

# The Catholic Record

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

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## THE DEATH OF THE OLD YEAR

Fall knee-deep lies the winter snow,  
And the winter winds are wearily sighing.  
Toll ye the church bell sad and slow,  
And tread softly and speak low,  
For the Old Year lies a-dying.  
Old Year, you must not die;  
You came to us so readily;  
You lived with us so steadily,  
Old year, you shall not die.  
He lieth still; he doth not move;  
He will not see the light of day;  
He hath no other light above;  
He gave me a friend and a true, true love.  
And the New Year will take 'em away.  
Old Year, you must not go;  
Such joy have you been with us,  
To long as you have seen with us—  
Old Year, you shall not go.

He troth'd his bumper to the brim;  
A jobber year, you shall not see;  
But tho' his eyes are waxing dim,  
And tho' his feet speak ill of him,  
He was a friend to me.  
Old Year, you must not die;  
We did so laugh and cry with you:  
I've had a mind to die with you.  
Old Year, you must die.

He was full of joke and jest,  
But all his merry quips are o'er.  
To see him die across the waste  
His own and his dear old wife post-haste,  
But he'll be dead before,  
Everyone for his own.  
The night is stary and cold, my friend,  
And the New Year, blithe and hold,  
My friend,  
Come up to take his own.

How hard he breathes! Over the snow  
I heard him now the crowing cock.  
The shadows flicker to and fro;  
The cricket chirps; the light burns low.  
'Tis nearly twelve o'clock.  
Shake heads before you die,  
Old Year, we'll dearly rue for you;  
What is it we can do for you?  
Speak out before you die.

His face is growing sharp and thin.  
Alack! our friend is gone.  
Close up his eyes—up his chin—  
Step from the corpse and let him in  
That stands there alone,  
And watch at the door,  
There's a new foot on the floor, my friend,  
And a new face at the door, my friend,  
And a new face at the door.

## THE SOCIALIST MOVEMENT

A brochure bearing the above title is published among the booklets emanating from the Catholic Truth Society, its author being Mr. Arthur O'Connor. It is evident, he says, that for the grinding poverty of the poor to-day some remedy is urgently needed, and it is quite certain that when the Church arrogantly opposes certain suggested remedies (such as the Socialists claim to be in their panacea, for instance) its action is not due either to ignorance of the true state of affairs, or to an unwillingness to recognize the necessity of a change. The Church is honest, however, he would be reduced to a minimum. The Collectivists go to the other extreme, holding that the State should regulate all industrial relations and own the land in sole proprietorship, also all the capital and means of production.

Competition, according to them, should cease and private property be abolished. All, therefore, who are not individualists may, in some sense, be called Socialists—those, for example, who favor factory laws or free education, and it is in some such sense as this that many well known Catholics have called themselves Socialists. In recent years, says Mr. O'Connor, the word Socialism has become more identified with thorough-going Collectivism, and such Socialists who want an end to the "capitalist regime" assert that poverty will pursue the lower orders until the workers own all the means of production including the land. Extremists have gone so far as to declare that the idea of the family precludes all hope of an economic understanding that shall exclude competition, and that, therefore, the family must go.

How is it, asks Mr. O'Connor, that these Socialistic ideas spread so easily? The Protestant Reformation, he says, bringing with it the modern idea of wealth, was responsible in its selfishness for many of the current evils of society. The Catholic idea of the stewardship of each man in regard to his possessions is foreign to the Protestant notion, which holds that a man is justified in making whatever he can by any legal means. And in the days in which Catholic Christianity overspread the world there were (as the economist, Thorold Rogers, writes) "none of these extremes of poverty and wealth which have excited the astonishment of plain people and the indignation of workmen." "The essence of life in these days was that every one knew his neighbor and every one was his brother's keeper." The Reformation changed all by destroying that great support of the poor man, the Church, whose revenues were given to the poor. Even the "gentleman Socialist" (as he is called from the fact of his wealth), Mr. Hyndman, shows how the Church, the friend of the people as against the monarchy and the aristocracy, after the Reformation became a means of oppression in the hands of the landowners and the middle classes.

The idea of the regeneration of man by Socialism and its nostrums has, says Mr. O'Connor, been shown to be a dream as long ago as the day of Aristotle, who, speaking of proposals for a community of property, declared that "such an idea had a speciousness about it, but yet the evils that we denounce in the normal State arise from a very different cause, namely, the perversity of human nature." (Politics, chapter II). Everything that Socialism teaches is inconsistent with Christian principles since its doctrines trespass on the extra-industrial domain, for instance, when it holds that the State has nothing to do with religion, that private ownership of property is wrong, that children are primarily children of the State, and that the individual is to be entirely subordinated to the community.

Even Mr. Clifford Bax, an advanced thinker, will admit that the Socialist scheme is both "non-Christian and non-theistic," which means that it is wholly inhumanitarian and godless, if it means anything. It is certain, says Mr. O'Connor, that the leading Socialists of the present day are almost without exception, distinctly anti-religious. It is certainly so in Continental Europe, and G. B. Shaw, Hyndman, Quelch, Bax, Karl Pearson, and Blatchford agree with Marx and Babel in regarding Christianity as an absurd superstition, if not worse. Under a Socialist regime it is certain the Church would be brought almost entirely to an end.

In his "Religion of Socialism," Bax makes the following statement: "To the Socialist, labor is an evil to be minimized to the utmost. The man who works at his trade or vocation more than necessarily competes with, or who competes with, the man who can enjoy, is not a hero but a fool from the Socialist's standpoint." This, therefore, points the extent to which men's ethical notions will have to undergo revolution, in the suggested scheme.

Further than this, however, as Mr. O'Connor points out, even if marriage were to continue as it is, the children could not be brought up at home. Sexual equality would prevail, and the woman would work for the State; she would not, therefore, be allowed to care for her children. The State would care for them, and the children would thus become estranged from their parents. Even the personal choice and liberty

which men and women enjoy to-day in regard to the marriage-tie, would be no longer exercised. The inexorable State would interfere everywhere.—N. Y. Freeman's Journal.

## Two Good Pledges

The following pledges are recommended for Catholics by the New Zealand Tablet: "I promise and pledge myself not to buy, receive, read or allow in my house any books, periodicals or newspapers that spread, foster or encourage the doctrine of the separation of Church and State, and have introduced into my house at least one Catholic weekly newspaper, or one Catholic magazine."

## MGR. BENSON ON THE FUTURE

Modern religious thought, writes Mgr. Benson in a Catholic Truth publication, dates from the religious upheavals of the sixteenth century. The establishment of the principle of Nationalism in religion struck the first blow at the idea of a final revelation guaranteed by an infallible authority. Congregationalism was the result of Nationalism, and then followed individualism and its "private judgment." Finally came the notion that Truth was not absolute, and that it varied according to the believer. At the present time the struggle is continued to what is taught by the "modern thinker" who has no final authority to guide him, and on the other side, to what is doctrine in the Catholic Church supported by an infallible authority. In regard to the latter, the "modern thinker" assumes that the Catholic Church is the discredited Church of the uneducated, a common view (says Mgr. Benson) being that Catholics consist of a few Irish in America and a small percentage of peasant Latins in Europe. They seem to be unaware of a movement that is going forward among some of the shrewdest and most independent minds in all civilized countries, and H. G. Wells predicts that we are on the verge of one of the greatest revivals the world has seen.

