JUNE 1 1912

as at the very outest impresses the lifete for Holy Orders or for a vow-d community. The first idea of a h of either any when the inspiration scome a priest or a religious arises he coal is one of permanent re-tooment. Life must no longer be out as hunting-ground for comfort leaver. There must be no dailying lows when only institute and is

human soul. The candidate should be ensouraged to foster his own half-reali-nul leanings, to examine into the single-ness of his purpose, to ponder over the sacrifices and trials of this peories: vocation, to sak himself if this proposed life is the one he would wish to have led when he comes to die, and shove all to pray for light. Trust in God's Provi-peor is the introde of this often agonis-

business woman, who prides herself on her alertness, punctuality, reliability and contempt for the silly emotionality of her less manly sisters. Why, she is as yet but a sporadic and imperfect imi-tation of the women that ruled population abbeys in the Middle Ages and of their innumerable successors the superiors of convents ever since. The way in which, in our own day and country, hosts of Reverend Mothers govern their willing daughters and successfully finance huge institutions is often a subject of plous eavy to their clerical brethren silently admiring from afar. In past ages, when clerical vocations were rewarded by comfortable benefices, sung berths for life, and high social this, drawback was greatly counter-balanced by the large proportion of clerics whose home training had been traditions of Christian chivalry and pro-fessional self-ascrifice. But now that a priest's life means hard work and up ceasing devotion to his flock, few are tempted to face this daily drudgery whose partial purpose a tleast is a tation, so for eurance into the clergy whose partial purpose a tleast is a for easing devotion to his flock, few are tempted to face this daily drudgery whose partial purpose a tleast is a for atly, however, there may still be a few condidates for entrance into the clergy whose op manual labor, to which all

THE CATHOLIC RECORD

TEMPERANCE EVEN SMALL QUANTITIES A DANGER

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erai years. And the direct waste of money is probably of less importance, from a national point of view, than the waste of energy and time, and dimina-tion of productive suility. There has been altogether too much toleration for drunkenness. When we speak of sympathetic interesti in this matter, we do not mean slobbering over the offender with sympathy, of which, in most cases, there is too much already. The custom of intoxication has pro-ceeded for so long a time that many of those who practise it imagine they are free to annoy others and be nuisances in public places, and secure from public opinion and the resentment of their fellow-citizens because they are drunk or partly drunk. We do not speak of their knowledge when they are intoxi-cated ; but we mean that, in their sober moments, they know and recor-nias the public stitude of tolerance, and shape their actions in reliance upon it. Nearly every citizen in the land has some responsibility in this matter and should face it. — Sacred Heart Re-view.

riew.

NOBLE AND REMUNER-ATIVE SACRILEGE

Spencer Leigh Hughes, in Reynold's Weekly London, England, May 5:

Spencer Leigh Hughes, in Reynold's Weekly London, England, May 5: A good deal has been said in the House of Commons lately about "sacci-lege." It is urged that because money was left in or before the twelfth cen-tury to purposes of "piety" in Wales, it is an set of robbing God if some of that money be now handed over by law for purposes of public utility, such as education, and so forth. To be-gin with, we ought to remember that the original purposes of piety included education, and also the relief of the poor, and that the Church which is anxious to retain all the money has long since left these particular causes to be financed by the Education or Poor Law suthorities. That is, however, by no means the most interesting fact which may be considered by the public to-day. For when this ory of sacrilege goes up it inde left this country have been living for centuries on that fat of the land owing to the most bare-faced robbery, spoliation, and sacrilege known to history. Yet the members of some of these families are the first to rise yelps of horror and of protest against the Government's proposis. SOME SAMPLES

SOME SAMPLES

BOME SAMPLES I will give just a few samples from a list that is far too long to be exhausted in one artiele, and I may say that the faots here set forth, and many others, oan be found in that excellent work, "Our Old Nobility," by Mr. Howard Evans. Being filled with reverence for the laws of precedence I will begin with the family of the head of the peerage-the Duke of Norfolk. According to the "History of Confiscation," by Sir H. Spelman, Thomas Howard, who was Duke of Norfolk when the monasteries were suppressed, manged to capture thirteen religious houses in the Eastern conties alone. The phrase "religious houses" may not be quite clear to all, and so I may explain that if we take only one Castleacre Abbey, it possessed eleven maners and thirty-three rector-ies in Norfolk, eight rectories in other countries, and lands, tithes, and rents in one hundred and forty-two Norfolk parines. That was not a bad bit of pusiness in the "ascrilege" line, More-sourche heavily in the way of Church punder in Sheffield. WHAT ABOUT THE CECILS?

