MARCH 2, 1912

NOTES AND COMMENTS CANADIAN PAPERS, taking up the clue of the British press, make much of the estowal of the Garter upon Sir Edward Grey, and allude to it as "an immense and unusual honor for a Commoner.' Unusual it certainly is, since the Foreign Secretary is the first, not heir to a peerage, who has been admitted to th charmed circle since 1726. But those who have followed the career of Sin Edward with any degree of attention will be disposed to think that the honor lies rather the other way. Putting aside the question of rank, and estimating the role of the Order on the score of achievement, it contains scarcely a halfdozen names of real eminence. Sir Edward Grey, whom close observers have come to regard as one of the wisest and most discerning statesmen of recent years, would, on the other hand, confe distinction upon any company. It is

the Order of the Garter that is to be congratulated upon this, the latest acsession to its membership.

THE HOLY FATHER has conferred the Knighthood of St. Gregory upon Sir Charles Edmund Fox, Chief Justice of Burma. Sir Charles, who was educated chiefly at Prior Park, a Catholic institution near Bath, has had a distinguished career as Government Advocate and judge in Burma which five years ago earned for him promotion to the Chief Justiceship. His civil Knighthood dates from the same period. What will be of interest in his regard in this part of the world is that he was born in Newfound hand. He is the latest of a long line of Newfoundlanders who have won distinc tion abroad. They grow men of brawn and brain in Britain's " Oldest Colony."

THE TABLET calls attention to the late Henry Labouchere's conspicuous services at one time or another during his life, in defence of Catholic interests Though not himself a Catholic, the editor of Truth had many Catholic connections, but to his innate hatred of humbug rather than to personal friendships, his consistent course as a journalist and publicist is to be attributed. Nor, Church affiliations apart, will Irishmen forget his lifelong and unselfish advocacy of Home Rule-an advocacy which he maintained consistently and to the prejudice of his own material interests, through the darkest days of the struggle at Westminster. His family connections were, for the most part, inimical to his course in this respect, but that did not weigh in the balance with a people's rights, or with the vindication of truth as he saw it.

IT is interesting, however, to recall that Labouchere's wife, formerly Miss Henrietta Hodson, a well-known actress, was a Catholic, as was also their daughter. A nephew, of high Anglican octions, was received into the Church in 1884. This was Algar Labouchere Thorold, only son of Right Rev. A. W. Thorold, Bishop of Winchester, by his second wife, daughter of John Labouchere, of Broom Hall, Surrey, a brother of Truth's editor. Algar Thorold's wife, daughter of an Anglican vicar, followed him into the Church in 1898, and her sister, profiting by her example, became later a Sister of Charity. So that Henry Labouchere must rank with so many other distinguished Eoglish men of letters and Catholics. The Tablet reproduces from Mr. Wilfrid Blunt (another Catho lic, married to a granddaughter of Lord Byron) a characteristic anecdote of Labouchere. The member for Northampton (as "Labby" then was) had to leave a friend to keep an engagement to preside at the opening of a Methodist chapel. "To such straits." he said. "are we reduced at election times." Similar "straits" may account for the actions of a good many public men. The Lodges in certain Canadian cities are said to recruit their membership largely on this score of political expediency.

of Ancient Erin." O'Curry, himself, testifies to this in his preface to the

former work. When Dr. Newman un-

dertook the organization and rectorship

of the Catholic University in Dublin in

1854, one of his first cares was to pro-

vide for a Chair of Irish History. Dr.

O'Curry relates how, from day to day,

he followed the announcements in the

History, little dreaming that he would

himself be selected for that office.

ides which suggested the necessity for this first course of lectures as well as for that which immediately followed it." Again : "Little, indeed, did it occur to me on the occasion of my first timid appearance in that chair, that the efforts of my feeble pen would pass be-yond the walls within which these lectures were delivered. There was, however, among my varying audience one constant attendant, whose presence was both embarrassing and encouraging to me-whose polite expressions at the conclusion of each lecture I scarcely dared to receive as those of approbation-but whose kindly sympathy practically exhibited itself not in mere words alone, but in the active encouragement he never ceased to afford me as I went along."

