MAY 25. 1912

s ringing call for Christian Unity answered in no less kindly spirit by Grindelwald Conference of Protest-Churches, who said : "We gladly affectionately join in your appeal united and continuous prayer to the int churches, who said : "We ghedy or united and continuous prayer to the Friume God that in His great power and mercy He may over-rule all things to the end that the visible unity of the Daurch may at length be fully manifest-ed according to His purpose." The sentiment for unity within all Ohristian bodies has grown during the decade of years and we are to day on the eve of a great world conference that seems to be no strongly possessed with the desire for multy that we may hope for practical re-volts.

Two such great forces powerfully and intually attracting each other must cer-sinly come closer, and it will be as dif-cult to prevent the confirmation of here desires in a close Christian union a to stop the onrushing of the rivers to be as

in order to secure a reunion of the

as to stop the onrushing of the rivers to the ses. In order to secure a reunion of the Churches the more quickly it is neces-sary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not know-ing each other well enough, or of having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Chris-tianity. These streams are the great barriers that keep us apart. The stream of prejudice is the broader and the more difficuit to bridge because it is filled with the poisonous acids of hatred. It is this spirit of prejudice that makes the malioious charges, throw mud hoping that some will stick. How often have we all heard charges in-spired by malice against different ohurches, made in magasine and from platform. The self-sayled guardians of liberty believe and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Church and State, when, truth to tell, there is no Catholic but loves the system that declares that and vice versa. Prejudice knows that all these malicious charges are unfound-ed and other than postponing the blessed day of Christian unity, slanders of this character do no harm. Bridge this stream i No longer will our feet tread in the mud of prejudice, nor will our lips be wet with its poisons. The other streams, ignorance and error may be more readily bridged. A better knowledge of each other's life purposes and a closer acquaintance with the fun-nate many misunderstandings. Joah Billings, in his homely way, used to asy aments: convictions of all will elimi-nate many misunderstandings. Josh Billings, in his homely way, used to say that "It is better not to know so many things than to know too many things

this are not so." These streams of ignorance, error and prejudice must be bridged over, and to do it we must have some common ground to stand on, whereon we can place the pediments, and from which we can swing the arches so that a broad and unobstructed roadway may be made, over which the children of the next generation may pass. We may not hope that this generation will consent to forego their traditional beliefs, but it is an easy think for us to come together forego their traditional beliefs, but it is an easy thing for us to some together on some neutral ground for some great civic purpose—to come together so that we may know each other better, so that we may appreciate each other's integ-rity of life and rectitude of purpose. Then we shall find that there are infin-itely more points in common than we ever dreamed of, and instead of harbor-ing anapicions of each other's good will ig suspicions of each other's good will e shall see how little there is to be ielded, in order to be one soul and one

ody. The next step will be to find some doctrines that are common to both. To go no further back we may take the great vital doctrine of our common ge no further once we may take the great vital doctrine of our common Christianity—the acceptance of Christ and His teachings. There can be no doubt that the true union between Christians is that which Christ institubeaven given to man whereby he must be saved." When lifted up from earth He said, with divine assurance, that He would "draw all things unto Himself." "Father," again He prayed, "keep them in Thy name, that they may be one in in Thy name, that they may be one in Us." This Christocentric religion I am sure will be readily accepted as the common starting point by every one who pretends to Christian faith. As in the creation of the world, the primor-dial matter was first made and endowed dial matter was first made and endowed with certain vital principles whereby in the process of evolution the beaute-ous forms of nature were wrought ont, ascending from grade to grade until the highest was reached, so accepting Christ as our starting point, in place of the principles of natural selection and the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are an unswerving devotion to the truth and a fidelity to conscience. Truth alone can command the intellect. What is true is but a manifestation of the Diring Balang and on it along What is true is but a manifestation of the Divine Being and on it alone can the soul feed. The attraction of the iron for the magnet is no surer nor stronger than the attraction of our minds for the truth. To attain the whole truth has been the incentive to all the great achievements of humanity. Truth is a sweet and tender maiden. Men have given up all the joys of this world that they may woo and win her. To reject her advances is a species of atheism that brings with it darkness and despair as gloomy as the denial of God atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all-consuming devotion to her that will leave one infinitely discon-tented unless one possess her fully, that will lead one to search through earth and give notil each of the thet will be to the Gospel. tented unless one possess her fully, that will lead one to search through earth and sky until one find her, that will flip one with a hatred of the false and the untrue, that will never allow one to rest until the truth, the whole truth and nothing but the truth, the whole truth and nothing but the truth, the whole truth and nothing but the truth, is in possession— this all-corsuming passion that will brook no had. messures, that will permin no earthly tie to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and pro-fit for its attainment—such an all-con-suming passion will not only start us on our paths to a common goal, but will never let us rest until we attain it.