were suppressed, managed to capture thirteen religious houses in the Eastern counties alone. The phrase "religious houses" may not be quite clear to all, and so I may explain that if we take only one Castleacre Abbey, it possessed eleven maners and thirty-three rector-ies in Norfolk, eight rectories in other countries, and lands, tithes, and rents in one hundred and forty-two Norfolk parishes. That was not a bad bit of busines in the "ascrilege" line, More-over, the Howards have in their time scored heavily in the way of Church plunder in Sheffield. WHAT ABOUT THE CECILS ? There are two branches of the Cecil family—the Exctor Branch and the Salisbury Branch—and both have in by-gone days managed to do fairly well out of sacrilege. An ancestor of the Marquis of Exctor was "all there" when the monasterize were suppressed, and alke from Elizabeth, he obtained apendid property that was taken from the Church and handed over to him. There was no conscientious scrupte about the sin of "sacrilege" in those merry days. Nor were the Salisbury Cecils far behind in this form of luora-tive enterprise. In the fifth year of the enterprise. In the fifth year of the enterprise. In the fifth year of the science, and I rejoice to know it. about the sin of "saorllege" in those merry days. Nor were the Salisbury Cecils far behind in this form of lucra-tive enterprise. In the fifth year of Salisbury, "obtained" (good wordl) a grant of the manor, rectory, advowsons of the vicerage, glebe lands and tithes of Cranbourne, in Dorset. In connec-tion with this impudent plunder of the Church, Mr. Howard Evans has well said: "
"The next time a Marquis of Salis-bury speaks against Disestablishment if Comwall, as well advocate the disendowment of the Church, and right for the Cecils still to the Church." I suppose the answer of a modern Cecil would be the old 'reply of the parson "do as I say—don't do as I do." GOOD QUEEN BESS

Bishopries and Desneries vacant till dergymen could be found base enough to accept them on condition of alienat-ing some of their most valuable posses-sions to some courtier. The reader may ask—why rake up this ancient history? This is my answer—some of those who to-day benefit by reason of this sixteenth century mostlege are now teiling us that endowments made in the twelfth century must not be tooched. And they go back much further than that, for I received a cir-cular from some funny person the other day, asying that it is sarliege to inter-fere with the Excerptions of Eogbright (A. D. 740). King Odo's Canons (A. D. 943), and so on 1 So the Elisabethan-Oscilian sacrilege is guite a modern busines.

MANNERS! MANNERS!

NAMERA! MANNERS! MANNERA! MANNERS! The Dake of Rutland is probably opposed to the disendowment of the ophurch in Wales, I have no definite in-investion on that point, but I think we have no optimalized that he is shocked at it is conceivable that he is shocked at it is said the reputation of being the defender of the faith. Thomas the defender of the faith were it is shocked is said that the grants of of of ourteen manors, not to be monastery of Garendon con-pisting of fourteen manors, not to be used the world "ascrides." He at use the world "ascrides." He is used the world "ascrides." He

A GREAT DURE A GREAT DURE It must not be supposed that the Gavendishes were out of the running for the great Sacrilege Stakes, for that is not the case William Cavendish was, in the days of Henry VIII, a small land owner in Suffolk, and no doubt' poor but housest. Then be became one of the Commissioners for taking the surrender of the religious houses under Henry VIII—and I need hardly say that he went into the business with gusto. In 1540 he received a grant of the lord-ships and manor of Northame, Childe-wicke, and Cuffley in Herts—"all monas-tio property." That was only a be-gianing, and he later on obtained by indicious exchanges and by favour "divers land belonging to abbeys and Dorset Cornwall, Kent, and Esser"— not a bad stroke of business. Was great noblemen to accept this form of property because it had been originally the sawer to that question is in the negative. There was not. Nor have I were heard of any modern descendant being in any way tainted with sacrilege. LES WELL KNOWN LESS WELL KNOWN

It is much more useful to think of the future than to trouble about what one cannot alter in the past. We love the saints because they loved and served Our Biessed Lord. Whatever homage we render to the saints is as nothing to the worship we give to Him Who is the Saint of saints. It is better to be sometimes imposed It is better to be sometimes imposed upon than never to trust. Safety is purchased at too dear a rate, when in order to accure it we are obliged to be always clad in armor and to live in per-petual hostility with our fellow.— Scharmel Iris.

