APRIL 2, 1910

THE

e Bank

CANADA

rly Dividend

hereby given that a
he rate of SIX PER
nnum upon the paid
tock of The Home
da has been declared
EE MONTHS ending
y 1910, and the same
le at the Head Office
on and after Tues-
day of March next.
books will be closed
h to the 28th Feb-
lays inclusive.
f the Board.
oronto, January 19th

n, General Manager.

ven Per Cent
eed Investment
al absolutely safe. Estab-
AMERICAN SECURITIES

ERS WANTED

Y TEACHER WANTED FOR
ol, district 2041. Duties to start
s soon as possible. Salary $55
ss E. J. Miller, Sec. Treas.
1639-4.

CHER WANTED FOR THE
holic school. Teacher to hold a
certificate. Address D. Morrison,
Vapella, Sask. 1640-2

ACHER WANTED FOR R. C.
, Malden, must be able to teach
sh. Duties to commence after
ting salary and qualifications, to
Treas., North Malden, P. O., Ont.
1642-2.

TED FOR S. S. S. No. 2, Curd.
lic. Duties to commence on the
$360 per annum. Address Joseph
, Ont. 1639-4

SEPARATE SCHOOL SEC.
y, a teacher holding a qualified
to commence April 4. Apply
rience, etc., to L. J. Curtin, Sec.,
1639-3

OYMENT WANTED

ys (brothers) expecting to arrive
nts in London about the first of
for situations in office or store.
All have had excellent business
roduce first-class references as to
e has had two years experience in
another a like period in a station-
r, general office work. For further
ss P. O. BOX 355, LONDON,
1641-3

RMS FOR SALE

RED AND SIXTY ACRES IN
of Emily, lots 12 and 13, in the 9th
hundred and twenty-five acres
gh state of cultivation; remainder
d, chiefly maple and beech. The
arm is well adapted to the grow-
is most conveniently situated to
church, general store, blacksmith
c. On the premises are first class
ver failing wells. Farm may be
s to suit the purchaser. Terms
r particulars apply to Wm.
ille, Ont. 1636-6

EASTER CARDS

Y. "ALL HIS FRIENDS LOVE
Him to their friends." Price per
lers packages $1.00. Address, the
Co., Exeter, Ont. 1639-3

Branch No. 4. London

and 4th Thursday of every month
their hall, in Albion Block, Rich-
H. RANAHAN, President, JAMES
cretary.

ESEEKERS'
CURSIONS
TO
WESTERN
CANADA
UND TRIP RATES

GOING DATES

June 14, 28	Aug. 9, 23
July 12, 26	Sept. 6, 20

GH SPECIAL TRAINS
TO WINNIPEG AND WEST
Toronto 2.00 p.m.
on above days
rst and Second Class Coaches,
Tourist Sleepers.
earest C.P.R. Agent or write
on, D.P.A., Toronto.

HOMESEEKERS' PAMPHLET

ON, Agent London, Ont

rs Into

no

ch an exalted
o all appear-
few dollars?
it, while the
on. It is the
ourlay Piano,
icians every-

lso pamphlet.

eeming
nto

The Catholic Record.

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

VOLUME XXXII. LONDON, ONTARIO, SATURDAY, APRIL 9, 1910 1642

The Catholic Record

London, Saturday, April 9, 1910

NOT TOO YOUNG

We think it was Edmund Burke who said that to have a good Irishman one must catch him young. However this may be true, we think that a member of Parliament should not be caught, until mature and equipped with the knowledge that good speeches require a long silence. The constant strain on the vocal powers, the flitting around the country, and the ever living on the outside, doom many a young parliamentarian to ineffectiveness. It is sad, but true, that some of our representatives have, together with a sense of their abilities, an exalted belief in the credulity of the public. But the people who do not face the Speaker think betimes and cannot help seeing the vague and tenuous stuff that is misnamed speech.