When (says the distinguished convert who is a son of a late Archbishop of Canterbury) men in France, like Brunetiere, Coppée, Huysmans, Renée and Paul Bourget come forward from agnosticism or infidelity; when a Pasteur declares that his researches have left him with the faith of the Breton peasant; when in Great Britain a high Protestant Professor of Biology, a Professor of Greek at Glasgow, and perhaps the greatest judge on the Bench make their submission to Rome; when two of those who are called "the three cleverest men in London" (Chesberton and Bell) not only defend Catholicism, but in the ardor of preaching friars; when the Catholic Party in the English Parliament holds once more the balance of power; when the plain man in the street declares he would be a Catholic if he belonged to any religion; when the only successful missions in the East are the Catholic ones; surely it is a strange moment at which to assume that the religion of the future is to be a kind of ethical pantheism.

Another sign of the times, says Mgr. Benson, surely lies in the province of "Comparative Religion." Our most recent comparative religionists, however, namely, those that there are great elements of truth common to all religions. Your modern thinker, of course, jumps forward with his declaration that the Catholic faith is only one among many ways of truth, and that, therefore, he has no use for the rest. "Comparative Religion" has argued the Church by revealing the fact that the creed which embodied Revelation contains correlated and organized into a whole all these points of faith of which each merely human system of belief can catch and reflect but one or two.

A final indication of the great future of Catholicism lies in its power of regeneration. Not only is it the sole religion which has arisen in the East and dominated the West, and now once more is reconquering the East; it is also the one religion that has been proclaimed as dead over and over again, and yet it has not only reappeared, but it has argued the Church by revealing the fact that the creed which embodied Revelation contains correlated and organized into a whole all these points of faith of which each merely human system of belief can catch and reflect but one or two.

As every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and heretics, the capture of Rome in 1870—was a departure of "modern thinkers" to be absolutely certain at last that Catholicism was discredited forever. Something or other, the Church is as much alive to-day as ever she was, and that in spite of the fact that "modern thinkers" committed to the past and to doctrine formulated centuries before modern science was dreamed of.

struggled, not only with enemies inside her gates, but with her own children in her own house. On her secular side she has seen every kingdom of Europe rise and fall and rise again; she has seen every dynasty fall except her own; she has seen every "modern" sect (whose one claim to efficiency lies in its modernity) fall to keep pace with herself who has the centuries on her shoulders. "I called this characteristic of her Resurrection," concludes Mgr. Benson. "I call it now Resurrection."—N. Y. Freeman's Journal.

## "BY ITS FRUITS"

Sixteen years old and a suicide—such is the record of Joseph Dobin of New York City. The newspaper announcing his suicide states that "he had been a brilliant scholar at the De Witt Clinton High School." The brilliant young scholar of the De Witt Clinton High school, before submitting his mortal coil, wrote a letter stating why he had grown tired of the world. In it he wrote preachers for denouncing those who assert the right of choosing the manner of their death. He then proceeds to state that it is cowardly to allow one's individuality to be crushed out in "the grind of conventionalism, to live a semi-animal existence." The boy who wrote these words was rated a brilliant scholar at the Public School he attended. There is no doubt that he was such, according to the standard of that school. He learned the assigned lessons and acquired the knowledge of the things, but unfortunately for him he never was taught in his school hours his duty towards God.

The tendency of that sort of education is to make those coming under its influence regard success in life as consisting of an accumulation of human comforts. In his advice "Put money in thy purse," sums up the ideal that is evolved in the youthful minds that are constantly concentrated upon material subjects to the exclusion of all spiritual considerations. Having no seeming prospect of obtaining what he believed to be the greatest good, young Dobin decided to end his life by the best thing he could do would be to make a speedy exit from this world "I believe," he wrote, "a serious blunder has been made in bringing me into this world, as it has been made in the millions of tolling, dragging human beings condemned to a life of misery and degradation, and I am glad to be among the brave souls who have the courage to do away with themselves amidst a community controlled by the sentimental dread of death."

We put the question: did the boy who wrote these words ever learn in school the doctrine of the resurrection? The answer is, "No." The subject of the first sermon was unity; in the second, sanctity, and now of the third the subject is Catholicity. Much of the confusion among non-Catholics who honestly seek the truth arises from their reading the notes of the Church backwards. They begin with the note of apostolicity, from that they advance to the note of sanctity, then to the note of Catholicity, and end where they should have begun with the note of unity. Practically, their argument is: The Church is apostolic, holy, Catholic, and, if it is not one, it ought to be. Thus purity of doctrine is a mere by-product of the Roman faith, instead of being based first of all on the evident fact of the unity of the Catholic Church.

In the first sermon of this series it was proved that the true Church is one because its members are all united under one government, all profess the same faith, and all join in a common worship. Without this unity as a foundation there can be no Catholicity. For "Catholic" means universal, and universal implies one quality which exists in all members of an entire body. Without unity, therefore, there can be no positive unity. For instance, the Modernist conception of Catholicity, which has lately been put forth, is devoid of all positive unity. For it maintains that a Catholic Church is a Church endowed with unlimited comprehensiveness, that is, which is prepared to welcome and assimilate all opinions heretofore held, however contradictory. No principle of cohesion seems to be left except this, that the Catholic Church is that which bans nothing. It must surely be plain that such practical common sense pronounces against such a conception no less strongly than the plain words of our Lord in the Gospel or the consistent attitude of the Fathers.

A large number of passages in the Psalms (e.g. Ps. II) and (XXX), with Daniel (Ch. II) Isaiah (LIV, 3) and other prophetic writers picture the Kingdom of Christ the Messiah as something gloriously and unconditionally spread throughout the world. For example, "I will give thee the Gentiles for thine inheritance, and the utmost part of the earth for thy possession." "He shall rule from sea to sea." All the nations shall serve Him, etc. Moreover, in combination with these we have to notice our Lord's instructions and promises: "Go ye therefore and teach all nations," "Ye shall be witnesses unto Me . . . of the earth." (Mt. XXIII, 34). "Ye, verily, your words went out over all the earth and your words will be heard in the whole world." (Mt. XX, 18). But the real strength of the argument lies in the patristic evidence, for the words of the Scriptures just quoted are cited and interpreted, not by one or two only, but by a great number of different Fathers, and nearly always in such terms as mean the universal spread of the Church over regions which to them represented, morally speaking, the whole world.

The phrase, "The Catholic Church," is found for the first time in the letter of St. Ignatius of Antioch to the Smyrnaeans, written about the year 110. The word "Catholic" was hedged round with protective legislation. "Blessed Heart Review.

## FATHER DRUMMOND'S SERMON

Father Drummond preached last Sunday, the 15th, on "The Catholicity of the Church." He chose as his text these words of the Nicene Creed: "I believe in one, holy, Catholic, and apostolic Church." The four qualities mentioned in the text, viz., oneness or unity, holiness or sanctity, Catholicity, and apostolicity are called the four notes or marks of the Church, i.e., the outward or visible signs by which she may always be infallibly recognized. The order in which these notes are being developed in the course of these Advent sermons is very important. The subject of the first sermon was unity; in the second, sanctity, and now of the third the subject is Catholicity. Much of the confusion among non-Catholics who honestly seek the truth arises from their reading the notes of the Church backwards. They begin with the note of apostolicity, from that they advance to the note of sanctity, then to the note of Catholicity, and end where they should have begun with the note of unity. Practically, their argument is: The Church is apostolic, holy, Catholic, and, if it is not one, it ought to be. Thus purity of doctrine is a mere by-product of the Roman faith, instead of being based first of all on the evident fact of the unity of the Catholic Church.

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There is the Catholic Church." At the end of that same second century Clement of Alexandria speaks very clearly: "We say," he declares, "that both in substance and in seeming, both in origin and in development, the primitive and Catholic Church is the only one, agreeing as it does, in the unity of one faith." By the beginning of the third century, "Catholic" became the proper name of the true Church founded by Christ. Toward the end of the fourth century the Spaniard Cyprian said: "Christian is my name, Catholic is my surname." The full meaning of the word, "Catholic" was brought out by St. Augustine in his victorious struggle with the Donatists, about the year 400. "Whether they wish or no," he says, "heretics have to call the Catholic Church Catholic." "Although," he writes elsewhere, "all heretics wish to be styled Catholic yet if any one asks where is the Catholic place of worship none of them would venture to point out his own conventicle."