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tempted to face this daily drudgery without the purest motives. Unfortun-stely, however, there may still be a faw candidates for entrance into the clergy whose partial purpose at least is the avoidance of manual labor, to which all their relatives are bound, and the assur-ance that the honor which attends even the persecuted priest, so long as he re-mains virtuous, will be accompanied by adequate provision for declining years, which will banish the ghost of starva-tion ever haunting the future of the workingman. Although generally these rare cases are carefully watched and ultimately checkmated by college and seminary superiors, it would be well for our associates to pray that no such mercenary hirelings be allowed to farm themselves out upon the Church. What we are asked especially to pray for is priests truly called by God. From Him alone can the true call come. No

what we are asked especially to bray for is priests truly called by God. From Him alone can the true call come. No undue home influence, exerced injudici-ously, albeit with the best intentions, in the hope of having a priest in the family, should determine a clerical vocation. Neither should it be authoritatively de short of a divine revalation would justify such interference with the liberty of a

LEWIS DRUMMOND, S. J.

Hate the evil which is done, but be-ware lest thou hate the man who com-mits the same. Be thou animated. My child, with the supernatural charity of My Heart, whereby I endured and loved all, encemies as well as friends, even unto death.

Passing over every merely natural consideration, endure thou all, love all, make of no one an exception. Pray for them that persecute and calumniata thee; bless them that revile thee; do good to them that hate thee; overcome evil by good.

take him to the grave with eventually take him to the grave with dropsy, etc.; the man who does not enjoy his dinner without the preceding cocktail is |men-acing equally his future comfort and his life. It is only a question of time with the average individual and a ques-tion of idlosynorasy with others. A re-cent statement by a physician of half a century's experience confirms this view, although he is himself a very moderate drinker."

THE DRINKING CUSTOM

THE DRINKING CUSTOM It would perhaps be too much to say, that a proper mental attitude on the part of the general public, towards this degrading custom—a custom which is injurious to the whole country and the whole people, but merely damaging to those who practise it,—would end it, but who can doubt that it could be re-duced to comparatively small limits, if the weight of public opinion should make itself felt, in aid of the opposition which religion offers to it? The pres-sure of public opinion could have few causes worthier of exertion; and we say this without going into the religious considerations which, of course, are the most important of all. This is a natural question, a political

GOOD QUEEN BESS

these old transit that even supp been originally

the weight of public opinion should make itself felt, in aid of the opposition which religion offers to it? The pres-sure of public opinion could have say this without going into the religious considerations which, of course, are the most important of all. This is a natural question, a political question in the broadest sense of the ferm. The custom of drinking slocholic liquors means, and involves, the expen-diture of a sum of money, which, direct-ed into useful channels, would do as much good in a year to benefit the nation of any government can ever do in sev-