WELL REPRESENTED

Reactionary Quebec is well represented in the Dominion Parliament, not only by members, but by talent of unquestioned merit. Clever, skilled in repartee, quick to see a weak spot in the opponent's armour, they also bring to the discussion of great questions, the light of principle of philosophy, set forth in diction that indicate an acquaintance with letters. And some of them are, in English, more idiomatic than the English members themselves. We mind us that when the Separate School question occasioned much declamation and wordy nonsense, one editor exclaimed, while listening to a French-Canadian unmasking and riddling an opponent with phrases of purest Anglo-Saxon: "If such men come from Separate Schools let us have these schools all over the Dominion." He admitted that Quebec had, so far as public men were concerned, nothing to learn from any province of Canada. Quebec's representatives are an object lesson of education as it is in Quebec.

GO AND SEE

We wonder why some of our friends wax scornful on this question of Quebec. True, indeed, that our friends the missionaries talk of it as being unprogressive, and some of them, parting company with common sense, yearn over the sad spiritual condition of the Quebeckers. But these are types of what the French call "mad Englishmen," whose especial mission in the world is to contribute to the gaiety of the public. Perhaps a sojourn among the French-Canadians might dispel their delusions on this subject. And it might not for clerical tourists measure all things by their own standard, and with bewildering confidence in their own conceits, reject everything that to them is found wanting. But an unbiassed citizen can derive both pleasure and profit from a visit to Quebec. Its inhabitants are hospitable, and gifted oftimes with a refinement whose source is from within. Its homes are truly Christian in every respect. The law is respected. Education is on a firm basis. Its colleges are light diffusers. Its history is woven of deeds which bespeak nobility of heart and highest courage. It has been tolerant towards others when tolerance was not in fashion in this country: and its present-day history, attested by unquestionable facts, proves that Christian charity is no stranger within its gates. And what of its literature? In poetry and prose, in oratory and history, Quebec has no dearth of honored names. In contributing to the upbuilding of Canada the French-Canadian has given time and toil and talent and blood. And the memories of battles fought and won for this country, of patience under provocation, serve as whips to chastise those who would defile the temple of Canadian nationality with vulgar outcries and venom distilled from ignoble hearts.

WHAT LECKY?

Towards the end of his "History of Rationalism" Mr. Lecky laments that our age exhibits a marked decline in the spirit of self-sacrifice. The Utilitarian can never rise to the conception of the purely disinterested. When we look back on the cheerful alacrity with which in former ages men sacrificed all their material interests to what they believed to be right, and when we realize the unclouded assurance that was their reward, it is impossible to deny that we have lost something. It is the moral type and beauty, the enlarged conceptions and persuasive powers of the Christian faith that have, during many centuries, called self-sacrifice into being.

Again he writes: Free-thinkers take essentially Christian conceptions. They revolve around ideals of Christianity. They represent its spirit without its doctrine. They derive all their strength and nourishment from Christian ethics.

THINK IT OVER

Once more let us go slowly. We are not pessimistic, but surely we do not enjoy the progress whose praises are hymned by after-dinner speakers. We are advancing, but that our sky is golden and our path rose-strewn, and our future roseate, may be poetry, but it is nothing more. Let us inspect our progress in education. Is it conducive to eulogy? Are we in a position to train competitors for the prizes which this country has to offer? Have we manifested a deep interest in higher education? Antigonish, thanks to a self-sacrificing and devoted laity and clergy, has a seat of learning that is and will be to a greater degree, in the near future, a tower of strength to our brethren in the Maritime Provinces. Quebec has Laval and a network of collegiate institutions. Have we anything comparable to these in Ontario? Is it wise to be blind to our condition? We may not care to accuse ourselves of apathy in this matter, but the world moves on and away from those who, to all practical intents, are dead and buried. Those who hesitate to assist the Archbishop of Toronto in the great educational work which he has now on hand will, we hope, give serious thought to this matter.

HEAVEN BORN VIRTUE

In reading a novel the other day we made the acquaintance of an individual—the hero in the book—who pardoned his enemies without an effort, and gladly. Forgiveness is a virtue possessed in imagination by many. It is the most divine of virtues and the most rare in its fullness. It is difficult—a fact understood by those who exemplify it and agonise with the effort in the depths of their own souls. The outward form of forgiveness commonly practised amounts to little. Any man can, by strong will power or on quick impulse, bring himself to do his enemy a good turn. But the forgiveness of the heart—the true feeling of sympathy and pardon towards one who has done an injustice or bitter wrong or betrayed an intimate trust—this is a strange language and hard to most human beings. For this reason a recent number of the Outlook calls most advice about forgiveness "confused compromise." Forgiveness, however, is a supernatural language. It has no place in the natural world; it is a divine word that belongs to a different order of things. Even to stammer it is difficult. Yet because it is divine it makes, when it is spoken, an epoch in the history of the soul. St. Augustine's "Give what Thou commandest and then command what Thou wilt" is the saintly saying that illuminates the way of forgiveness. It is a strange language, but a sweet withal, for it is not of earth but of heaven.