The preacher then went on to apply these principles to the history of the Church in the first three centuries of persecution, in the era of Arianism and Nestorianism in the Middle Ages, and since the Reformation. He showed that St. Augustine's words were just as true now as they were in the fifth century. Catholics are found everywhere, from the poles to the equator, and they all have the same belief. The reason is a supernatural one; they are all members of that Mystical Body, of which Christ is the Head.

Another little girl, Mr. G. K. H. Chesterton tells us, when asked what was the difference between an optimist and a pessimist, said: "Oh, an optimist is a man who looks after your eyes, and a pessimist looks after your feet."

## THE CHURCH THE FIRST ADVOCATE OF WOMAN'S RIGHTS

Authority and freedom were the two grand principles that the Church introduced into a civilization formed on and controlled by pagan ideas—a civilization marked by perverted morality. What was the result of the teaching of God's law, when the Edict of Milan allowed the voice of the Christian interpreter to be heard in the Roman empire?

"Through the principle of authority, the religion of Christ inculcated the practice of obedience for God's sake, whenever submission seemed a duty. It surrounded rulers—whether in Church or State—and ruled, with the sacred bonds of conscience, Concordance, and cohesion were thus established throughout the social body, and an end made of the former distinctly pagan system of division and suppression. The other principle, that of true liberty restored to each individual his natural inheritance of personal independence; the Roman law was the first to recognize it; such not the rights inherent in each conscience and founded on God's holy law." (Grisar's History of Rome and the Popes.)

Thus were sown the seeds of the principle of "inalienable rights" recognized by our own American Government, and essential to the permanence of the nation. "Touch not the rights inherent in each conscience" said the Church and a pagan world heard with wonder the strange new teaching that would make no compromise with wealth and power, and exacted from the noble the same purity of doctrine as from the lowly, the citizen of Rome. Clear, insistent, unweary, the voice of the Church reiterated the divine command, and gradually paganism yielded to the compelling force of Christianity.

The slow but steady growth of a new morality was felt everywhere in the social life of Rome. From small beginnings, and despite the opposition of what seemed overwhelming forces of evil, the new power attacked the outworks of the old system, levelled them to the earth and over their ruins raised the standards of the Cross—the sign in which Constantine had triumphed.

What was the effect on the home, the family, the standing of woman? The Roman wife in pagan times, was little better than a slave. Her legal position was extremely low; her claims were acknowledged or repudiated according to the passion or caprice of her husband. The Roman family was constituted on the principle of absolute authority vested in the head; wife and children were his chattels, to dispose of as he willed; "in some cases he had the right to put his wife to death" history tells us.

As a result of this absolute control on the man's part, and absolute subjection of woman to his will, profane as possessed society, vice in every form was rampant; and below the ranks of the higher classes was a multitude of enfeebled and wretchedness, steeped in moral degradation. Then was performed the miracle of redemption. What the pleading of the wife, thrust dishonored, from her home for no just cause, was heard the voice of the Church: "This woman is your lawful wife, you may not put her from you; these children have immortal souls you may not batter them as things of common clay." And when the wronging was unheeded, messengers were taken to enforce the rights of the wife and the mother, to protect the interests of the home. The Christian doctrine on marriage is very simple—"One with one exclusively and for life, and the Church with its inviolable firmness compelled acceptance of this doctrine. From St. Peter to the present visible head of the Church on earth there was never a deviation from this fundamental principle that alone can preserve the sanctity and dignity of family life. The Church, such terms as mean the sanctity of marriage, the education of children, the peace of the household. Popes and Bishops sought redress for the oppressed and wronged. "In fact," says Dr. Grisar in his history of Rome and the Popes, "the moral life work of public action, were hedged round with protective legislation."—Blessed Heart Review.

## CATHOLIC NOTES

Mr. Richard Temple, of London, who created the part of Miranda in Gilbert and Sullivan's famous light opera, was recently received into the Church on his deathbed.

Stonyhurst, the great Catholic College and Seminary in England, has as its most distinguished student Francis Charles, Archduke of Austria, and destined to be the future Emperor of Austria. He is eighteen years old.

Robert Adams-Buell of Milwaukee, the plaintiff, was received into the Church recently, by one of the Jesuit Fathers, and made his First Communion at the Gesu church. Mr. Buell was formerly a Protestant Episcopalian.

Miss Anna J. Woollett, one of Boston's best known women sculptors, has decided to abandon the world for seclusion of the cloister. She will shortly take the veil in the Convent of the Sacred Heart, Albany, N. Y.

Very Rev. Rudolph J. Meyer, provincial of the Society of Jesus in the Missouri province, died in the parlor of St. Louis University at 6 o'clock in the evening of Dec. 2nd, a few minutes after he had returned from a walk. Death was due to heart trouble.

The Echo de Paris cites the case of a public school teacher who put in his class the following inscriptions: "Neither God Nor Master! Hurrah for Ferrer assassinated by the monks! Down with Dogma! Down with the Tyrants!"

There took place recently in Germany, the conversion to Catholicity of Baron Cramer Klett, a Bavarian Senator. The entry of the Baron into the Church surprised nobody, inasmuch as he has been for years most liberal in his attitude toward Catholicity, particularly in the Bavarian Senate.

Several weeks ago the report came that the notorious "Archbishop" Villatte had been murdered in Mexico. It appears, however, that the well-known character is very much alive, and is now in San Antonio, Texas, in the interest of a colonization scheme he is operating in Mexico.

The largest contribution to the Red Cross Balkan fund was received at the Baltimore branch headquarters recently of \$500 from Cardinal Gibbons. He received the money from St. Louis from a personal friend and will turn it over to B. Howell Griswold, Jr., treasurer of the Baltimore society.

The tercentennial of the celebration of the first Mass in Maine will be observed at Portland and Bar Harbor in August and September of next year. The announcement was made at the annual meeting of the Maine Historical Society held recently in the Catholic Institute, Portland.

Among the works of restoration accomplished by Pius X. in that section of Calabria, which was devastated by earthquake was the erection of a seminary in Catanzaro. In gratitude for the Pope's generous gift to their city the leading citizens have determined to erect in the garden before the Seminary a heroic bronze statue of the sovereign Pontiff.

The Order of Bridgettine Fathers, which has a remarkable history dating back to the early fourteenth century, is to be revived in London, England, and on a suburban site a church capable of holding 2,000 worshippers is to be erected, together with a novitiate, a mission house and a school for 800 children, adjoining the church.

Speaking in Armagh Cathedral on Sunday, Nov. 24th, Cardinal Logue urged upon his listeners the immediate formation of an anti-gambling league, with branches throughout the country, and said that if something were not done very shortly, he should himself move by invoking the severest penalties of the Church against gamblers.

As weeks go by, it is being found that the number of priests in Portugal who show any disobedience to their Bishops as regards the pension offered them by the Government has become exceedingly small. Though Portugal has 3,000 priests the number of recalcitrants can soon be counted on one's fingers. And some 700 lie in prison!

The Ozanam Association, which provides outdoor sports, debates and lectures for boys and adult maintenance clubs, rooms for the association in Manhattan and a new plan to bring in girl's clubs for afternoon sessions. The Ozanam Bulletin, published in behalf of the association's boys, under the editorship of Ambrose O'Connell, contains in its December number a special blessing of the association in the handwriting of Pope Pius X.