One of the good effects of soming to-gether more frequently is the dissipa-ting of that suspicious mistrust that separation engenders. We get to real-ize that for all of us conscience in the ise that for all of us conscience in the last analysis must be our guide and that if delity to conscience has developed many beautiful examples of devotion and self-ssorifice that demand our admira-tion. There is no religious field so ab-solutely barren in which some beautiful flowers of devotion to conscience may not be found, and in most Christian fields the landscape has been literally covered with them, generation after many for the south of the sout

generation. It is quite true then, that the pres-ence of a strong, yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness sake—it is quite true that such a conscience is found in Christian hearts throughout the various denomi-mations. Herein lies a great, strong and all-pervading bond of sympathy. The Decalogue is the same for me as for you. I worship in spirit and truth the same Lord that you do. The road to heaven for me is obedience to my Chris-tian conscience, just as it is for you; and when we reach that much desired end through fidelity te our consciences, in the land of many mansions there will be no distinction of rank or race. This principle of conscience because

RACE SUICIDE

be no distinction of rank or race. This principle of conscience because it is the voice of God speaking in souls is absolutely supreme for me as well as for you. As Cardinal Newman says : "It is the aboriginal Vicer of Christ, a prophet in its information, a monarch in its peremptoriness, a priest in its bless-ings and anathemas; and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway." would have sway." It may come somewhat in the nature of a revelation to some of our non-Catho-lic friends, who think that the Church cramps the Catholic in his liberty by crowding conscience aside and usurping its place, to say that it is a decree of the Fourth Latern Council that "He who acts against his conscience looses his soul." "Quidquid fit contra conscien-tiam aedificat ad Gehennam."

Supplante Christ!

So, like the mariners on the broad So, like the mariners on the broad bosom of the deep, with eager eyes they scan the horizon for the fash of the bescon, and by watching it steadily and following it closely, they come at last to the harbor of refuge, so to men of every religion, and to men of no religion, con-science is the bescon light, and only by following it faithfully and steadily can we be guided to a place of safety.

ONE SAINT WHOM ALL REVERE

Not of the second secon ONE SAINT WHOM ALL REVERE Now, there is one saint whom all men revere for one reason or another. Scholars—and our age is, perhaps, prouder of scholars than of generals— look with awe and admiration upon the intellectual schlevements of Thomas of Aquin. Though most men outside the Church cannot understand the profound depths of his reasonings, they yet bow before him as one of the great ploneers of our modern intellectual culture. True scholars, however, find him as per-ensially fresh to-day and as stimulating as did those men who labored to think in the past before the day when learning had gone to seed in specialism and frag-mentarism. The pious and God-fearing, whom the

AN ANGEL OF PURITY

By T. A. D. in the Catholic Times

One day far back in the fourth cer tury ominous rumors of the devastatio tury ominous rumors of the devastation of oncoming hordes of savage woodmen from the wilds of Northern Europe were brought to the luxurious-living Romans by pale-faced scouts guarding the frontier of the Roman Empire. Those who had some knowledge of the world as it was then constituted were loud in saying that, sooner or later, arricultural conditions must dislodge agricultural conditions must dislodge the nomad tribes from the North upon that part of the world where living was possible for men either because of the industry there thriving or the organ-ized economic servitude of the rest of the world in its favor. The preachers of God's Word, however, saw in these barbarian invasions the avenging hand of God upon a people that had rejected the opportunity of hearing the truth and living a life according to the Gospel.

