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**CAMPBELLITE PASTOR BECOMES A CATHOLIC**

MINISTER, HIS WIFE AND THREE CHILDREN RECEIVED—FOUR CONVERTS AMONG THEIR SPONSORS

From the Denver Catholic Register

In St. Francis de Sales Church, Lamar, Col., on May 20, Walter W. De Witt, his wife and three children were received into the Church by the Rev. Father Bastien. From Dec. 1912, to Jan., 1915, Mr. De Witt had been pastor of the Campbellite church of Lamar.

While at the university Mr. De Witt had specialized in the study of comparative religion, and as he admitted later to Father Bastien, two things had always struck him very forcibly at that time: First, the fundamental lack of authoritative teaching in the Protestant bodies, because of their permission of personal interpretation, and, second, the evident effort on the part of different schools in each Church to give to their opinions a kind of infallible value, without of course mentioning the word itself. This infallible teaching, however, he noticed, was one of the great claims of the Catholic Church, and his interest was aroused. It was to be expected that with that clear view of the matter the truth would sooner or later present itself in such a manner that compromise would become impossible.

As a result of some conversations with Father Bastien on this subject Mr. De Witt came to the inevitable conclusion that he could not remain any longer in the Protestant Church and still be true to his convictions.

A Catholic-born man or woman cannot realize the spirit of sacrifice and the moral courage required for one in Mr. De Witt's position to give up an occupation, not of lucrative percentage, but of a life-long association and friendships grown precious with years and to take a step that means a new life, new conditions, possibly privations and new adjustments totally different from anything foreseen. The Catholic Church had nothing to offer him but an humble place as a layman with no material advantage, and yet one that gave him the certitude of possessing the true faith. Mr. De Witt made his choice, and in the beginning of 1915 he resigned his pastorate and engaged in secular work to make a living while he was preparing himself to enter the true fold.

Mr. De Witt then began a regular course of instruction with Father Bastien. With his thorough knowledge of philosophy and Church history, it was not difficult for him to grasp the beauty and invincible evidence of Catholic dogma. A good life and sincerity of purpose made the work of divine grace prompt and effective. Mrs. De Witt had been sharing his studies, together with their oldest child, Geraldine, nine years of age. On May 20 Mr. and Mrs. De Witt made their solemn abjuration, after which they were baptized together with their three children. The sponsors were Mr. and Mrs. A. A. Bauer, Mr. and Mrs. J. P. O'Donnell, Father Bastien and Miss Florence Saylor, Mr. and Mrs. J. A. Rourke and Mr. and Mrs. James Gibson. It is interesting to know that of these Mrs. O'Donnell, Mrs. Rourke, Miss Saylor and Mr. Gibson are themselves converts to the faith.

**TWO TYPES OF CATHOLIC MIND**

The late Wilfrid Ward, editor of the Dublin Review, in his book, "Ten Personal Studies," deals philosophically with the conflict of opinion that produced strained relations between Cardinals Manning and Newman. The modern opposition between liberalism and intransigence, says Mr. Ward, "is indeed, an opposition between temporary excesses on either side at a time of transition. So far as the underlying permanent antithesis is between elements reconcilable with Catholicism, it must resolve itself into that between types, that we have styled, Jesuit and patristic respectively."

The former is the type which rejoices, especially in authority and discipline. It is proper in a church in a state of defensive warfare, which keeps the intellect under military discipline. The latter form of Cath-

olicism is perhaps more general in the Church when she is promoting peaceful civilization, giving to individual initiative free scope and encouraging original learning and thought as important factors in her well-being. The two types are largely those symbolized by the two English Cardinals. Manning belonged, unmistakably to the Jesuit type of Catholicism—and Newman, rather to the type preserved in the Benedictine Order, though he added an element more akin to his beloved Augustine.—The Monitor.

**A CURIOUS CONVERSION**

The leading paper in the June Catholic Convert is the first part of Mr. Shamus Leslie's highly interesting lecture on Cardinal Manning. He has read all of this prelate's vast correspondence and is engaged in writing a biography that will be a corrective for many of the pages in Purcell's Life. Mr. Leslie remarks, apropos of his own conversion: "Nothing would induce me to say why I became a Catholic, because I hardly know myself." He then gives the following account of the most curious conversion that ever occurred.