THIS OF itself amply bears out the dictum with which we began. But in still warmer terms Dr. O'Curry has testified to the share his benefactor had of youth.

in the perpetuation of the influence these lectures unquestionably have exercised upon all subsequent studies in the literature and antiquities of Ireland The Preface concludes as follows: "At the conclusion of the course, however, this great scholar and pious priest ( for to whom can I allude but to our late illustrious Rector, the Rev. Dr. New man?)-whose warmly felt and oft-ex pressed sympathy with Erinn, her wrongs and her hones, as well as her history. I am rejoiced to have an oppor tunity thus publicly to acknowledgeastonished me by announcing to me or the part of the University, that my poor ectures were deemed worthy to be published at its expense. Nor can I ever forget the warmth with which Dr. Newman congratulated me on this termination of my first course, any more than the thoughtfulness of a dear friend

with which he encouraged' and advised me, during the progress of what was to me so difficult a task, that, left to myself. I believe I should soon have surrendered it in deensir."

SINCE THE days in which these words were written, the study of the Gaelic language and of the history and antiquities of Ireland has made giant strides. But, in view of O'Curry's testmony (than whom no one has a better right to speak) who will withhold from the great English Cardinal the just tribute of being among the first to realize their inherent value, and their important bearing likewise upon the legitimate national aspirations of the people of Erin ? For O'Curry's words place beyond doubt the fact that, thirty years before the light broke into Gladstone's mind or any considerable body of Englishmen had given their adhesion to the principle of self-government for Ireland, John Henry Newman had grasped its

essential righteousness. CATHOLICS ALL over Ontario are asking

what has come over the Toronto Star ? Time was, and that not so long ago, when the Star could be depended upon, ordinarily, to give the Catholic side of a question a fair show, and to publish the details of any matter in which Catholics were interested in a sane and judicious manner, leaving the hysterical and the "yellow" to its more loud mouthed and sensation-mongering evening contemporaries. Now, all seems changed. The Ne Temere bugbear it has handled in the most approved yellow journal style, With scare body and a style,

## THE CATHOLIC RECORD

fiction. His first story, "The Child of Destiny," had a wide circulation and met with the approbation of many readers. This, as a second contribution to our all too slender stock of wholesome Canadian fiction, should meet with at least as ready a sale. We may, personally, not consider Dr. Fischer's work as a novelist so successful as his work as a poet, but in view of the world's ever increasing output of fiction, most of it of a decidedly deleterious character, it would be ungracious to be hypercritical in regard to the achieve ments of one of ourselves in the same field. "The Years Between," as wholesome tale of suffering patiently borne, and of devotion on the part of a

rising physician to the higher instincts of his profession and to the ties of gratitude and affection, may be safely recom mended to parochial and convent libraries, and to all those whose mission it is to inspire high ideals in the mind

## A SPLENDID EDIFICE

DEDICATION OF THE CHURCH OF THE HOLY ANGELS, ST. THOMAS .- SERMON BY BISHOP FALLON

The Church of the Holy Angels, St. Thomas, was dedicated on Sunday, Feb-ruary 25th, and the Diocese of London is now the richer by one of the finest temples erected in Canada for the wor-ship of God. The occasion was marked by a splendidly vigorous sermon by His Lordship, Bishop Fallon, who paid a well-deserved tribute to Rev. Father West, the pastor in whose hands has been the stupendous undertaking of erecting a \$70,000 church in a city of 15,000 population. The new church is of handsome gray

The new church is of handsome gray The new church is of handsome gray stone and the Romanesque interior com-pletes an architectural scheme that is a great credit to Mr. Arthur Holmes, the Toronto architect, and to the pastor and bishop who approved of the plans. There is a spacious choir loft at the rear, but from there to the altar there is without a contract the start there is a space over the start start start as the start start start as the start sta neither pillar nor post, steel girders having been used for the arched ceiling. The stained glass windows, which will

The stained glass windows, which will be magnificent pleces of art, and the Stations of the Cross, have not yet been placed, but visitors on Sunday were given a good idea of what the appearance will be when the church is completed. The beautiful vestments were the object of general admiration and the decorations so far ready were in keeping with the general grandeur of God's temple. The electroliers of brush prass, the quarter cut oak pews, confes-Goass temple. The electroners of brass prass, the quarter cut oak pews, confes sionals and the handsome new pipe organ were among the equipments worthy of special notice. The body of the church will seat upwards of a thousand people while even more than that number o people can be accomodated in the auditorium below.