ABOUT THE JAPANESE

Not so many moons ago sundry scribes wrote columns of fulsome adulation of the Japanese. Their industry and frugality and love of beauty in nature and works of arts was commented on with many a purple phrase. Men, however, who saw these orientals at close range were chary of eulogy. But they were frowned upon by the many who sought from Sir Edwin Arnold and Lafeadeo Hearn delineations of Japanese character. But from recently published letters of Hearn we discover that before his death he came out of the realm of fairy tales and saw things from a normal viewpoint. On Nov. 3, 1894, writing to Professor Basil Chamberlain, he says:

"I hate and detest the Japanese . . . I fear the missionaries are right who declare them without honor, without gratitude and without brains. D——n the Japanese."

Hearn tried to be a Japanese. He set forth its customs and philosophy in charming diction. But the sordid spots which the globe trotter does not see compelled him at last to say: "I hate and detest the Japanese."

RACE SUICIDE

In the February Review of Reviews, Rev. Dr. Cyrus Townsend Brady, a maker of books, says that in the class in which the larger part of the membership of the church is to be found there is a shocking and alarming decrease in the number of children springing therefrom. It does not add to our knowledge to tell us that race-suicide begins in the so-called better classes, the more highly educated, the wealthier, the more cultivated classes. But he goes on to say that the families of the married clergy are very much smaller than they were.

"For instance," says this Protestant Episcopal clergyman, in a convocation in which I formerly lived, there were 16 clergymen; 12 of them were married, 2 were celibates, and 2 were bachelors. The 12 clergymen were fathers of but 26 children. Of the 26 probably half were girls. Two had none, 2 had 1, 3 had 2, 3 had 3, 1 had 4, and 1, the writer, had 6. The average was little more than 2 to a clergyman. In a parish of which I was once rector the number of childless families who rented pews was greatly in excess of the number who had children, and yet some of these families had been church families, so-called, for generations, and had been represented in the ministry repeatedly. In the Sunday school of that parish there were about 350 children, as against nearly three times as many confirmed members. In the whole diocese, which was a typical American diocese of the first class, there were over 20,000 communicants as against 8,000 children in the Sunday schools. It is sometimes said that the Episcopal Church has a larger proportion of education, culture and wealth than any other church in the land. However this may be, the decreased number of children in this church of the rich and the cultured is an obvious fact. The Presbyterian and Congregational churches, in which social conditions probably approximate our own, have the same melancholy tale to tell."

OUR GREAT WORK

It seems to us that we should concentrate our efforts in the upbuilding and developing of our seats of learning. We have, we know, many things calling for attention. Various charities appeal to us: institutions of one kind and another look to us for support. But while these institutions are for the alleviation of poverty, for the care of the sick, for needs which are local, a college is not only for the present but for the future—a workshop of character, a fosterer of priestly vocations and a well-spring of inspiration for the whole diocese. If we are to have men to carry our banners, to apply our principles—if we wish to create an atmosphere that, while strengthening our influence, will be beneficial to both Church and State, we must have a college manned and equipped according to present day requirements. We should strive to make them centres of intellectual excellence. To permit a college to struggle on, ever on the ragged edge of starvation, is to lose ground and to beget the suspicion that our talk about education is cheap sentimentality. It boots little to eulogise the past; we must so think and act as to be not unworthy of our forbears.

"Let there be no room among us for the lackadaisical piety which lazily awaits a zephyr from the sky, the bearer of efficacious grace, while God's grace is at hand entreating us to be made efficacious by our own co-operation. We must pray, and pray earnestly, but we must work. We fail if we work and do not pray; and likewise we fail if we pray and do not work, if we are on our knees when we should be fleet of foot, if we are in the Sanctuary when we should be in the highways and market places."