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THE SYBARITIC BOMANS

THE STRAITIC BOMANS To we know that the Creator would have averted His anger, would have spot back the shower of fire and brim-tops, if men would have returned to God in sackcloth and sahes. But they would not! So, too, the sybaritic Romans laughed the preachers of pen-ance to scorn and bade the musicians go on with the music. No wonder the view of wrath were poured out over them. It is significant and worth re-membering that Attils called himself Northern hordes feit themselves to be-the Scourge of God on a stubborn and pretitent people. It sounds like a veritable fulfilling of the words of the Catholic interpretation of history to and these savages call themselves the its caments of God's wengesne. This given the Roman world to choose print and the world to day - we must be fulfilling of the words of the catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to and these savages call themselves the its catholic interpretation of history to day its of the world to day - we must fit upon the rocks by its own chologes and the rocks by its own chologes and the birth rate in certain countries in the one promised to hast far beyond

A valuable book of interest to and for circulation only smong Catholics has just been issued, and will be sent free and postpaid to any reader of The Catholic Record who has \$20 or more to The book tells of a line of busine is decreasing year by year. Nations that once promised to last far beyond our own day have gone down into the mephtic valleys where life is killed off before it has fully developed itself.

RACE SUICIDE Race suicide is a chronic ain of our contemporary society. It is a modern sin. Immorality has taken its own re-venge upon its devotees. We do not need Goths any longer to kill and mass-sore our people because we have for-saken the Gospel morality and have gone the way of the flesh, which is death. Death not only to the soul, but to those whom we ought to be the first to allow to live. Certain countries of Europe, and many people in nearly every country of Europe and the world, have supplanted the Goths in dislodging the Ohrist !

Christ! Now if we are to return to rightcous ways it must be through Christ alone. We must part with the world for good, be-cause we know that the world has made certain sins fashionable and excusable in the young. And we cannot draw closer to Christ than in the Eucharist, where He offers Himself to us as the Eacd of the Strong-and We must be

Food of the Strong-and we must be strong to withstand the philosophy of the world-and the Drink of Virgins

the world—and the Drink of Virgins —and we must be virginal to keep un-sullied in this murky world. We must call upon the Saints, who are our poor humanity's boast, in order to get cour-age for the fight that must unceasingly be waged. So long as we follow the ex-ample of the saints we need not fear the curse of Malthusianism.

mentarism. The pious and God-fearing, whom the world to-day looks upon as fantastic and outlandish, revere his name as that of the Angel of Purity. He was great in

the Angel of Parity. He was great in learning, but far greater in purity and love of God. He speaks to the modern man in words that can be understood by all, because he bids us follow his ex-ample of purity—and all men can be pure if they wish it, strive for it, and pray God to give the grace to be it. He was no young, inexperienced, unsophist-icated youth, fit only for monastery, and early wending his way thither because he felt ill at ease outside of it. He was not what we could call a "framp," in not what we could call a "framp," in the language of our universities. The world of his day knew his manly cour-age and proud origin, and hence tried by all means to detain him as a leader

THIS MONEY-MAKING re is no such thing. There is no o

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Catholic Hierarchy and Laity

there is no such thing. There is no cor-porate reason or collective judgment. Men are personal. They have individu-ality. But they have been placed in modal relations with the race and they mut exercise their individual judgment for its welfare. It is this sense of duty to fellowman which prompts the heroism of the soldier worth living for his countrymen in the fatheriand. It is this so-called social conscience that dictates the duty of the freman, the ship-captain, the engineer, who when in the midst of disaster death stares them in the face, stick to their post and their sense of duty and unfin-chingly give up their own lives to save hundreds of other lives. The great moral characteristic of the age is devotion to humanity, and seal for its interests. Social duties weigh upon all of us. Every one owes service to his fellowmen and must take due part in moral and civic activities. If this is what is meant by speaking of the civic conscience, then surely this great moral social conscience must be encouraged, trained and developed, for on it is based the well-being of society in every well-regulated society there is, coinsidence between the path of duty and the path of properity. Dishonesty, violence and disregard for the rights of others inevitably bring punchement in their train. Morality, which follows from the Invest. The book tells of a line of business that has and is paying enormous divi-dends, and which is being supported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Cath-olics may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old-estabilished companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends. This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. H604, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this partic-ular institution.

others inevitably bring punishment in their train. Morality, which follows from the dictates of conscience, is the very soul of good cltizenship. The virtue of the people is the life of the republic. The responsive conscience and abiding sense of duty (can accomplish what personal interest or high-raulting ambition would be powerless to effect.

interest or high-vaniting ambition would be powerless to effect. We have seen how nations that were once the fairest and proudest of Europe have declined and lost their prestige through the moral sense being blunted and the national conscience blinded. If a nation will continue to be prosperous the sense of right and wrong must gov-ern all its deliberations, and the power of truth and honesty sway its every enterprise. — Rev. Henry Blanchot, Detroit.