The church which this new edifice re The church which this new edifice re-places was fuilt in 1871-2 by the late Father Flannery, of revered memory to the people of Sc. Thomas, who lay claim to the first Catholic parish in the Diocese of London. But as the city grew the parish grew, and the needs of better accommodation became evident. Rev. Father West succeeded the late Bar, Luceph Barard, Vien-Caneral. Father West and Joseph Bayard, Vicar-Gen-Joseph Bayard, Vicar-Gen-and he has two abl Rev. Vicar-General some years ago, and assistants in Rev. Father Hogan and assistants in Rev. Father Hogan and Rev. Father Mahoney, the charge of Holy Angels including the congrega-tions of Port Stanley, Aylmer, Fingal and Alvinston. At Port Stanley, Rev. Father West is, building a much-needed church and it has been during his regime at St. Thomas that the handsome presbytery was erected. Before going to nas he was stationed at Goderich. where there is another splendid evi-

Matthew and the words of Jesus Christ, he Saviour.) The dedication of a new Cath The dedication of a new Catholic church such as this was a declaration of the divinity of the Catholic religion and a positive outward confession of the in-sufficiency of man to bring bimself un-aided to God. They wanted this honge for God, where He might direct them and they could hear His voice, where they could close their ears to the din and the bustle and the turmoil of the world and once them to the words He should the bustle and the turnoil of the world and open them to the words He should speak and lift them above the flitting things of this world to the things of eternity. That was what the New Holy Angels Church meant; that the purpose of the ceremony of the day. "Man needs religion" proceeded His Lordship. "God made map, but at its best human reason is limited. It can dig to the bowels of the certh and see what it

the bowels of the earth and see what it finds there; it can search the sky and tell what it finds there; it can produce the glories of art and of literature, and

the glories of art and of literature, and in the quiet, secret work, human reason can take all this and by inference show that man is indeed little lower than the angels. But that is the sum total of human reason. Read the story of the world's history and see the depth of degradation to which human reason alone has led mankind. And so when God made mankind, realizing his weak-ness and understanding his necessity, God gave man religion. In the Garden of Eden God waked with man and man heard religion from God's own lips. He led Moses to the Mount of Sinaiand there gave man religion written

man heard religion from God's own lips. He led Moses to the Mount of Sinaiand there gave man religion written with His own fingers on tablets of stone and Moses came down and gave the people what God would have them obey. And after Moses, through the patri-archs and prophts and priests of the Jewish people God revealed Himself." Never through man's puny reason 'did he see the light eternal, but in the full-ness of time God made abundant revela-tion through His Divine Son, the com-pletion of that absolute perfection of

tion through his Divide Son, the com-pletion of that absolute perfection of the will of God towards God's creatures, mankind. The thought he would leave was that this new church to-day entered into the universal scheme of Catholicity

as part and parcel of that glorious heritage of God through Christ. There, was nothing so important to the Catholic as the Catholic Church and he proceeded to explain why the Catho-lic loved the Church and looked upon her as his blessed and holy mother and why he would give the utmost of his goods, yea, his life, for the defence of that blessed mother.