Sir Gerald Strickland, the newly-appointed Governor of New South Wales, Australia, is a staunch adherent of the Catholic faith. His wife was Lady Edeline Sackville, daughter of Earl de la Warr. She is a convert, and with her four daughters belongs to the most practical type of Catholics, says the Catholic press of Sydney. They are frequent communicants, receiving the sacraments never less and generally more often, than once a month. In West Australia it has been their custom to drive every Sunday to Mass at one of the churches adjacent to Government House.

THE CATHOLIC RECORD offers hearty congratulations to our Right Reverend Bishop. May he be spared for length of years to witness the full fruition of his indomitable zeal in the cause of God and His Church.





The Catholic Record

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Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, and Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

For the publication of special notices such as 'favor received', etc., the price is 50 cents. When subscribers ask for their mail at the post office it will be well to send them the Catholic Record.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, JANUARY 4, 1913

The CATHOLIC RECORD wishes all its readers a happy and prosperous New Year.

Next week we will present our subscribers with a complete dress of new type from the celebrated foundry of Stephenson & Blake, Sheffield, England.

REDEMPTORISTS FOR LONDON

An announcement of very great importance was made last week to the effect that His Lordship Right Rev. M. F. Fallon, Bishop of London, had decided to establish another parish in the city, to be known as St. Patrick's. It will be located east of Egerton street and will take in the newly annexed district of Pottersburg.

The new St. Patrick's parish will make the fifth Catholic Church in London. Ten years ago the one who would prophesy such advancement in the year 1912 would be considered decidedly imprudent, but this happy condition has been fully realized.

The announcement of this new arrangement made by the Bishop will be of very great interest to all Catholics in the diocese, but in a much greater degree to those who recall the work done by the Dominican Fathers in London nearly fifty years ago.

Now we shall leave the theology of which Professor Macallum speaks in terms of such scathing contempt, and show that, however little qualified the "leaders of the clergy are to meet the needs of the day," Catholic Theology has considered this very modern question for the last fifteen hundred years, and would not be affected in the slightest degree in the extremely improbable event of scientific proof that life could originate from the operation of "natural forces."

the sparsely settled territory immediately east of the city will contain a large population. This will of necessity be the case from the fact that the great manufacturing district of London will be in that quarter of the city.

The Redemptorist Fathers may rest assured that their coming to London will be hailed with warmest of welcomes by every Catholic heart. They will find here but unity of thought, unity of purpose and a sincere desire to extend them the material helping hand on every occasion.

PROFESSOR MACALLUM—MIRACLES AND NATURAL FORCES

We have no right to ask Prof. Macallum just what he believes or does not believe, just how much of Christian revelation he accepts or rejects, or how he interprets it; but so far as the article, "The Origin of Life on the Globe," is concerned, there is absolutely no ground for calling him an atheist.

On the contrary, he makes the following profession of faith: "It has been said that if the mystery of the origin of life on the globe is to be explained as Professor Schöller has endeavored to do, there is no reason for postulating any supernatural force as being concerned in the government of the cosmos. In answer thereto it suffices to say that the mystery of the origin of the universe still remains, and beyond all that the mystery of the origin of the intelligible cosmos remains. The endowment of matter and energy with law and order is, also, of inscrutable origin. It may be added, further, that the energy of the universe, at the cosmic dawn, was not uniformly, but unequally, distributed, and that predilection in intelligence that can dominate the Second Law of Thermodynamics. The demand, therefore, that life on our globe shall be considered to have a miraculous origin, as otherwise there would be no reason to postulate an *Ens entium*, is shallow beyond the power of words to indicate."

Here we have the conclusions of physical science if not proving, at least indicating and postulating the truths of Revelation, and the truths of Revelation not contradicting but supplementing the conclusions of science. Physical science is dumb before the mystery of the origin of the universe. Revelation tells us that in the beginning God created heaven and earth. Science cannot account for the incalculably enormous energy which the universe represents by natural forces; the origin of natural forces is a scientific mystery. That "omnipresent universal energy" must have a Source, that Source the Scholastic theologians termed *Pure Act*, which is their scientific definition of God.

The endowment of matter and energy with law and order is of inscrutable origin to physical science, but it indicates and necessarily postulates a Supreme Law giver Whom we call God. That law and order could not be imposed on matter and energy by any blind force, even supposing that force to have originated itself, is evident. The Primal Force is intelligent—God—the Creator.

It is indeed shallow beyond the power of words to indicate to hold that if science should ever prove that life originates in natural forces, that it would follow that the fool is right who says in his heart there is no God. And yet that is the conclusion that that credulous sceptic the man in the street, draws from almost every new-hatched, unfledged scientific theory.

The Professor admits that the origin of the universe, the origin of energy, the origin of natural law and order, are mysteries inscrutable to science; and inscrutable to science they must ever remain, for they are beyond the domain of the physical sciences. While we cheerfully admit that the Professor gives no room in his article for "the odious charge of atheism and materialism," we confess to be unable to understand his insupportable objections to "miracles" and the "miraculous origin" in any sense of the words, but especially in the sense in which he evidently uses them.

The Creative Act of God he calls a miracle. If God creates life it has a "miraculous origin." If the mystery of the origin of life should be explained by "the operation of natural forces," he admits that the origin of the natural forces is an inscrutable mystery. Surely, whether science leaves us one step nearer or further away, it offers us nothing but inscrutable mystery to take the place of the Creative Act of God. So that in the last analysis the "man of science" has not a syllable to say against "a religion that is based on 'miracles,'" taking the word in the sense in which Professor Macallum uses it.

the manner of the pulpita that have incurred the scornful displeasure of our Professor. On the contrary, the Angelic Doctor, on this very question of the Six Days of Creation, says, Qa. 69, Art. 2: "In discussing questions of this kind two rules are to be observed, as Augustine teaches (Gen. ad lit. l). The first is, to hold the truth of Scripture without wavering. The second is that since Holy Scripture can be explained in a multiplicity of senses, one should not adhere to a particular explanation, only in such measure as to be ready to abandon it, if it be proved with certainty to be false; lest Holy Scripture be exposed to the ridicule of unbelievers, and obstacles be placed to their believing."

Now we think the Professor will agree that this medieval Doctor is not so medieval as some modern preachers; nor so foolish as some modern thinkers. Note that he says "it is proved with certainty," not "it is conjectured as a scientific possibility."

In Qa. 69, art. 2, St. Thomas quotes St. Augustine with regard to the creation of plants: "But Augustine says that the earth is said to have then produced plants and trees virtually, that is it received then the power to produce them."

Again in Qa. 72, art. 1, he says: "But Augustine says the production of terrestrial animals was potential, other holy writers that it was actual."

One last quotation Qa. 73, Art. 1 ad 3m. "Nothing entirely new was afterwards made by God, but all things subsequently made had in a sense been made before in the work of the six days. . . . Species, also, that are new, if any serious active power; so that animals, and perhaps even new species of animals are produced by putrefaction by the power which the stars and elements received at the beginning."

So that theology, with the aid only of the dim light that medieval science could lend, has simply considered this very question which Prof. Macallum thinks is subversive of revealed religion unless it accommodates itself to the "needs of the day." If the origin of life be attributed to the operation of "natural forces" by the modern scientist he will find St. Augustine fifteen hundred years ahead of him with the same theory; a theory that in all these centuries has not been condemned by the Church, but has been treated with respect by the greatest of theologians. But whether potentially or actually, God created the heavens and the earth and all things therein. When for the creature's sake of God, the man of science gravely offers us an "inscrutable origin and a 'mystery,'" even the man in the street can see that revelation is not in any immediate danger from science with a capital S.

THE REVIVAL OF RELIGION IN FRANCE

The separation of Church and State in France is far from what we in this country might understand by the term. The State still claims and exercises the right to interfere in religious matters, hampering and restricting religious liberty in a manner hard for us to understand.