CRUSADE AGAINST CALUMNY

PRIEST-EDITOR ORGANIZES WORLD-WIDE AGENCY TO FIGHT SLANDER

Rev. Henry W. Cleary, D. D., editor of the New Zealand Tablet, one of the most influential journals of Australasia, is making a tour of the world for the special object of establishing agencies for the exposure and unearthing of the propagators of scandals and calumnies against the Catholic Church, its priests and institutions.

For years Dr. Cleary, through the columns of the New Zealand Tablet, has worked towards this end by means of his trenchant pen.

His lifelong desire has been to organize a vigorous and systematic campaign against all such slanders. The matter has been deliberated upon time and again in New Zealand, and was brought to a head at the last Catholic congress held in Sydney, Australia, in September last, when bishops and priests and laymen unanimously approved of the plan, which it is hoped will prove to be world-embracing in its scope. It was decided to begin the work in Australasia by establishing a strong permanent organization, and to reach out thence to all other countries, which, by uniting with the International Catholic Truth Society, will make it possible, through constant use of the cable and press, to expose every calumny and slander published against the Church and its priests, its religious and customs, as soon as uttered or published, and, with a full knowledge and presentation of the truth, demand the retraction.

Funds were at once liberally subscribed in New Zealand to insure the success and permanency of the cable service. The Archbishop of Melbourne, who is the president of the Catholic Truth Society of Australia, took the matter up with the greatest cordiality, and knowing that Dr. Cleary was about to make a tour of the world gave him a strong letter of endorsement and recommendation.

Dr. Cleary passed through New Orleans last week and in conversation with a representative of The Morning Star, said that his work has been, so far, very successful. Everywhere he has been greeted with the utmost kindness by members of the hierarchy and clergy, and in every instance received the most hearty endorsement of his plan and promises of co-operation.

WHAT HE SAW IN SOUTH AMERICA

Dr. Cleary has just completed the tour of South America and Central America, one of the special objects of the Australian Catholic Truth Society being to nail on the head, as it were, every slander concerning the Church, the Bishops and clergy in the Latin-American countries.

Dr. Cleary is a linguist, and his splendid knowledge of Spanish gave him exceptional facilities for work and inquiry in the Latin-American countries. Having seen the great work of the Church there, having investigated for himself, and having the funds wherewith to carry on the most vigorous campaign, he returns fortified with facts and data that are unimpeachable, while at the same time he has unearthed many a false and libelous statement against the Church and clergy in South America. He declares that the hierarchy and clergy of the Latin-American countries are as noble a set of men as are to be found anywhere, while the condition of the Church is vigorous, progressive, and her work truly holy and apostolic.

Dr. Cleary deprecated the custom that Protestant missionaries have of manufacturing scandals in connection with the Church in Latin-American and Latin countries generally. He said that if the Catholic missionary were to spend his time going among the lowest and most illiterate portion of a population in outlying sections seeking out calumnies against Protestant missionaries instead of doing his duty, the record would be anything but inviting.

Dr. Cleary explained his purpose to the South American Bishops and clergy, and was everywhere cordially endorsed. He succeeded in establishing agencies in Montevideo, Paraguay, Buenos Ayres and Cordebro, Argentine Republic; Santiago de Chili, La Paz, Bolivia, Arequipas and Lima, in Peru; Quito, Ecuador; Caracas, Venezuela; Bogota, Colomba; Rio Janeiro, Mexico City, etc. It is intended to take up every case as it occurs and expose it, as in the case of the recent calumnious statements and bogus letter attributed to the Archbishop of Caracas.

Upon leaving New Orleans Dr. Cleary went to New York, where he intends to make himself known to the International Catholic Truth Society and bring it in touch with the Australian Society. He expects to do the same in London, Paris, Berlin, Vienna and Rome, with the ultimate hope that a great world organization will be formed for the purpose of meeting all calumnies against the Church as they appear.

It is proposed to make Rome the center of the work, which will reach into every clime.

THE INTOLERANCE OF TRUTH

STRONG WORDS WHICH MAY BE PONDERED IN CONNECTION WITH A RECENT "UNPLEASANTNESS."