A rowing supper had been given after the university boat races, and a great many hilarious students met to break training—that is to say, to drink champagne for the first time after their period of training for the races. And with true tactfulness, they chose Ash Wednesday for the bumping supper, as it was called. It happened that one of the most promising oarsmen was a Catholic, and that he had that day attended the rites of the Church and had some mark of the ashes on his forehead, but he went on to the supper. When he entered the room, the president of the boat, requested him to withdraw and to take off the marks of his dirty religion out of the room. Whereupon being a solitary Catholic, there was only one course open for him, which he fulfilled. He took up the tureen of soup for thirty and he emptied it over the head of the president of the boat club. That is not the end of the story, because the president was so struck by this exhibition of religious fervor that he made inquiries and before the end of the term he had become a Catholic. You have probably often heard the term "souper" used in Ireland, of those who were made to become Protestants in famine time by the gift of free soup. This is the only time I ever knew when the soup was on the side of the Holy Roman Church.

Mr. West estimates that in this country during 1915 more than 40,000 were received from other religious bodies into the Catholic Church.—America.

**CARDINAL NEWMAN AND RELIGIOUS BANDILLEROS**

During all the time that the Oxford Movement was unfolding its phenomena of any time the greatest of its standard-bearers, John Henry Newman, was the target for the darts of a swarm of petty enemies, alike in genius and intent to the tormenting horsemen who are let loose to torture the poor goaded victim of the arena. Scores of articles were written every week to draw his attention to the social conditions of Catholic countries and to challenge him to meet the absurd contention that the Catholic religion and the Catholic Church were partners in the responsibility for the social decadence and the physical ills of the population in every country in the world where the Catholic system had found a footing. The great Oratorian took up the challenge, much in the spirit in which Daniel O'Connell took up the defense of the Donerale Conspiracy defendants—one of the greatest trials of his day. He denied the competence of the jury to return a verdict, under the extraordinary conditions which surrounded their deliberations and the jurymen's physical exhaustion from prolonged confinement—or on the ground he relied on in the similar case of the defense of Peter Finerty, prosecuted for libel on the Lord Lieutenant—that the jurymen's relations with the Orange and Masonic lodges prevented them from returning an honest verdict, for the reason that they had sworn on their initiation as members of these lodges that they would not convict a brother member, if he were prosecuted for doing harm to a Papist—one of those who, under a statute of the Kilkenny Parliament, it was, as "a mere Irishman," no crime for a resident of the Pale to kill at any time.

Dr. Newman took up the allegation that the faults of the people are the blame of the Church. He dealt with it at length in his "Lectures on Difficulties felt by Anglicans in Catholic Teaching" in 1850. What he laid down is reproduced, under the title of "The Religious State of Catholic Countries No Prejudice to the Sanctity of the Church," in pamphlet shape by the Catholic Truth Society of this city. We strongly advise our readers to secure copies of the work, for it is simply invaluable, not only as a weapon of defense, but one with a boomerang action.

The contention of modern Protestantism—especially in this country—is that the bad Catholic is bad because his religion is bad. We select a couple of principal passages, in order that the principle of the line of argument followed may be understood. The foundation argument is

that in the Catholic system Faith and Love are not identical, but separable:

"Just as in England, the whole community, whatever the moral state of the individuals, knows about railroads and electric telegraphs; and about the Court, and men in power, and proceedings in Parliament; and about religious controversies, and about foreign affairs, and about all that is going on around and beyond them; so, in a Catholic country, the ideas of heaven and hell, Christ and the evil spirits, saints, angels, souls in purgatory, grace, the Blessed Sacrament, the Sacrifice of the Mass, absolution, indulgences, the virtue of relics, of holy images, of holy water, and of other holy things, are of the nature of facts, which all men, good and bad, young and old, rich and poor, take for granted. They are facts brought home to them by faith; substantially the same to all, though colored by their respective minds, according as they are religious or not, and according to the degree of their religion. Religious men use them well, the irreligious use them ill, the inconsistent vary in their use of them, but all use them. As the idea of God is before the minds of all men in a community not Catholics, so, but more vividly, these general ideas confront the minds of a Catholic people, whatever be the moral state of that people, taken one by one. They are facts attested by each to all, and by all to each, common property, primary points of thought, and landmarks, as it were, upon the territory of knowledge.