But the gain has been enormous. Bishops and clergy are no longer paid servants of the State; the aloofness from the people that characterized the French clergy is fast disappearing. Dependence on the faithful for the support of religion has brought priests and people closer together, increased the influence of the priest, and stimulated the interest and generosity of the laity.

The recent congress of "Patronages" has called attention to the fact that two hundred and twelve such societies exist in Paris alone, where study of Catholic truth and interest in religious activities are promoted. Thousands of free schools are maintained by voluntary contributions, where a large proportion of the Frenchmen of the next generation are not only saved from the anti-Christian influences of the State schools, but are educated in a religious atmosphere, in the knowledge of Catholic truth and the practice of Christian virtue.

These and many other evidences of the revival of religion in France from time to time come to our notice. The most interesting tribute to the actual importance the religious reawakening in France comes not from those whose wish might be father to the thought, but from the ranks of the enemy. The radical journal Le Rappel has the following appreciation of the situation: "Never since its unstable beginnings has the Republic been menaced by greater dangers from its treacherous adversaries."

"Under the placid and inattentive eye of the government in every township, in every town, in every village, under cover of school, sporting, military and charitable associations, the ardent young soldiers of the counter revolution are recruiting."

"Of the new generation which looks to the future, and whose spirit we fall to understand, one part tends towards the noble dreams of Socialism, the other is returning to the Church and to the positive realities, to the powerful hierarchies of a monarchical society. "Everywhere the Church, thanks to this long and patient work and to that tenacity in which she excels, is regaining, foot by foot, her lost ground. "And before this resurrection of an ideal violently opposed to ours, what are we, the unworthy sons of the Revolution doing to organize modern society and retain the affection of the democracy?"

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"Nothing! "Of the Republic, we have but the word; of Democracy only the caricature. "And we are astonished at the disaffection of the people, at the menacing hostility of the functionaries, at the progress of the reaction!"

While we do not believe that the Republican form of government is in any danger, still it is consoling to find Republicans of the extreme French type, bearing testimony to the reality and progress of the religious revival in France.

ARCHBISHOP McNEIL

Elsewhere in this number we reproduce a very interesting sketch of the life and work of the new Archbishop of Toronto; all the more interesting and perhaps the more instructive that it is taken from the pages of a secular paper The Daily Province, of Vancouver.

Amongst all the exceptional opportunities that were his to acquire a solid education perhaps the most important was that afforded him by his early home life. His hard-working and studiously honest Scotch father, his Irish mother with their eleven children, surrounded the future Archbishop's childhood with influences, the lack of which the greatest universities could not supply.

The consideration of his origin and life-work may inspire some boys of today, who also enjoy the inestimable privilege of clean blood and wholesome family influences, with the holy ambition to prepare themselves to serve at God's altar. While the Church is not, in the ordinary acceptance of the term, democratic, yet she gives, what democratic forms of government often fail to provide, that is, equality of opportunity and a whole-hearted recognition of earnestness, zeal and genuine merit.

ACHILLE—MAKER OF NEWS

A friend sent us a story with the above title from the December number of the Arbor, a publication "conducted by members of the University of Toronto."

When we read the signature, Margaret Wrong, appended to this story, by an association of ideas, our mind reverted to the recent legal proceedings over the Hawthorne mine, where two famous names are besmirched by too well-grounded charges of sordid swindling. French-Canadian life and customs have inspired the pen of some of our most famous story tellers. Their success has often responsible for the usual crop of imitators.

"Achille—Maker of News," is not a story of French Canadian life, but an anomic copy of one of the imitators' efforts. It must be easy to write such a story; the recipe seems to be about as follows: exaggerate the beautifully simple life of the habitant to the seventh degree, if you make it grotesque so much the better; the reader will not, then, trouble himself about the probability of the plot, or the possibility of the characters. Above all you must, by way of seasoning, show up the superstitions and errors of Romanism. The seasoning of "Achille—Maker of News," leaves a bad taste in the mouth.

"That the village had made some of the news of the world was due to M. le Curé, the priest of the Church. He it was, who, by means of the confessional, had accomplished the conviction of Aedille Duioir and his consequent confinement in the grey stone building which had had no occupant except the gaoler these thirty years."

Quite as a matter of course, this dehumanized man (he was a priest, you know) betrays the confidence reposed in him by the simple trust of Achille—who by the way confessed to have stolen jam.

The writer can hardly be ignorant of the obligation of secrecy known as the Seal of Confession. If she can honestly plead ignorance, she would do for the heroine of a little story that would be intensely amusing to Achille and his unsophisticated little friends in the out of the way Quebec village. It would tax their credulity too far, however, if they were told that their heroine was an educated girl who contributed to a magazine "conducted by the members of the University of Toronto."

In this secluded French Canadian village English people passed the summer, and when they departed nailed up their cottages. The vandalism of the simple villagers culminated in the crime of Achille, who removed a board from a window and some jam from a pantry within. "And all summer M. le Curé endeavored to find the culprit. Now in the Autumn Achille had confessed and that day it had been decreed with all the majesty of the law that he should pass two months in gaol."

Achille is out on parole, as it were, at night, and is tempted to run away. That Achille was marvelously well instructed in his religion, as understood in Toronto University circles, is evident from the following: "When all was forgotten he might return a rich man, confessor, and make reparations by a gift to the Church and a special Mass."

We have just looked again at the name signed to this story; we find that it is not Margaret Shepherd but Margaret Wrong.

Some most cherished memories of a great Canadian will persist in intruding themselves as we read the pitiable column contained in this malicious little story. God pity those brought up in such an atmosphere!

CATHOLIC REPRESENTATION

While there are many fair-minded Protestants who would give to Catholics their fair share of representation on the floor of Parliament, many of the rank and file have learned too well the lessons of intolerance and distrust preached in season and out of season by a certain class of ministers who find it easier to pander to the ill-informed prejudice of their hearers than to inculcate the message of peace and good-will. The result is that though a man stand head and shoulders over his rivals he is debased from the county nomination simply because he is a Catholic.

In the Catholic parts of Ireland Protestants have a fair and often an undue proportion of the offices that are in the gift of the Catholic majority, while in those parts of the North where Protestants control the appointments, Catholics are rigidly excluded from office.

In Quebec, with regard both to elective and appointive offices, Protestants are treated with a measure of generosity heaped up, pressed down and running over.

While narrow-minded intolerance closes the door of entrance to public life against Catholics in Ontario, it is but reasonable to ask the decent and fair-minded men in control of both parties not only for a fair, but for a generous proportion of the appointive offices within their gift.

It would be unnecessary to urge this method of restoring the balance of justice if Protestant majorities could be purged of the leaven of intolerance; but until this desirable result can be obtained, Catholics should insist on such representation as is in the power of Protestants who profess to deplore the conditions that now prevail.

Very much to the point is the following extract from a speech delivered by the late Sir Richard Cartwright in the Senate May 17th, 1906:

"Then there is another and somewhat more delicate matter. Our Senate, as constituted, allows for the recognition in the body politic of certain classes who from various causes have not been able to obtain proper recognition on the floor of the House of Commons. In my own province of Ontario, I am bound to say that in the whole course of my long political experience I have felt it as more or less a reproach to the province as to my fellow countrymen there, that the Catholic element in Ontario never did receive full recognition or representation on the floor of the House of Commons. In Ontario to-day there are 400,000 Catholics, good subjects of His Majesty; never less, and these are gentlemen of French extraction who represent almost purely French constituencies. Now that is not quite fair. It is only too true that there are a great many constituencies in the Province of Ontario as to which party managers on both sides will tell you the story is not as in the case of the Roman Catholic candidates. That is not the fault of the leaders on either side. For very good and excellent reasons, the leaders on both sides would be exceedingly glad to see an adequate representation of this important element. Let us compare the case of the province of Quebec. In Quebec there are just one-eighth Protestants to seven-eighths Catholics. These one-eighth Protestants return, I find, twelve members out of the 65. In other words, in Quebec one-eighth of the population are able to return nearly one-fifth of the representation; in Ontario from one-fifth to one-sixth return one-twelfth to one-thirteenth of the representation. Here the Senate comes in, as providing a useful method of adjusting the inequality that prevails. Every hon. gentleman knows that there is an unwritten law, respected by both sides, that the Catholic party in the province of Ontario shall be adequately represented among the 24 senators whom we are entitled to have on the floor of parliament."