## THE CHURCH'S PLATFORM

When Christ, the Son of God, came to When Christ, the Son of God, came to fulfill the divine plan of the Holy Father, it was on evidence in the Holy Soriptures that he proposed to leave after Him an organization to carry on His work. That organization was the Church. The word "church" was clouded as to its meaning nowsdays, but by the Church he meant an organiz-tion. a society. or an agency to whom ation, a society, or an agency to whom Christ had said: "Go ye into all the world and preach the gospel to every creature." That was the platform on which the Catholic Church took its stand. It was no wonder that the Church seemed, as it really was, imper-ious in the spiritual world; it was no wonder that she seemed domineering, as

wonder that she seemed domineering, as indeed she was, when she hears the ringing voice of the Divine Founder: "On this rock I will build my church and the gates of Hell will not pre-vail against her."

vall against her." Quoting other similar commissions of the Savlour, His Lordship asked: "Was ever such a charter given to a human society?" No human government had ever such a commission as: "He that heareth you, heareth Me." It was not t all cummission that the (inthelia heareth you, heareth Me." It was not at all surprising that the Catholic Church had the air, the appearance and the reality of supremacy in the super-natural. "You cannot put her aside; you can crowd her as you will, you can beat the air, you can fill the papers with denunciations of Pope and Popery, but you cannot take from her the suprem-acy received from Leans Christ."

you cannot take from her the suprem-acy received from Jesus Christ." His Lordship then pointed to the strength and power and glory that a portion of the world combatted. Christ, he said, had not said "Behold I am with

out "even unto the consummation of the

to conquer the Roman empire and around him gathered the rich and the poor, the high and the humble, the learned and the illiterate, and prince and the peasant, and in the Catacombs he preached the gospel of Christ's blood redeeming markind." Speaking of the persecutions of the early Christians and the cry of Rome's streets: "The Christ-ians to the lions," he said, "Catholies are used to such cries. I am only sur-prised that self-respecting Protestants do not rise up and say they want to be regaled with something else. What have we done to deserve these attacks ?

regard with something else, what have we done to deserve these attacks? Why are we pilloried in the press? Are we not flesh and blood the same as you? When the wind blows cold, do we not shiver? When under pain, do we not recoil? What have we done? Only what Christ had done when His

together, let no man put annder ' and when man puts them anuder the curse of God is on them. " In the days of old it was written : ' Thou shalt not neal ' and there was an old-fashioned sense of honesty. To-day we find men who are honest in private life and who in public office or in control of public multiples or public institution

of public utilities or public institutions are ready to steal. "In the days of old it was said 'Thou shalt not bear false witness' and to-day gossip and untruthfulness and calumny have almost blotted out the commandment.

ent "In this twentieth century, the same

LENTEN CONFERENCES

commission, the same influence, the same power, the same divine safeguards of the Catholic Church stand : 'This

is the law of God.' And whether you will it or not, the Oatholic Church is

FATHER BERNARD VAUGHAN ON SOCIALISM CONFERENCE I,-SOCIALISM AND THE

PAPACY

5

Vaughan Sunday last Father preached before an immense congrega-tion of seven thousand people in St. Patrick's Cathedral, New York. It was the first of a course of Lenten Confer-ences on socialism and Christianity. Father Vaughan who was followed with rather vaughan who was followed with the utmost attention by people made up of repretentatives of all creeds and all political opinions, spoke on socialism and the Papacy. He asked what for mearly two thousand years had

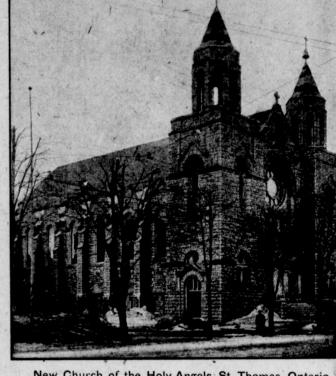
what for nearly two thousand years had been the attitude of the Holy See towards hewers of wood, drawers of water and other bread winners of our race? I any power on earth could be said to any power on earth could be said to have emancipated the slave, the serf and the son of toil, that power was the Pope of Rome. Father Vaughan con-trasted the status of the working man to-day with his brother in the Dark Ages. Then, helpless, alone, on foot, with a hoe for a weapon, he was pitted sgainst a mail-clad knight on horseback, armed with a lance; whereas now his person was inviolate, the law courts were open to him; the press was at his back. He was welded into a closely-knit organi-zation with his brother workers.