"Now, it being considered that a vast number of sacred truths are taken for granted as facts by a Catholic nation, in the same sense as the sun in the heavens or the sea on the shore, you will see how many things take place of necessity which to Protestants seem shocking, and which could not be avoided, unless it had been promised that the Church should consist of none but the predestinate; nay, unless it consisted of none but the educated and refined. It is the spectacle of supernatural faith acting upon the multitudinous mind of a people; of a divine principle dwelling in that myriad of characters, good, bad, and intermediate, which the Holy Spirit developed, into what Christ had developed. If a man sins grossly in a Protestant country, he is at once exposed to the temptation of unbelief; and he is irritated when he is threatened with judgment to come. He is threatened, not with what to him is a fact, but with what to him is at best an opinion. He has power over that opinion; he holds it today; whether he shall hold it tomorrow he cannot exactly say; it depends on circumstances. And, being an opinion, no one has a right to assume that it is anything more, or to thrust it upon him, and to threaten him with it. This is what is to him so provoking and irritating."

"A bad Catholic does not deny hell, for it is to him an incontestable fact, brought home to him by that supernatural faith which he assents to the Divine Word speaking through Holy Church; he is not angry with others for holding it, for it is no private decision of their own. He may indeed desire that they be blasphemous; but, generally speaking, he will retain hope as well as faith, when he has lost charity. Accordingly, he neither complains of God nor of man. His thoughts will take a different turn; he seeks to evade the difficulty; he looks up to our Blessed Lady; he knows by supernatural faith her power and her goodness; he turns the truth to his own purpose, his bad purpose; and he makes her his patroness and protectress against the penalty of sin. Such, I say, is the natural effect of having faith and hope without the saving grace of divine love."

"This is rigid theology, some will say. But theology is not anything if it be not rigid.—Philadelphia Standard and Times.

**THE CHURCH**

**ITS DIVINE AUTHORITY**

The Church is our guide in matters of faith and principles of morals. Protestants rest their faith in a divinely inspired book of Sacred Scripture. The Council of Trent has said that the source of divine faith is not alone contained in the words of Scripture but also in tradition and the authority and voice of the Church. The New Testament, especially, is only a partial account of the teachings of Christ. From the authority of the Church, we learn what is necessary to guide our lives and save our souls.

Our Blessed Lord did not write a single word. He taught by word of mouth on the seashore and mountain side, in the villages and cities, in synagogue and street and temple. Going up to the mountain and opening His mouth He taught them. He went by the seashore and went up into a boat and spoke to them. He went about their cities and villages preaching the word of the Kingdom of Heaven. Thus it was that by word of mouth He taught them His message of peace and glad tidings, and it was by His personal communication and influence over them that His gracious presence and divine words came like a flame from His heart and made His disciples burn with His love and zeal. He spoke and His words took deep root in their hearts.

He said to His Apostles: "Go and teach all nations whatsoever things I have commanded you and behold, I am with you always, even to the end

of the world." The Apostles were to be living records of His teachings. St. John Chrysostom said: "The Law was given to Moses on tables of stone, but the sweet Law of Christ was given to the minds and hearts of the Apostles, who were the human documents, the living record of His teaching." The Apostles did the same as our Lord. We have emphasized the fact that He did not write a book nor a line. He left His message in a living book—the minds and hearts of the Apostles. They also preached the glad tidings of the mercy and love of God. Our Lord promised to send them the Paraclete—the Comforter, the Consoler and Teacher—who should recall to their minds the truths which He had taught them.

Now the Church has the example of Christ and the Apostles to show that our Lord intended all men to learn His divine message by a living teacher and not from a sacred book or record of His sayings and doings. For twenty-five years after His ascension there was no New Testament and no special writing containing the teachings of our Lord. Thus the Church says that the teaching of our Saviour is not left or contained in any book such as the New Testament alone, but the message or revelation of our Lord was given orally to the Apostles and then handed down by them to the Church, whose leaders they were in tradition as well as in the New Testament.

The writings of the New Testament were written down incidentally to explain some special point of teaching at some special time for some particular community. For example, take the letters of St. Paul. In writing to the Corinthians, who had been Jews and heathens, and were converted to the Catholic Church, he takes them to task for not having reverence enough for Holy Communion. "I now say to you what I have preached before: If they realized it was the Body and Blood of Christ they would have more respect."