ORDINATIONS

Saturday of last week was a day of unusual interest to the Catholics of the city of London. On that occasion took place the first ordinations to the priesthood and conferring of minor orders on the students of the new St. Peter's Seminary. London has already become proud of its Seminary and no little degree of satisfaction is felt at the appearance of a large number of Seminarians in the sanctuary each Sunday.

Those who were ordained were Rev. W. T. Corcoran and Rev. J. P. Gleeson, both of London, to the priesthood; Mr. Joseph Emery, Painscourt, Mr. James Harding, London, Mr. A. A. Rondou, Stony Point, as subdeacons. Mr. J. P. Quigley, Eglintine, and Mr. J. R. Messer, J. A. Finn, Windsor, and F. R. Coobello, London, tonsure.

His Lordship was assisted by Rev. J. V. Tobin, director of St. Peter's Seminary, and Rev. Father J. F. Stanley, of Woodstock, together with members of the Seminary faculty, Rev. Fathers Tierney, O'Connor, Brennan and Labelle.

The CATHOLIC RECORD congratulates His Lordship Bishop Fallon on the happy outcome of his endeavor to establish a Seminary in this city. In every regard it promises to be successful to a degree that will bring him consolation and be the pride of this Western district. In the near future the people of London will, no doubt, be still more gratified to behold the new Seminary in course of construction on Sunning Park—a beautiful piece of property containing forty-eight acres donated to him for that purpose.

EX CATHEDRA

These are the days when the exigencies of party politics demand, on the part of editorial writers, omniscience in naval matters. If the editors are not quite equal to the demand, few of them fail to assume the air and dogmatism accordingly. Following is a sample:

"The truth is," declares this paper, "that Canada and Australia are not seafaring countries. The sea-faring instincts gone before the creation of sea power, and all nautical worth anything have grown out of merchant shipping."

What about the American navy?

TRIBUTES TO ARCHBISHOP McNEIL

B. C. Western Catholic

All the local daily papers pay unstinted tribute to the departing Archbishop, the Most Reverend Neil McNeil.

Of these, the lengthy sketch of His Grace's life and work in Saturdays Daily Province, breathes that spirit of appreciation and fairness which has characterized that powerful journal's attitude to Catholicism, since the Archbishop's arrival in Vancouver. We reproduce the article in full:

For more than thirty-three years the Right Rev. Neil McNeil, Archbishop of the Catholic Church in Vancouver, has toiled in the ranks of which he is now one of the prominent leaders. He will shortly leave Vancouver to preside over the archdiocese of Toronto. To-morrow Archbishop Casey, successor of Archbishop McNeil, will be installed in Vancouver, the Archbishop taking place at the Church of Our Lady of the Holy Rosary at 10:45 o'clock. Archbishop McNeil was ordained a priest in April, 1879, and ever since that time has applied himself most assiduously to the tasks which have come to hand, winning for himself only the highest of the institution he represents, but honor and distinction for himself. Step by step he has risen and in each new position has surmounted great obstacles, piloted his way through intricate difficulties and won where men of less determination and pluck would have failed.

As is now well known he was recently appointed Archbishop of Toronto and will this month assume his duties in the new district. He has had a very wide experience. The width of the continent separates the two Seas he has governed in the Catholic Church in Vancouver, a change involving considerable variety in needs and conditions, but in both he has conducted his affairs with the same energy and diplomacy which have marked his entire career.

Of all the thirty-three years of labor in the Catholic Church, perhaps the most brilliant and successful work accomplished by the Archbishop—that done on the fringe of civilization—so to speak—in the lands where the Church was an institution much needed, but then conspicuously lacking.

The Archbishop has been and still is a builder. His work has been, as it still is, to a marked degree, that of a pioneer. He has gone ahead, establishing working organizations where there were practically none before. He has built churches, schools, hospitals, convents and other buildings of like character in districts where the population was small and where the means of livelihood were secured only by the hardest of labor. He has gone into communities where the men had forgotten their God through tribulation and hardship, and has brought them back into the fold, not only by teaching them the right path to walk, but the way to keep to it. He has left in his path monuments to his indomitable energy and tireless effort.

AT HIS FATHER'S FORGE

The Archbishop has not only worked on the fringes of civilization, but he has worked in communities where the growth was rapid and the needs of the Church increasing daily by leaps and bounds. He has fulfilled his duties in grade centers, where the population was large and the demands made upon him of an entirely different character than in the sparsely settled places. Having had experience under both conditions he is considered to be one of the strongest men in the Catholic Church in Canada to-day.

Right Rev. Neil McNeil is the eldest of a family of eleven children born to Malcolm McNeil and Ellen Meagher at Hillsborough, Nova Scotia. His father was a blacksmith, who prepared by his hard work and became one of the more well-to-do citizens of the district in which he lived. He was able to educate his children, and although he believed in making them work he did not make this part of their training over-balance the other essentials. The boy who is Archbishop to-day received many practical ideas at the forge of his father.

Archbishop McNeil has one sister, who is a member of one of the prominent Catholic orders; while two of his brothers are at present enjoying very lucrative legal practices. When a boy Archbishop McNeil was placed in the local school where he gained the rudimentary knowledge which served him well when he later entered the St. Francis Xavier College.

Both there and in Antigonish, Neil McNeil showed such unusual aptitude for the subjects which he studied that

he was chosen, in 1873, to go to the Propaganda College of Rome. For nearly seven years he applied himself to the courses offered at the college in Rome. He gained signal honors for the remarkable showing he made as a student. For some time he was a student at the University of Marcelline.

At the age of twenty-eight, shortly after leaving the colleges of the continent, he was ordained priest in the Basilica of John Lattner, by the late Cardinal Patrizzi. In the same year he received the degrees of Doctor of Philosophy and Doctor of Divinity. The following year he joined the teaching staff of the St. Francis Xavier College of which he was president from 1884 to 1891.

PIONEERED IN NEWFOUNDLAND

During the eleven years in which he was connected with that institution he had the supervision of the changing of the old structures into new ones. He took a very active part in the planning of the new main buildings and spent many long hours designing and planning the buildings which now stand as a part of that large educational institution. The year following his appointment to the teaching staff of the college he was appointed editor of the Aurora, a Catholic newspaper. He was later made rector and in that capacity had in hand the rebuilding of the structure in which the main class rooms were contained.

Then for a few years he was parish priest among the Acadians of Cape Breton, until 1895 when he was appointed Bishop of Nipolis and Vicar Apostolic of St. George's on the west coast of Newfoundland. There for fifteen years he was engaged in pioneer work, building churches, erecting schools, hospitals and convents. He also headed the efforts to build roads, wharves and other incidentals of pioneer work.

The railroad reached the west coast of Newfoundland in 1897 and changed the face of the country in many places. New settlements sprang up, and other ones, unfavorably situated, with respect to the railways, found their growth arrested. There was a sudden demand for new churches and new schools. The bishop fortunately had experience in building and construction work. He could draw plans and supervise the construction. It was not unusual to see him acting as foreman of a score or more of men engaged for the time as carpenters. Wood working factories were too far away to be of much use. The bishop imported an engine and machinery to lessen the cost of hand-work.