Father Vaughan contended that the Papacy had been so consistently through out the ages the workingman's champion and liberator that it claimed the righ to a hearing in the present crisis existto a hearing in the present trists exist-ing throughout the world, between Capital and Labor-between authority, law and order on the one hand and sub-version of authority and law on the other. Father Vaughan said it might be objected that what had been done by the Christian Church was not done by the Pope. Clearly the Papacy was not the Church, but neither an Erastianized nor a national Church had ever been able to stand up against a King and fight for the liberties of a people. He cited examples. Ever since the days when some nations broke away from the Papacy, the Popes had atill been the advocates of the working classes. He referred more especially to the encycli-cals of Leo XIII. and of Pius X. In bis Lotter on Labour had not Loo XIII. the Church, but neither an Erastianized his Letter on Labour had not Leo XIII. reminded the employer of labour that there was a dictate of nature more imperious and more ancient than any bargain between man and man, that reuneration for work must be sufficient to support the wage-earner in decent comfort, that the right to live implied the right to a living wage, and that to be compelled to accept less or go starve was to be made the victim of force and

The preacher said the present rela tions to be seen between luxury and poverty on both sides of the Atlantic could not endure much longer without being mended or rudely ended.

The social organism might lapse into The social organism might lapse into "articulo mortis" if some remedy was not found and as the Pope had said: "And that speedily." Father Vaughan said that looking upon the case impartially, he saw but two phy-sicians in the field, prepared to take care of the patient and see him through. The Supreme Pontiff was one, and the socialist philosopher was the other physician. About the Pope's qualification he would speak later. Un-like the socialist he had lived in close contact with humanity for nineteen like the socialist he had lived in close contact with humanity for nineteen hundred years, and he might be cred-ited with knowing something about the ailments, character and temperament of the patient. He had been on terms of intimacy with both rich and poor, high and low, learned and unlettered. No class, low, learned and unlettered. No class, or section of the community was alien to him. Read the history of any nation, and with the impartial historian you will be forced to say that, no matter what may have been the private lives of some of the Popes, they had always stood up for the rights of the people against the oppression of tyrannizing kings and nobles.

How about the socialist philosopher? Who was her in what school had he bee



enemies cried out 'Crucify Him, Crucify Him!' "We are used to these attacks, but am getting sick and tired of them and I take this opportunity of protesting. We are just plain simple citizens the same as other plain, simple citizens. When I pick up the morning papers and When I pick up the morning papers and their evening transcripts, there is sure to be something about papal aggression and motu proprio and quantavis diligen-tis and Ne Temere. These cries are as old as the hills. When England separ-ated from the Church, the cry against the Catholic Church was different in words but the sense was the same. Then there was Titus Oates and the Popish Plot until the common sense and decency of non-Catholics put and end to it. In the memory of men here, in 1850, when Cardinal Wiseman was created Archbishop of Westminster and other harmless eccle lastics were appointed bishops — you would have thought they were coming to England to

harmess eccentrastics were appointed bishops — you would have thought they were coming to England to eat up every man jack in the British Isles. The Lordon Times was full of it every day, with the cry that no Italian priest would ever tithe or toll in Eng-land. And when Lord John Russel wrote the famous Durham letter the whole country weat mad.

A MISERABLE CATCHWORD

His Lordship also protested against allying the Catholic Church with miserable catchwords that were meant to arouse mean, low and despicable big-otry and had for their object the separation of neighbors.