Thus we see the origin of the divine authority and mission of the Church. Our Lord brought religious truth into the world. The Apostles were to continue His mission and teach the truth. They died and their work was taken up by their successors in the Church. In the beginning the Apostles preached everywhere from city to city. They preached Christ crucified, His resurrection, penance, and the people who listened gladly were instructed as catechumens, baptized and then they received the Lord's Supper. The Apostles appointed and ordained some member of the community to continue His mission and administer the sacraments and taught Christ's message to the world as representative of the Apostolic College.—The Monitor.

**THE ROSARY**

Not on the lute, nor harp of many strings  
Shall all men praise the Master of all song.  
Our life is brief, one saith, and art is long;  
And skilled must be the laureates of kings.  
Silent, O lips that utter foolish things!  
Rest, awkward fingers striking all notes wrong!  
How from your toil shall issue, white and strong,  
Music like that God's chosen poet sings?

There is one harp that any hand can play,  
And from its strings what harmonies arise!  
There is one song that any mouth can say—  
A song that lingers when all singing dies.  
When on their beads our Mother's children pray  
Immortal music charms the grateful skies.  
—JOYCE KILMER

**DO THEY MEAN IT?**

We Catholics do not need to be told of the iniquity of divorce. The Church has instilled a horror of it into our souls. So great is that horror from a moral standpoint that we do not have to be warned against it by the consideration of the social and economic evils that result from its practice. We have been glad to notice a reaction against it. We had hoped that the action would be real; instead, it is only apparent. Outside the Church the talk against divorce is nothing but words. Many of the non-Catholic conversions recently have felt obliged to deal with the evil. It is good at least to see that they recognize it as evil. But beyond that nothing is done. The reason is not far to seek. The sects are powerless to put an end to the conflagration they started. Thus it is enlightening to read the findings of the convention of the Northern Baptists.

We read that there was a sharp debate about the subject. A resolution was introduced calling for the remodelling of the divorce laws, condemning the divorce evil and denouncing ministers who married persons whose divorces were "not on grounds recognized by churches." But that was too severe, and the word "denounce" was eliminated and "disapprove" put in its stead. It was a mere trifling with the question.

The ministers may be disapproved of, but they will in this matter, as in matters of doctrine, follow their own

inclination and do just as they please. Why they should do anything different it is hard to see. The broad principle allowed them to act on it is that divorce is legitimate. Who is going to say what are the "grounds recognized by churches?" It has been the custom in those churches to remarry persons no matter what the grounds of their divorce. If the principle was all right five years ago, it is all right now; if it is wrong now it was five years ago. The laws of God according to them are changeable.

It is a sad mixup. There is no authoritative voice to declare whether divorce is right or wrong. Each minister decides the matter for his self. That being so, where is the evil to stop? To our mind it never will end so long as the sects admit that divorce with right to remarry is lawful under any circumstances. Private judgment will never come around to that point of view. To do so, moreover, would mean a black mark against a great deal of Protestant history. From Henry VIII, and Luther down the cries against the sanctity and indissolubility of marriage are writ large. It takes more to undo an evil than to resolve against it on convention papers.—The Pilot.

**THE OFFENSE OF A PREACHER**

The rector of a certain church in Newark was recently asked to hand in his resignation because "his sermons were calculated to make sinners feel uncomfortable." *O tempora, o mores!* What should have been the highest recommendation of that preacher was turned into a reproach against him! For what is the business of the Church and why do people go to church if not to be converted from their sins? But how can they be converted if they wish to be lulled into insensibility about their perilous condition? To be made uncomfortable is the best thing that can happen to a sinner, and the first step towards his salvation. Hail to the preacher who is willing rather to forfeit his pulpit than to administer anaesthetics to the conscience of his congregation.

What is it that allows a sinner to be comfortable? A sleeping conscience. And this is the fatal tendency of repeated sin that it puts the conscience to sleep. We hear so often the inviolable rights of conscience extolled to the skies, but we forget that many people, through their own fault, have a crippled, perverse, or dormant conscience—a conscience that speaks feebly or wrongly or not at all. Such a conscience needs to be cured by the word of God, or to be roused up from its coma by the thunder of the eternal verities. A sinner who wishes to be let alone in his sleep of sin, who resents the knock at the chamber door where his conscience is wrapped up in slumbers, has practically renounced all hope of salvation.