Monuments of Archbishop Neil McNeil's industry and tireless energy are three churches, six schools and several convents and houses. These took the place of none—they were the first structures of the kind to be placed in the country. It was not until 1904 that Bishop McNeil did his first pioneer work and did it in such a manner that it will never be forgotten.

MADE FISHERMEN CARPENTERS

When the present Apostolic Delegate to Canada, Monsignor Stagli first visited Antigonish, Nova Scotia, he found there an imposing cluster of buildings which make up what is known as St. Francis Xavier College. Each succeeding president of the college since 1874 had to supervise the construction. Many hours were spent in laboring with the people of the district. The work on the buildings was done by day labor donated by the fishermen of the surrounding country and in many ways the difficulties overcome seemed to be at first almost overwhelming. The workers at the rate of one were unskilled. Through the efforts of the bishop, however, these fishermen were so trained that they became as cunning with carpenter's tools as with their nets and seines. In that way he accomplished a two fold purpose. He trained these men as carpenters and trades and through them erected public buildings which to-day stand as the nucleus of a large sized community.

In British Columbia the conditions are very different. There is no lack of mills or factories here, yet the work is that of a pioneer. In February, 1907, Bishop McNeil became Archbishop of Vancouver, arriving here about the end of May. The population of British Columbia is increasing so fast that all denominations find it difficult to keep pace with the need for religious facilities. Churches seem to be increasing in Vancouver at the rate of one every month or two. Since the Archbishop's arrival, five new Catholic churches have been built in Vancouver and its suburbs, beside two convent schools and a hospital. In other parts of the diocese new congregations demand new churches or old congregations find their churches too small. Eight new buildings have been erected to meet these Catholic needs within the past two years.

Archbishop McNeil's diocese in British Columbia extended from the fifty-fourth parallel, or about Fort George, to the boundary line between the United States and Canada. And from the coast east to Fernie.

Archbishop McNeil is a student of social questions. The following editorial from the Vancouver Daily Province of Oct. 31 shows a degree of public appreciation on this head:

"There are few men in the West who have a closer grasp on the social and economic questions of the day than Archbishop McNeil. He has made them a life study and the exceptional opportunities afforded by his high office have given him a first-hand knowledge of the present-day conditions that entitles any deliverance of his to be a serious consideration of all who are striving for the betterment of existing evils. In his address before the Underwriters' Association Tuesday night the Archbishop, in his customary close-set



FIVE-MINUTE SERMON

OCTAVE OF THE HOLY INNOCENTS

SHOWING FORTH OUR FAITH

The manifestation of our faith to the nations in the persons of the three wise men is what holy Church bids us consider to-day.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry.

You no doubt know the old illustration that if you want to turn off the gas there are three ways of doing it.

But somebody might answer: "Father what you say is plain enough theoretically; but to come down to actual fact, can you tell me how I can practically show people the truth?"

How She Obtained Good Bread "I have been baking now for 12 years," writes one housekeeper, "and have never had good bread till I used White Swan Yeast Cakes."

DIVORCE OPPOSED BY THE CHURCH ALONE

"The scandals of America" are pointed to by the Saturday Review, London, as an example of what might happen in England if a reckless system of divorce were established by law.

"Judge—has been trying divorce cases all morning," said a lawyer as he left the East Cambridge court-house.

TEMPERANCE

WHAT CAUSES THE FLOW OF SPEECH

Dr. T. D. Crothers of Hartford, the well known leader among temperance physicians in America, is opening a new field of investigations.

The last formed and highest function of the human brain, called consciousness of right and wrong, is the first to become palsied from the toxic action of alcoholic spirits.

TEMPERANCE NOTES

According to a judge in Quebec (quoted by L'Univers of Paris) there is no inherent right in liquor-selling.

CURED OF THIS HORRIBLE DISEASE

Edmonton Girl saved by "Fruit-a-lives"

EDMONTON, ALTA., Nov. 20th 1911. "I had been a sufferer from babyhood with that terrible complaint, Constipation.

I have been treated by physicians and have taken every medicine that I heard of, but without the slightest benefit.

The first box gave me great relief, and after I used a few boxes, I found that I was entirely well.

There should be no such thing permitted in this country for the country's sake as the breaking up of a home and family by divorce.

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DIAGNOSIS OF A CASE OF SOCIALISTIC OBSESSION

From the Wichita, Kansas, Advance, Nov. 16.

The United States Court is in session in Fort Scott. Among the criminals under investigation are the Appeal to Reason and its dirty side-show, the Menace.

It will be attempted to prove by evidence that has been gathered by the government, that the whole outfit is just rotten in this land of fakes.

Warren, the editor who hasn't brains enough to blow out, but who has a specialty in gall, assumes the whole blame for "the ways that are dark and tricks that are vain" at Girard.

Warren was nearly heartbroken at his pardon and he tried to get into prison in spite of the pardon.

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PRESIDENT SUSPENDER NONE SO EASY

practicing charity in this country since it was discovered), was just a huge whitened sepulcher, built and enlarged by several Popes for housing the bones of

Whatever the Appeal to Reason may have made out of its socialistic claptrap is no criterion for the success of the Menace.

A Crimson Crime Criticism of Catholic theology is legitimate, but lying about the moral character of priests is infamous.

The present day has no value for me except as the eve of to-morrow; it is with to-morrow that my spirit wrestles.—Count Metternich.

WIGS Red, White or Black Top, Long or Short, Curled or Straight, etc.

DON'T CUT OUT A VARIOUS VEIL USE "MORNING" VEIL

Why doesn't she take NA-DRU-CO Headache Waters

They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets.

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North American Life Assurance Company

"Solid as the Continent" HEAD OFFICE, TORONTO, CANADA

Cure that Bunion

No need to suffer bunion torture another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunion or

A FEEL IN THE CHRISTMAS AIR

"There's a kind of feel in the air, to me, When the Christmas time sets in, That's about as much of a mystery As ever I've runagin"

Truly at this gladsome season the heart of mankind is touched as at no other, and the better impulses of our nature find expression in gifts of one kind and another to those we love.

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Send your Raw FURS to John Hallam. Sixty Thousand trappers now send us their Raw Furs. Why not you? We pay highest prices and express charges.

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CHATS WITH YOUNG MEN

Say It With a Smile
If you're worried over something,
And your temper's sorely tried;

THE WASTE OF TIME

"The mill never will grind with the
water that is passed."
When the string breaks and the
golden beads slip off one by one,

CHILDHOOD MEMORIES

The sweetest memories that mortals
know are those which gather about
the scenes of childhood, and especially those
which Christmas created, fostered, and
maintained throughout the stay of those
they loved.



redeems the human race. At Bethle-
hem and Calvary, standing as interested
spectators what an object lesson is there
unfolded.

CHRISTIAN (?) SCIENCE

Quotations taken in the December (Catholic)
World show very clearly the teaching
of "Science" regarding our Divine
Redeemer.

Book Sale
A Fine Collection at a
Big Cost Reduction
Order Today

Table listing various religious books for sale, including 'Principles of Religious Life', 'The Decrees of the Vatican Council', and 'The Rosary Guide'.

HIS NEW YEAR'S INVITATION

A young man who had got into the
habit of spending all his evenings away
from home was asked by his father if he
had any engagement for New Year's
evening.

DIDN'T MEAN TO

A little child, with the impetuous
clumsiness of childhood, broke a china
plate. Her eyes filled with quick tears,

THE WELL-BRED GIRL

A well-bred girl always thanks a man
when he gives her a seat in a car, and
will arise and give her seat to an
elderly woman or man, or woman carry-
ing a child, and does it in a quiet and
not an effusive manner.