New Church of the Holy Angels, St. Thomas, Ontario

destined to be the saviour of mankind. It was a great joy to be there and His Lordship prayed that God might send the Church every spiritual grace. This was the first parish outside of London that he had visited. There was strange propriety about it as the Church of the Holy Angels was the

last church he was in before going to the See city. "Oa that occasion," he has course ne was in before going to the See city. " On that occasion," he recalled, " I said to your zealous pastor that the church was in poor condition and he said : ' Just tell me to build a new church and I'll begin,' and without new church and 11 begin, and without more ado I said, 'In the name of God, begin,' little thinking that so soon after I would be called to open this church to the glory of the living God." It was an expensive church, outside of the cathedral the finest in the diocese and one of the best in the province. It cost \$70,000, of which \$30,000 had been paid. Father West had got it from the people and none was any the poorer. All would feel the happier for whatever they gave for the glory of God's temple, for no man ever gave to God but he was repsid a hun-dredfold. I will not attempt to pay Father West the tribute that is due him. I will not say he is the most elequent man in America-eloquence is not necessary to do the work of God. I will

he is the greatest theologianactivity in the service of God may consume a man even if he is not a Cicero or Demosthenes. But he is an example to the young priests of the diocese and I ask them to follow his ex-ample. He was a priest of God since

larations as to the maintenance of rights and liberties which nobody has assailed, and appeals to a patriotism which nobody has called in question. In short, it has fallen little short of the standard set up by certain sensation hungering parsons whose antics would indicate great searching of heart over the emptynew problem. As to these lesser-light arsons, it is what Catholics from long experience have learned to look for But in the case of the Star we can only lament the shipwreck of what appeared to be an honest attempt to conduct a newspaper after a method consistent with dignity, decorum and good

manners. By NO means the least of the debts

Ireland owes to the memory of Cardina " THE KHAN," the Star's funny man Newman is that to him she is indebted and (on occasion) philosopher and poet, for the initiative which resulted in the had, in a recent issue of that paper, some remarks on the unsavory type of preach compilation and publication of O'Curry's immortal work on the "Manuscript er referred to which may bear reproduc Materials of Ancient Irish History, tion in this connection. " A merchant and the later book "On the Social Cusof Detroit." he says : toms, Manners, and Life of the People

" A few years ago went out one evenin with a sledge; hammer an' smashed his owu plate-glass windows, an' when he had gathered the crowd—fer that's what he was after—danged if he didn't throw

he was atter-danged in the didn't throw his goods out into the street. The next day he was the talk uv Detroit an' the hull of Michigan, an' he made his for-tune. This here C. O. Johnston, he's a smashin' windows all right, an' he's gittin' the crowd-what for ? I pause fer reply.

It would do the Star itself no harm to daily papers of the appointment of Pro sleep over " The Khan's " philosophy. fessors, and of his anxiety as to the in cumbency, if any, of the Chair of Irish

DR. W. J. FISCHER, to whom the Catholics of Canada are indebted for several volumes, of poetry of consider-

able merit, and for a consistent advo O'CURRY THEN goes on to say : "The cacy of the cultivation of a taste for th definite idea of such a professorship is good things in litersture, has, under the due to the distinguished scholar to title "The Years Between," puplished whom the first organization of the Unihis second excursion into the realm of versity was committed. It was that

with scare headings and flamboyant dec-Needless to say, the church was filled separated brethren were present for the dedication and to hear His Lordship. At 10:30 o'clock, the Right Rev. Bishor Fallon entered the church from the vestry and the procession included Rev. Father McKeon, of St. Mary's Church, London, who was deacon; Rev. Father Stalley, of Woodstock, sub deacou; Rev. Stanley, of Woodstock. sub deacou; Rev. Father Hogan, St. Thomas, and Rev. Father Tierney, of the Cathedral, London, assistants to the Bisbop; Rev. Father Mahoney, St. Thomas, Master of Ceremonies, Rev. Father Valentiv, of London, and the erucifer, candle bearers London, and the cruciter, candle bearers and altar boys. They proceeded to the front of the church, where the outside walls and foundations were blessed. After prayer at the entrance, the procession went to the main a'tar, where the Litany of the Saints was said,

the Litany of the Saints was said, followed by prayer and responses. Be-ginning on the Gospel side, His Lord-ship, with the assisting elergy, sprinkled the interior of the church with holy water, the choir singing the Psalms appointed. Then returning to the altar, the Bishop invoked the final prayer of dedication:

"O God. Who doth sanctify the places "O God, Who doth sanctify the places dedicated in Thy Holy Name, pour forth Thy grace on this house of praser that by all within its walls invoking Thy Holy Name, the help of Thy mercy may be felt."