In the multiplied activities of modern life, and the innumerous occasions in which, especially in a country like our own, Catholics and non Catholics are brought into daily contact, it is inevitable, says the Ave Maria, that there will occur incidents emphasizing Catholic belief in the basic, fundamental claims of the Church to be "the pillar and ground of truth"—inevitable that conscientious, practical Catholics will sometimes, if not often, be accused by their non-Catholic neighbors of religious intolerance. Tolerance, as defined by a standard lexicographer, is "a disposition to be patient and indulgent toward those whose opinions or practices differ from one's own, freedom from bigotry or severity in judging of the opinions or conduct of others." Tolerance of this nature is quite compatible with the most unquestionable loyalty to the Church: but tolerance, as too often understood by American Protestants, and definable as "a disposition to talk and act on the principle that, after all, one religion is as good as another," is emphatically not compatible with Catholic belief, and should be abhorrent to Catholic practice.

Discussing the matter some months ago, Father Hull, S. J., of the Examiner, Bombay, made this serviceable distinction: "Active intolerance, when summed up in a concise formula, means: 'You must conform to my standpoint, or I shall give you an uncomfortable time of it till you do.' In other words, active intolerance is directed against persons and includes, in some direct or indirect way, the use of force. . . . Speculative intolerance is not directed against persons, but against systems. It is a purely mental state, and ought not to issue in anything violent, whether in the form of harshness or rudeness of speech, or in the form of positive action calculated to cause discomfort. At the most it results in a kind of abstention, of a passive or negative character; and this not on account of bigotry, rancor, moroseness or any kind of ill feeling, but on the sole ground of principle."

Apropos of that principle, the Examiner quotes a very able priest, a specialist both in Catholic theology and in modern thought, to this effect:

"Catholicism is essentially intolerant. It would not be Catholicism if it were not. This being so, why should our popular apologists try so hard to deny it? In doing so they are unconsciously traversing our Catholic principles, weakening the Church's position and putting a damper on her energy. The Church is essentially the bearer of a message from God to mankind. If the world already possessed the contents of that message, the Church would be superfluous. It is just because the world does not possess that message that the Church was instituted. Her very raison d'etre is to convince men of certain truths of which they are not as yet convinced. In short, the work of the Church is not to accommodate herself to the modes of thinking which exist around her, but to correct them where they differ from her own.

In his comment on the foregoing Father Hull restates with his characteristic lucidity some truths which not only non-Catholics, but Catholics unduly affected by a non-Catholic atmosphere, would do well to meditate:

"This claim on the part of the Church is either true or false. Either she is in truth the divinely commissioned messenger of God or not. If not, her pretentions are the most arrogant the world has ever seen, and her whole constitution a fraud. And so the world views the Church, just because it is not convinced of her divine origin and commission. A Catholic, on the other hand, is a man who is convinced that her claims are true, and that consequently the only sound way of thinking is the way of 'thinking with the Church;' and every mode of thinking against the Church is definitely wrong. On this principle the Church must stand or fall, and on it, too, every Catholic must stand or fall. If as Catholics we regard it as a privilege to be in possession of the truth, we must also be prepared to pay the price. It is always awkward to be out of harmony with one's surroundings; to find ourselves a small body, thinking and believing quite differently from the large world in which we are immersed. The world will always go on thinking us wrong, and will always be pointing at us the finger of scorn and the pencil of derision. At the best it will regard us as a peculiar set, with a mentality weird, bizarre and beyond its comprehension. We simply cannot help that, and it would be a piece of weakness to yield to it.

"As Christ was set up for the rise and fall of many in Israel and a sign to be contradicted, so also were His Apostles. Having received their message and commission, they had to face a world which it was their business not to compromise with, but to teach and convert. As with the Apostles, so with the Church throughout the ages—always out of joint with her surroundings, and intended by God to be so; always bent on teaching and not learning, on converting and not being converted; essentially uncompromising, essentially intolerant, essentially militant, fighting against opposition and contradiction, and holding firm to her principles; living for them, dying for them, but never watering them down or giving them away. And if the Church to-day is an uncompromising and intolerant institution, this only proves her identity with the Church of the Apostles, which, in turn, was the Church of Christ. Instead, therefore of being ashamed of our intolerance in an age in which tolerance is all the fashion, we ought to glory in it, and take it as our distinctive mark and one of the credentials of our faith."