To be sure preaching about death, and judgment, and hell, and the heinousness of sin is not a pleasant duty. But it must not be shirked. Like a good physician the conscientious preacher will not administer a palliative when the knife is needed to remove the germ of death. And like a sensible patient the sinner ought to desire the bitter medicine or the sharp knife when either of them is the *sine qua non* of a permanent cure.—S. in The Guardian.

**AN UNUSUAL MEMENTO**

Perhaps the most unusual relics preserved in any cornerstone of any church in the United States are at Ellsworth, Me. In the big metal box set in the heart of the stone there are a number of tar-soaked clothes, once owned and worn by the Rev. Sebastian Bapst, a noted priest of that State, about the middle of the last century.

During the "Know-Nothing" riots in Maine, Father Bapst, by order of a town board, whose members resented his aggressive enterprise in religious matters, was taken from his rectory in the middle of the night, tarred and feathered and ridden out of town on a greased rail with orders not to return under pain of death. Undaunted by the threat, the priest returned, and as a memento of his experience deposited his tarred clothes in the cornerstone of the edifice he was building.—The Leader, San Francisco.

**ANNUAL PILGRIMAGE**

The Kingston Twenty-Sixth Annual Pilgrimage to St. Anne de Beaupre, under the patronage of Archbishop Spratt, will be run on Tuesday, July 4th. Trains leave Whiteby on G. T. R., Brooklyn on C. N. E. and Myrtle on C. P. R. at noon. Stop-over allowed on return. See posters or inquire from railway agents.

**MARRIAGE**

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TEACHERS WANTED HOLDING FIRST OR second class Ontario certificates for Catholic schools, Fort William, Ont. Salary \$550 per year. Duties to commence Sept. 1st. Apply to G. F. Smith, Sec. 1121 Simpson St., Fort William, Ont. 1967-1

QUALIFIED TEACHER WANTED FOR Public school, Section No. 2, Greenock Township, Bruce County, (South.) Average attendance about 18. Rural mail. Salary \$500 per annum. Duties to begin Sept. 15th, 1916. Apply to Daniel Madden, Chesham, Ont. 1967-4

TEACHER HOLDING SECOND CLASS Normal certificate for South Gloucester Catholic school. Salary \$500 per annum. Duties to begin Sept. 4th, 1916. Apply to Rev. Geo. D. Prudhomme, P. F. Sec. Treas. South Gloucester, Ont. 1967-4

TWO CATHOLIC TEACHERS WANTED FOR Hanover Separate school, qualified teacher for junior classes. Salary \$400, also qualified teacher for senior classes. Salary \$200. Duties to commence Sept. 5. Apply to Wm. Bohner, Sec. Treas. Hanover, Ont. 1967-4

NORMAL TRAINED TEACHER WANTED for Catholic Separate school, Charlton, Ont. Duties to begin after summer holidays. Apply stating experience and salary to A. F. McDonnell, Sec. Treas. Charlton, Ont. 1967-3

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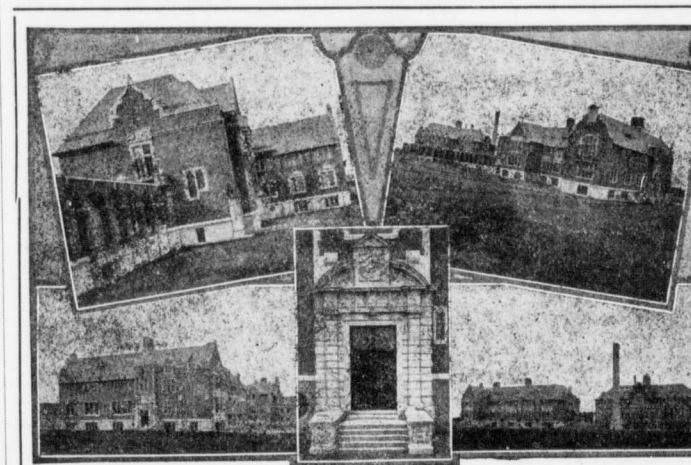
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