COMMUNION PURELY A LOVE AFFAIR

"Some time ago," writes Rev. L. F. Schlathnoeler in the Catholic Fort-nightly Review, "I was requested by several priests to write a small cate-chism in 'baby talk' for the use of parents to prepare their little tots for First Communion. I was vain enough to take the suggestion and tried to make myself familiar with the thoughts of a few of my little daily communi-cants. But I soon dropped the whole matter. Communion with all of us, and especially with the children, is purely a love affair, There is very little of the intellect In it. When the child in a confused way is made aware that it is ing may not be absolutely, but only relatively, right, but if conscience dio-tates it, that is the only course to fol-low : we must do what seems to us to be right. A thoroughly good conscience can be found with a wretchedly poor intellect, whereas a very mieerable and perverse conscience may accompany a very bright intelligence. There are those who call evil good, whose light has become dark-ness and whose conscience is dead. Voltaire and Rousseau, while intellect-ually two of the brightest geniuses of modern times, were almost totally devoid of the moral sense. The history of Rome and Athens teaches us that knowl-edge without conscience, beauty withintellect in it. When the child in a confused way is made aware that it is Jesus, his God, whom he receives, then he knows enough. The rest is a matter of love. And it should be thus. When the child receives his little Jesus in the shape of bread his heart swells. Talk to him about Jesus and he will not answer you at all. A sigh of happiness and love is all you can get out of him, person can talk about and pretend to understand such sublime and lovable things. There has to be some kind of edge without conscience, beauty with-out holiness, elequence without moral-ity, can only be productive of the stench out holiness, elequence without moral-ity, can only be productive of the stench and rottenness of the sepulchre. There is no sin in ignorance or error which is unavoidable. The idea we form of the morality of our acts is greatly influenced and warped by heredity, early education, temperament, charac-ter, social surroundings and intellectual development. So that many whose sin-cerity and integrity cannot be ques-tioned are often placed in a position where it is impossible for them to see clearly or rightly grasp the truth. things. There has to be some kind of confused knowledge, of course, else the child could not have acquired intention. child could not have acquired intention. In this affair of love, as in all love affairs there must be two persons. In most if not all cases perhaps this love is predominantly one-sided, like most human loves are. Jesus is there with His infinite love, and the child with his little love. But Jesus teaches His child how to love, and how to be His friend. where it is impossible for them to see clearly or rightly grasp the truth. Every one of course is bound to do his best to enlighten and develop his con-science that it may be for him a true and reliable guide. Meanwhile, though our conscience is not infallible, and may not science that the true from the

our conscience is not institute, and may not rightly discern the true from the false, we, as I said, must in every case do that which according to the light within us seems the best to be done, than which there is no better possible "By the way, the best preparation for Communion, intended ss such by holy mother Church, is the sacrament of confirmation. Some time ago an Amerto anyone. Seeing that the moral faculty is not ican who had assisted at a onfirmation in Mexico, wrote to the St. Louis Amer-ica, and pretended to be highly scandal-ized because little babies were conalways an unerring rule of conduct, it is easily understood why God in His in-finite wisdom instituted a superior and seemed al

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"Nor should we forget that the in-fallible teacher on earth says that the child must by divine law receive Holy Communion as soon as possible after he begins to reason. This excludes at once a serious and detailed preparation. Furthermore, since the parents are to impart what little knowledge the child requires, this necessary teaching cannot be a sort of theological compendium." Jesus repos

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And the taking can be done only when the soul is able to reason "When the gifts of the Holy Ghost are put into the soul of the child, then it is surely prepared for this love-feast of Holy Communion, and the few things which it needs to be told will be grapped by its intellect at onee, although perhaps first in a confused way. We should not forget that the Church has for many centuries, until now, tolersted the custom of giving Communion to sucklings. Of course there can be strictly speaking, no com-munion in the soul of a suckling, just as there is no communion between Jesus but vaguely.