In any case, it is important to remember that we cannot "run with the hare and hunt with the hounds"—cannot be practical Catholics and enjoy among the sects the unevitable reputation of being "liberal, broad-minded—no narrow bigot;" cannot, in a word, constructively deny Christ or His Church before men and escape the penalty of being denied by Him before His Father Who is in heaven.

HARPER'S WEEKLY ADVISES THE POPE

From America

We presume the tea-pot tempest let loose by Mr. Fairbanks in Rome upon American newspaperdom has at length been laid. Our former Vice-President is more to be pitied than blamed. For a good, harmless man, his turbulent career in the world of print is a mystery which we cannot explain. But his last weird episode is closed, and the only thing that interests us now is the vast literature cast up on the shore during the few days of raging storm.

Out of the mass of wreckage we take for choice a highly wrought piece of editorial comment stamped with the name of Harper's Weekly. "Nothing seems to be so useful to the Roman Catholic Church as lively Protestant competition . . . If the Pope, with propriety, could subsidize the Methodist Association in Rome, it would pay to do it."

We submit this as the most adroit expression of opinion that appeared in connection with "the late unpleasantness." It was not an easy task to say something that would appear friendly to both Methodists and Catholics. To seem sympathetic with Catholics, and at the same time to tip a friendly wink to Methodists, is not an easy achievement; we recommend our diplomatists to study Harper's Weekly.

The sentences which we have quoted look plausible enough. Indeed the only suspicious feature about them is their bland and convincing innocence. See, for instance, how the so-called Protestant Reformation created a salutary counter-reformation in the Church itself. See, too, the vigor and self-sacrifice of Catholic activities in those countries where the Church is kept up to the pitch of strenuousness by the opposition, not always scrupulous, of widespread heresy. The case seems clear. It really appears to the editor of Harper's Weekly that the Pope ought to pay people to become Protestants in order to prevent his bishops and priests from falling asleep. In order to preserve vigilance among the shepherds of his flock he ought to subsidize the multiplication of wolves. It is a fascinating theory.

But we wonder whether the theory would work out to the satisfaction of the editor in matters concerning which there is no religious prejudice to obscure the vision. Hardship and struggle are age-old tests and promoters of truth and character as well in the case of individuals as in that of institutions. Suffering and privation and unjust antagonism are acknowledged moulders of rare manhood and womanhood. This is universal experience. But are we, on that account, justified in wishing to see others sick and hungry and wrestling with adversity? It is highly probable that the writer we are criticizing is of the stuff to profit spiritually and intellectually from the slings and arrows of outrageous fortune. If he should lose all his fortune (quod Deus avertat) in the next Wall Street shuffle, it might have a very chastening effect upon him. It has happened that way more than once. But we are not going, for all that, to tell him that if he with propriety, could subsidize the jobbers of the stock market, it would pay to do it. A dangerous illness, or the loss of a friend, has often done men good. But we should not thank the Job's comforter who could watch us writhing in the "fell clutch of circumstance," and could observe with smug decorum that "man's extremity is God's opportunity." To be in extremity is very often to be near grace; but we do not think "it would pay" us to encourage others to reduce us to extremity. A little murdering and robbing will keep the official conscience of the police alert and vigilant, whilst a period of Saturnian peacefulness would disrupt their discipline. But still we cannot approve, much less encourage, the commission of crime.

A little reflection ought to show the editor of Harper's Weekly that there are many things in this world which are productive of good in the long run, but which we cannot even seem to encourage nor even desire to exist. St. Augustine said that God would not permit evil if He could not draw good out of it. Even with our limited intelligence we know how many evils work unto good. But to do evil that good might come from it, or to wish to see it done, or to encourage it on the score that "it would pay"—this is a perversion of thought that we find it hard to account for.

What a multitude of advisers the Pope is burdened with! Modernists, editors of papers, politicians, progressive and dissatisfied Catholics—we cannot name them all—they are forever pouring a deluge of advice and friendly suggestion and amicable fault-finding and useful hints and superior wisdom in papers and books and speeches Romeward to the venerable Pontiff, the successor of St. Peter. He has need of infallibility; but not for such advice as that proffered by Harper's Weekly.