OUR BOYS AND GIRLS

WILLIE'S NEW YEAR SLED
Willie was out of bed bright and
early New Year's day. There, by the
sitting room fire, stood a beautiful
bright-red sled with one of his own
stockings drawn over the toe of each
runner, so that all might know it was
intended for him and no one else.

FORCE OF EXAMPLE

The habits of reverence, gentleness,
courtesy, honesty, courage and patience,
which their opposites, are absorbed by the
child from those with whom he is most
closely associated. It is in these attributes
that an ounce of example out-
weighs a ton of precept.

NEW YEAR'S GREETING

When exchanging greetings and ex-
pressing good wishes on New Year's
day there are two standards to select
from, that of the world and that of
the soul.

THE DEATH OF ST. FRANCIS XAVIER

"Master Francis is dead, and he
died without working any miracle.
He was buried on the sea shore
here, just like any other common in-
dividual; perhaps when it is time for us
we may bring it away with us, that
the grumblers of Malacca may not be
able to say that we are not as good
Christians as themselves."

CATHOLIC POSITION

ON DIVORCE QUESTION PRAISED
BY EPISCOPALIAN JUSTICE
Justice James W. Gerard, of the
Supreme Court of New York, while not
a Catholic, upholds the Church's teaching
on the inviolability of marriage.

Catholic Mind Pamphlet

Removal of Parish Priests
(MAXIMA CURA)
Translation of the Decree of the Sacred
Consistorial Congregation, Aug. 20, 1910
10c. Each

STRIKING OUT

"Oh, we lost the game! You see, Billy
struck out—never hit the ball at all.
And it cost me the game. If he only
hadn't struck out."
He struck out.

THE STORY OF LOURDES

TOLD BY A NON-CATHOLIC
In the February of 1858, Louise
Soubiroux told her daughter Marie to go
and gather some sticks on the banks of
the Gave, as she wanted to cook the
meat for the day.

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AND
Sacrament of Penance
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ST. MARY'S ACADEMY, WINDSOR

COMMENCEMENT EXERCISES

The Forty-eighth annual commencement held in St. Mary's academy, this city, on Thursday evening, was the occasion for an unusually large assembly of the friends and patrons of this well-known educational institution.

Girardot, Sincerity, E. Nicholl; Perseverance, H. Denton; Duty, E. Girardot; Spirits of Pleasure, Fun, Idleness, etc., O. Langis, C. Reaume, F. Madigan, L. Langlois, Day Dreams, D. Fauquier, Y. McFadden, M. Watkins, E. Harris, M. Sello, Accompanist; Piano, C. Ouellette; harp, H. Whitaker.

The musical part of the program consisted of selections on the harp, violin, mandolin, cornet and piano, by the Misses Whitaker, King, Ouellette, Rosenbloom, L'Heureux, D'Wight, and two full choruses in English and French, the solos being taken by the Misses Beaton, L'Heureux, Prevost, Vedder, Young and Girardot.

After the valedictory, read with graceful dignity by Miss Jeunes Casey, Bishop Fallon addressed the class. With impressive eloquence His Lordship dwelt on the necessity to-day of obedience and reverence in every walk of life, and exhorted the students of St. Mary's to the constant practice of these virtues.

Graduation medal and diploma obtained by Miss Jeunes Casey, Detroit; Fallon medal for Christian Doctrine, Rosary Kelly, Ottawa; Messner medal for household science, Gladys Grubb, Harrow, Ont.; medals for excellence in conduct and deportment, R. Reaume, L. Sylvester and K. Rusette; teachers non-professional certificates for entrance into Faculty of Education, normal and model schools, obtained by the Misses L. Renaud, J. Casey, R. Kelly, L. Sylvester, E. Nolan, M. Ellwood, H. Denton, L. Langlois, C. O'Connor, K. Sinder, E. Reed, G. Cahill, H. Ouellette, A. Lafont, M. Ducharme, C. Reaume, H. Nolan, R. McKinley, V. Sullivan, F. Sylvester, F. King, C. Langis, F. Pageau, M. Girard and E. Greenway.

Misses G. Bailey, M. Peters, C. Janisse, N. Dillon, J. Morris, M. Kenney, M. Drouillard, A. Faubert, V. Young, G. McGill, M. Grandmasson, G. Lapierre, B. White, M. Duly, B. Cunningham, M. Fawcett, A. Quarr, M. Lappan.

Special prizes for Christian Doctrine, obtained by F. Nolan, C. O'Connor, F. Pageau, K. McGill, M. Lappan, M. Duly and L. Ducharme.

Highest honors at departmental examinations, C. O'Connor, K. Sinder; English, H. Denton; mathematics, K. Ouellette, C. Saure; application, E. Nicholl, G. Cahill, M. Ouellette, C. Langis, F. Pageau, K. McGill, M. Peters, C. Janisse, M. Lappan; commercial department, G. Bailey, R. White, A. Faubert, G. Lapierre, M. Peters, V. Rosenbloom; French, C. Langis, C. Janisse, L. Ducharme, M. Peters; piano, C. Ouellette, E. Girardot, J. Girardot, M. Young, V. Young, M. Ouellette, V. Rosenbloom, C. Langis; harp, H. Whitaker; vocal, P. Prevost, H. Vedder, B. L'Heureux and C. L'Heureux; Art Classes, G. Talina, F. Girardot, R. St. Denis, E. Mickie, L. Quamby, O. Lavigne, R. Caroll, M. Young, M. Sweeney, C. Marquette; Art Study League Scholarship, Miss Irene Janisse.

DIED. QUARRY.—In Windsor, Ont., Dec. 12, D. O. B. Quarry, M. D., in the eighty-second year of his age. May his soul rest in peace.

COLEMAN.—On the 14th inst., Mrs. Jane Brady Coleman, at the residence of her brother James Brady, "Pinehurst," Gairdner, in her eighty-seventh year. May her soul be at rest.

SULLIVAN.—On Sunday, December 15th, at the residence of her daughter, Mrs. F. C. Bollesore, Windsor, Mrs. Margaret Sullivan, formerly of Elmwood, Ont. May her soul rest in peace.

Chapped Hands—Rough Skin—Sore Lips—cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size—mentioning this paper—to the distributors for Canada, E. G. West & Co., Toronto, Can.

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The Christmas Spirit Rev. Lewis Drummond, S. J. in the Gaelic Mercury. The Christmas Spirit is Christian joy. True joy, which Christ brought into the world, is something far deeper and more satisfying than mere pleasure, which too often leaves an aftermath of unrest and emptiness.

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ROCHE'S HERBAL EMBROCATION The Celebrated Effectual Cure without Internal Medicines, for HOOPING-COUGH OR CROUP BRONCHITIS, LUMBAGO AND RHEUMATISM are also quickly relieved by a Few Applications. W. EDWARDS & SON, Queen Victoria Street, London, England. Wholesale of Lyman, Limited, Montreal.

Although Bethlehem's manger and swaddling clothes seemed to be strange proofs of the "good tidings of great joy," the Wise Men from the East "rejoiced with exceeding great joy," because they gave to that poor Babe their costliest gifts.

ROCHE'S HERBAL EMBROCATION The Celebrated Effectual Cure without Internal Medicines, for HOOPING-COUGH OR CROUP BRONCHITIS, LUMBAGO AND RHEUMATISM are also quickly relieved by a Few Applications. W. EDWARDS & SON, Queen Victoria Street, London, England. Wholesale of Lyman, Limited, Montreal.

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Cold Rosaries for Xmas Gifts. at the following prices: Gold Plated, all colors, \$1.50. Gold filled, all colors, \$2.50. Gold filled, all colors, \$3.50. Gold filled, all colors, \$5.00. Special Gold & Pearl, \$6.00.

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