ook place in 1542, and in 1546 there	Diamonds, Precious Stones, Watches, Jewelry Optical Goods This house is famous for Elegant Xmas and Wedding Gifts	mond St. E. Winnipeg Branch, Ashtown Block.	
was another gift to William Paget — an even greater haul of plunder. The		MILL AND FACTORY SUPPLIES	
Angeleseys have had a very good time over since, and I rejoice to know it.	170 Dundas St. London, Ont. DRUGGISTS AND OPTICIANS	THE LONDON ENGINE SUPPLIES CO.	
But it is to be hoped that none of that amily will ever talk about sac ilege. AND THERE ARE OTHERS	CAIRNCROSS & LAWRENCE Chemists, Druggists and Opticians 216 Dundas St. Phone 880 Special attention given mail orders.	F. G. Mitchell, Manager Wholesale and Retail Jobbers in Mill and Factory Hardware Automobiles and Motor-Boat Accessories 443 Richmond St., London, Canada Phone 307	
Of course, I have not finished the list. There are the Russells, for instance. In	DRY GOODS, MILLINERY, CARPETS		
1540 John Russell "pulled off" a grant	JOHN H. CHAPMAN & CO.	and the solution of the soluti	
of the whole site and circuit of the rich Abbey of Tavistock, with twenty-	Dry Goods New Stock New Store, 248 Dundas St. London		
ave manors in Devonshire and one in Cornwall, as well as other land in Devon and Somerset. As Edmund Burke said:	T. F. KINGSMILL, 130-132 Carling St. Direct Importer Carpets, Linoleums, Rugs, Lace Curtains, Shades, etc. I stand between the manu- facturer and customer. Quality, Quantity, Variety,		
"The grants to the House of Bedford were so enormous as not only to outrage	ENGINES AND BOILERS		
And there are others. But I will go no further, being content to add this-I	E. LEONARD & SONS, Est. 1834 Manufacturers of Engines and Boilers Head Office and Works – London, Canada		
know well enough that some people will	FINANCIAL		
say that it is useless now to talk about	THE DOMINION SAVINGS AND		
these old transactions. They will state that even supposing the property had	INVESTMENT SOCIETY I Masonic Temple, London	98 Carling St., London Phone 355 PHOTOGRAPHS	
been originally given to the Church the	Interest allowed at 31 and 4 per cent. on Deposits and Debentures.		
monarch chose to hand it over to noble		EDY BROS. Artistic Photographers 214 Dundas St. London, Ont.	
favourites, and there was an end of the business. I agree. I do not for a	Imperial Bank of Canada Capital paid up \$6,000,000. Reserve \$6,000,000	PLUMBING, HOT WATER HEATING	
moment suggest that the transactions can be undone. But I also say this— the property which is now claimed	Savings Department, \$1.00 opens an account London Branch, Richmond and King Streets R. Arkell, Manager	NOBLE & RICH Plumbing Hot Water, Steam and Vacuum Heating Gasfitting and Jobbing	
as belonging peculiarly to one religious	THE ONTARIO LOAN & DEBENTURE CO'Y. Capital paid up, \$1,750,000. Reserve \$1,350,000 Deposits received, Debentures issued, Real Estate	Phone 538 235-237 Queen's Ave.	
sect in Wales, known as the Church of England, was originally left to quite a	Deposits received, Debentures issued. Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane, London.	SHEET METAL, STOVES, ETC.	
different community. It was left for purposes to which it is no longer applied—education, relief of the poor,	THE HURON AND ERIE LOAN AND SAVINGS CO. Incorporated 1864, 4% and 41% Debentures Write for Booklet : "Unquestioned Safety for your	WM. STEVELY AND SON Sheet Metal Workers. Hot Air Heating Stoves and Furnishings. 362-4 Richmond St.	
payment for Masses being said and so-	Savings." H. Cronyn, Manager.	STOCKS, BONDS, REAL ESTATE	
forth. It cannot be sacrilege for the Parliament of the country to deal with such funds in the public interest. And,	THE LONDON LOAN & SAVINGS COMPANY OF CANADA	THOS. RAYCRAFT, Investment Broker Specialist in Porcupine and Cobalt Stocks London Loan Block Long Distance Phone 2005	
what is more these noble lords, whose	ALLOW: 5% on Municipal Bonds	UNDERTAKERS AND EMBALMERS	
families have for centuries lived in	4% on Deposits 5% on Municipal Bonds 4% on Debentures 5% on Stock	JOHN FERGUSON & SONS	
princely luxury on the plunder of the Church, reach the final climax of impu- dence when they talk about sacrilege.	MERCHANTS BANK OF CANADA Paid-up capital, \$6.000,000. Reserve funds \$4,990,397 Commercial and Savings Accounts Invited. Joint Commercial and Savings Accounts Invited. Joint Telephone-House 373		
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A Christian child with a knowledge of his catechiam knows more about the great truths affecting his eternal inter-ests than the most profound philosopher who discards revelation. — Cardinal Gibbons.

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