Our PREFERRED TRADING REGISTER

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TRE CITY OF GOD

there, the worldly wished to admire his bright robes and ecclesiastical pre-eminence. But he was wiser than the wise of his day. To his generation and ours he wished to give the example of purity which makes us like unto the angels. Thus he became, not the prince of his age or the Churchman of his times, but the angelie model of all ages. Modern secular philosophers of history smile at this as a narrow view of life, an effort of priests to intimidate men into believing what they were loath to accept. But the Catholic who angelic model of all ages.

THE VOICE OF CONSCIENCE

loath to accept. But the Catholic who alone can understand the one phil-osophy of history that really explains anything—I mean the "City of God" of Saint Augustine—the Catholic knows that there is a Providence which seldom lets Its dew of truth drop twice upon the same fields. He knows that nations are as stubble before the Almighty— but, at the same time, men retain their liberty of action. Man action. Man can reject truth—and, sad to say, has only too often done so, to his own de-truction. Nations are born and die— death is often accelerated by a wilful and fatal choice of their people. A nation that fights for truth and right-counces and seems to go down in dis-There are perhaps few religious philosophic questions of such tremend-ous import to seriou-minded people as the moral responsibility of man. No matter how skeptical one may be in re-gard to dogmas and creeds, any sane, level-headed thinker and observer must acknowledge that there is a first cause, and an eternal power and divinity sway-ing the lives of men, and further, that there is an eternal law written in the conscience of mortals, binding on all conscience or inortais, binding on all nations and sges. This power of mind by which the moral law is discovered to each individual for the guidance of his conduct is what we

nation that fights for truth and right-eousness and seems to go down in dis-grace and defeat before the unbeliever has not fought in vain, just as the soldier who has fallen for the cause of justice has died a fruitful death. Now, when the preacher of the fourth century bade men do penance in order to avert the blows of the Northern woodsmen, they were acting according to the Goneel.

law is discovered to each individual for the guidance of his conduct is what we are wont to call conscience. It has been variously described, with more or less accuracy, as the voice of God in our hearts, an immortal and celestial voice which enables us to distinguish good from evil, a divine light or principle placed within us to guide and enlighten us as regards our duties. Conscience is the essential requisite for the direction of an intelligent free-will agent, and affords the basis for moral obligations and responsibility in human life. While creating us reason-able beings, God naturally gave us the faculty to know H is law and His will. This sense of right and wrong implanted in human nature by God approves men when they live loyal to the right as they know it, and it condemns them when they disobey the law which they believe is right. Conscience is supreme. Its authority cannot be gainsaid. We must always hear and obey with a willing mind the "small, st ll voice." Our way of act-

nfallible organ which we call the

infallible organ which we call the Church, to enlighten and rectify when necessary, the human conscience. But while making laws and propounding dogmas, the Church in no way arbitrarily coerces its members by enslaving their conscience. She faithfully hands down and—reason will tell you it must be so— infallibly interprets the doctrine of Christ, which never can militate against the innate moral sense. the innate moral sense. Therefore, far from being lessened or

suppressed, the rights, liberty and con-science of the Christian are strength-ened, redressed and upheld by Revelation until ened, redressed and upheld by Revela-tion and Church teaching. The author-itative voice of the Church is not sup-stituted to the deep-abiding voice of conscience, but unites itself to the latter to give it more efficacy and precision. No Catholic ever blindly abdicates his judgment or servilely surrenders his conscience to the authority of the Roman See. Revealed religion and ecclesiastical supremacy cannot take away the obligation of the natural moral law or the authority of conscience. away the obligation of the hatural moral law or the authority of conscience. These are all maintained in their integ-rity and rendered easier in the fulfiling by the infallible teaching of a divice in-stitution, which unites in a perfect manner liberty and authority, progress

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d because little babies were con- ned. The noise and confusion med alarming, I thought of the ne of Jesus with the little children, om the Apostles wanted to drive sy, and wondered why it never next the correspondent that in the meration of the sacraments in all	This house is famous for Elegant Xmas and Wedding Gifts	MILL AND FACTORY SUPPLIES
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holy Eucharist. There is a rumor t the Holy Father will soon issue a cree about the age of confirmation.	JOHN H. CHAPMAN & CO. Dry Goods New Stock New Store, 248 Dundas St. London	DR. BARKLIE
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