third class \$350.00 for second professional \$400.00. A competent organist will receive an extra salary. For further particulars apply to the Secretary, Separate school, Elora. 1913-3

POSITION WANTED
WANTED BY A LADY THOROUGHLY COMPETENT, a position as Priest's housekeeper and organist, if so desired. Best references. Address: Box 20, Tecumseh, Ont. 1913-3

POSITION AS BOOK KEEPER, CORRESPONDENT or general office work by young man speaking French and English. Has first-class certificate in commercial course in French and English. Can do most first-class references. Address: C. E. Lussier, Lavaline Station, Que., or Drylake, Ont. 1913-3

HELP WANTED
CAPABLE GIRL WANTED FOR GENERAL housework or young girl to assist. Apply to Mrs. Townsend, 887 St. James St., Ont. 1913-7

PRIVATE XMAS CARDS (NOT RELIGIOUS) twelve beautiful designs with silk borders, with name in gold for one dollar. Norman Ford Co., London, Ont. 1913-7

ALBERTA FARMS
TWO GOOD FARMS FOR SALE—ONE 171 acres, the other 320 acres. The first 2 miles from school and Catholic chapel. The second 10 miles from school and Catholic chapel. One mile and a half from school. For further information write to the owner, Leon Humbert, P. O. Box 401, Innisfail, Alta. 1913-8

POSTCARDS
CANADIAN POSTCARD HOUSE OFFERS A very choice collection of the season's offerings in birthday, funeral, landscape, humorous, Christmas and New Year cards in 25c. to \$1.00 packages, post paid. J. Gregg, Exeter, Ont. 1913-8

The Home Bank of Canada

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

The transfer books will be closed from the 10th to the 30th day of November, 1910, both days inclusive. By order of the Board. JAMES MASON, General Manager. Toronto, Ontario, 26th.

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Father Phalen's practical and useful little booklet, to all who have the care of the young at heart, will be supplied at 6 cents per copy in quantities of 50 or more, postage paid, to the Reverend Clergy. F. A. RONNAN Halifax, N. S. 1913-6

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POINTERS
I have full stocks of up-to-date, First Quality Mission Goods, and Missions can be supplied promptly on short notice. There are several grades of goods—1st class only in the best. IMPORTANT—Every article is marked with its retail price, so that a child could conduct the sale. All goods would be returned to me, at my expense. See my Mission circular as to amount of profit guaranteed.

Remember the address—
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Remarkable Michigan External Remedy which is curing thousands sent TO TRY FREE
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Don't take medicine to draw out impurities, but help Nature expel them through the pores in her own simple way

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Mountain Railways—An interesting account, statistical and appreciative of the progress made in the conveyance of passengers and freight up and across mountains where travel on foot would be perilous. Abundantly illustrated.

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VOLUME XXXII
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LONDON, SATURDAY, NOVEMBER 12, 1910
WONDERFUL
What astonishes us is that our opponents who pose as belated laborers with weapons centuries old. They cannot much consolation from saying that edge is still keen, for these have long since been rendered obsolete by fair-minded progress. Hence it is amusing and withal to hear individuals of the watchwords of centuries and the columns have been destroyed by of research. That preaches use them passes our comprehension. Whether they cling to them the plaudits of the bigoted or selves ignorant of our doctrine not presume to know. But them, in commenting on this line, are on a par with the who wrote that the apostolic canopy on his back sanctified, and that Mass after supper.

OUT OF DATE
Time was when the materiality of a country was the great argument for the truth. It is not so much present, but occasionally a gentleman, who, while boasting spiritual worship, agitates there also with praise of the grandeur of England, with clangorous factories and rail its stores of energy driving of commerce in every mart sun; with its explorers by way through distant, and hard-won trophies as proof of progress—all this makes a guilty of unseemly utterance much money and land—the holiest of people. Absent If a Japanese boasted that sat at the council-board of could furnish ample proof of its by the religion of the preachers would end his hallucination on that Greek would wax eloquent less past, whose deeds space on his country's records, and the influence of its religion be a storm of protest. Why not our friends adopt similar regard to the orators who dollar as the badge of Why not read the "open Bible critics and see how utopian is their argument divine Lord, either in His life, show forth the glory prosperity. The apostles to be captains of industry evidence that the loom were for them the vest We do not remember the splendor characterized. We know, however, that parishes. A mark for so they glory in their cross. Their requirements upon. Their requirements soldiers to the accomplishment sword and the gibbet. dead, may a pleasure-loving proud Roman can't show his rapier of ridicule. He laughed to scorn roughened hands and who had come to pull down pride and make him bold done to death as a slave far Jerusalem. And he of achievement behind laughed with far more divines who point nations" as awful proof of the Catholic religion of the argument is pointed Spalding in the following "If England's wealth from the Reformation count for that of Spain and seventeenth century decline of Spain has been by the Catholic faith shall we assign that of the seventeenth century and did the carrying

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