THE FIRST MASS

Rev. Father Murphy, of Sandwich, was celebrant, and the announcements at Solemn High Mass were made by Rev. Father West, who extended to the Bishop and the people his thanks for eing present.

His Lordship spoke from the altar and with his clear, ringing voice, with his convincing logic, with his pure English diction, with his superior elequence, he was listened to by a keenly appreciative congregation. With a blessing he began :

essing he began :

"Go ye therefore into all the world

world." As the consummation of the world." As the consummation was not yet, Christ was with the Church today. And when he sent out His band of apostles, it was to preach, not to write. He signalized this fact because the world was tired of private interpretation with two hundred and fifty warring sects each claiming the Scripture for its own and interpreting it to suit themselve by unsided human intelligence. In this by unaided human intelligence. In this connection, he pointed out that the apostles left little written and that the greater part of the Scriptures did not come from the apostles. They preached and taught and did not offer anything of a written nature, except some fragmentary epistles. The teaching came from their line and their words were heard to the lips and their words were heard to the ends of the earth.

## NEVER A MISTAKE

The first essential of doctrine was that it should be free from error and of that it should be free from error and of what use to any man was doctrine that might lead astray? There was no doubt that the Catholic Church could not make mistakes in mathefs of faith and morals and in the direction of the souls of her children to God. In her life of twenty centuries not a mistake had been made and her teaching now was what anosties and doctors of the early church

apostles and doctors of the early church had taught. The Catholic Church had never compromised with the truth and never had a single iota of her teaching as the authentic expression of the revelation of God been withdrawn or belittled or changed. In the whole history of the Church one

That was the church's finalibility. It was not from the piety of the people nor the learning of the clergy that this infallibility came but from the de-cision of Christ; the founder of the Church - "Unon this Rock will thuild

Church : "Upon this Rock will I build my church and the gates of Hell will never prevail against her." "And, oh, how the gates of Hell have

"And, on, now the gates of Heil have attempted to prevail against her!" exclaimed His Lordship. "In the first days of the Church, she was drenched with the blood of her own children. When Peter, tired and travel stained, "Go ye therefore into all the world and preach the gospel to every crea-ture, teaching them to observe all things, whatsoever I have commanded you, and behold I am with you all days, even unto the consummation of the world." (From the 28th chapter of St. sins against these commandments were visited by death. But to-day we live in an adulterous generation, with divorce and the marriage of divorced persons, that is only legalized adultery. God said 'Whom God hath joined

Another characteristic of infallibility was the universality of the Catholic Church. "It doesn't matter" he said "to what decade you direct your in-tellectual vision, it does not matter what part of the world you look to, you find the Catholic Church with the same belief. There is the supremacy the Church, the divinity of the Mass, the divine institution of the Sac-raments, the divinity of Christ from His birth to the atonement, resurrection and ascension, a universality that proves the infallibility of the Church I wonder that men of more than usual keenness of mind do not see the beauty of the Catholic religion, its apostolic rigin and infallibility." The Catholic Church was destined

None of any religious denominations would admit that conditions were such as they would like to see as followers o Christ. There was not the same simpli-city of faith nor keenness for the service of God. Matters political, economic and social engaged the attention, while the things of eternity were "bought of by few and by those not consecutively. To illustrate this he said: " In the days of old, God said : ' I am Among those who had labored greatly

to make the opening af the new church a success were the ladies of the congre-gation and the choir. The musical pro-"In the days of old, God said : 'I am the Lord Thy God ' but in he days in which we live, think of the number of men who do not believe in God at all. "In the days of, old : 'Take not the name of the Lord Thy God in vain." gramme was excellent and great praise was given Choir Leader Asron Crank and Organist Mrs. John McManus. The musical part of the Solemn High Mass was as follows : Kyrie Eleison (Mczart) ; Credo (Gounod), Mrs. Brady, Mr. Aber-nethy and Mr. Caugh tric, Offenter-In the days in which we live God's holy name is constantly taken in vain. In the days of old, men kept the Sabnethy and Mr. Crank, trio; Offertory, Ecce Panis (Kellner); duet, Mr. Crank and Miss Crawford; Sacctus (Gounod), an the days of old, then kept the Sab-bath day holy; in these days the Lord's Sanday was repidly disappearing. "In the days of old, God said : 'Honor thy father and mother' and

there was reverence for parents and an old fashioned love tied children to their

in the sand motion to be the damage to the first of the sand mothers. To-day the child is more important than the parent. The son often looks upon his father with contempt and the daughter is far beyond her mother in all things. "In the days of old, God said 'Thou when the parent of the said 'Thou The farther man falls from perfection the more he howls at restraint.

On the feast of Oar Lady's Visitation shalt not commit adultery' and 'Thur shalt not covet thy neighbor's wife' and let us ask our Lord to make us kind in let us ask our Lord to make us kind in our visits, in our intercourse with others, in our words, in our looks, in our listening, in the tone of our voice, in our offers of help; ask that we may live by Him, speak by Him work through Him, and may be; in our little measure, His instrument as Mary was.

he first reached the altar. He has been he first reached the altar. He has been a church builder, a debt payer, a con-vert maker and a general source of honor to the Catholic Church. His Lordship extended his beart felt thanks to the pastor and pointed out to the congregation that this church would henceforth be the centre to which they would bring their little children for baptism, where their children would receive their First Communion, where man and woman would munion, where man and woman would come together to receive the blessing of God's church. It was the peculiar economy of God that the first visit to the church was in the arms of someone and the last visit was also in the arms of others, and here they would be brought when their bodies were to be blessed be-fore being carried to the city of the dead. He honed that this church would be the He hoped that this church would be the home of religion in the highest spiritual sense. " May it be a source of blessing sense. "May it be a source of blessing to the city and district" he said in con-clusion, "teaching you your duties to God, to your neighbor and to yourself, and bring you to the beatific vision in God's eternal kingdom."

trained; what knowledge had he of human nature; how long had he been with them: what were his qualifica-tions; what his diplomas; what had he done for humanity; what was his record? The socialist philosopher had the assurance to assure the world that the "cure-all" for present social and induction process was the transferand industrial wrongs was the transfer-ence to the community of all the instru-ments of production and distribution of ments of production and distribution of wealth. That, said the vote-catching socialist, was the essence and sum of socialism. If it were so in reality, said Father Vaughan, he would be the last person to make socialism the subject of a course of Lenten Conferences. If socialism were nothing more than what it was represented to be to the small farmer, or was said to he in what it was represented to be to the small farmer, or was said to be in campaign books and on election plat-forms, it might indeed be of interest to the Catholic sociologist but not to the Catholic preacher. He might perhaps say that it promised without proof or consente a terrestrial paradise : that say that it promised without proof or guarantee a terrestrial paradise; that it involved a grievous injustice at the very start in the abolition of all private capital, and that, beginning with an act of injustice, he found it difficult to see how its could be relied upon as the dis-neares of courts; institue and yight.

now in social of relied upon as ore dis-penser of equity, justice and right. Socialism, as a matter of fact, was an affair of far deeper significance than a bare question of leconomics. It meant more than the promise of a far-off Arcadia. In the words of a lading Social-ist, it was a philosophy of human pro-gress, a theory of social evolution. It was ethical as well as economic. The socialism that was dominant among thorough going socialists to day was a socialism based on that of Marx and Backet Mr. Brice; Benediction (Gounod) Miss Montgomery; Agnus Dei (Gounod) Miss Margaret Hickey.

Fr. Vaughan continued to say that the socialism with which he intended to deal in his present course of Confer-ences was not the socialism of the campaign book, but the socialism that was being poured forth upon "comrades" in being poured forth upon "comrades" in the socialist meeting room, that was scattered abroad in socialist news-papers, and was to be found in editions of what was called socialistic lassics.

He cared little for socialism as cold, abstract principle of economy, on as a distant co - operative common

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