James J. Daly, S. J.

THE RELIGION OF EASE

"The Religion of Ease" is the apt phrase used by the Rev. J. T. O'Connell, D. D., pastor of St. Francis de Sales' Church, Toledo, Ohio, in a recent sermon dealing with some of the religious fads and fancies of the day.

"The religion of the world to-day," said Dr. O'Connell, "is a religion of ease, a religion of elegance, a religion of propriety when it does not interfere too much with the pleasures of the day. It puts away all doctrine. There is no acceptance of truth because it is truth. There is nothing of absolute truth, nothing of duty. There is all about the goodness and beauty of God, but nothing of His power, His justice, His wrath, His judgments. Of conscience that brings remorse, that terrifies, that reforms, this new religion takes no note.

"It has come to be a habit to think that the things of the past must be put away, must be rejected. So men ignorant of the history of the world will speak of the past as if it was a time when all was ignorance. It is true that there was darkness and error at times in the past, but if we have escaped some of the errors of the past we have not escaped errors of our own day. We have lost the great body of faith, and we have not the great revelation of soul that made men great in the past.

"We are not to regard lightly the advances and material progress of the day. There are times when the things of the world did not completely engross the minds of men as they do to-day. Were not those men of a former and simpler day just as happy in themselves? Time was when we had less conveniences and luxuries than we have to-day. Was not family and social life less disturbed then than it is to-day?

"What does the new religion of ease and elegance do for the soul? There is yet a longing for something that can give comfort to the heart, but the new religion has nothing to offer. We must be watchful of this new religion. It is an easy thing for men who do not understand dogma to say, away with dogma. It is easy for men who live in opposition to Christianity to say, away with the Commandments of God.

"In this new religion of ease there is no obligation, no conscience, no dogma, no commandments, no charity. There is nothing that satisfies the mind or the heart. The only things that satisfy the cravings of the soul are the things that are eternal. The past ages have done their share in the development of the human mind. From the past we have things that have withstood the assaults of the greatest minds, and why should we not cling to the old things, and walk in the old pathways?

"And when you go away from the Catholic Church, what do you find? No belief, merely the opinion of some one of no more authority than yourself. Keep this new religion of ease out of your lives, and cling to that religion that is sealed with the blood of the martyrs and the supreme sacrifice of Jesus Christ."

How many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside.—Henry Drummond.

BE SOMETHING

Be something in this living age,
And prove your right to be
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stand,
Beneath some burden bow;
Take up the task with willing hand,
Be something, somewhere, now.

Be something in this throbbing day
Of busy hands and feet,
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go sow, go reap, go plow;
Bend to some task with heart and soul,
Be something, somewhere, now!

Be something in this golden hour,
With action running o'er;
Add some momentum to its power,
A voice unheard before.
Be not a king without a throne,
Or crown to deck the brow;
Serve with the throng or serve alone,
Be something, somewhere, now!

CATHOLIC NOTES

It is conceded on all hands that the Catholic schools in England will not be molested by adverse legislation during the present session of parliament, most of the Liberal members being pledged to let existing conditions remain.

The Christian Brothers have this year opened new houses in the following places: Mixcoac and Toluca in Mexico; Gualoco in Columbia; San Isidro and Alberti in the Argentine Republic; Le Crey near Beirut, Asia Minor.

Charles J. O'Malley, editor of the New World, the official organ of the Archdiocese of Chicago, and widely known as a writer of prose and poetry, died on March 26, in the Alexian Brothers' Hospital, which institution he entered several days ago suffering from a nervous breakdown, caused by overwork. He was fifty-three years old.

The city treasury of Quebec has been enriched by the receipt of the sum of $1,350 through the quickness of somebody's conscience. Cure Faguy on Saturday last called upon City Treasurer LaFrance and handed him a cheque for the above amount, which had given him to turn over to the city. The sum of $90 was handed to the city treasurer the day previous by the Jesuit Fathers.

A report from Rome states that Bishop Kennedy, the rector of the American College, is arranging with Msgr. Bisleti, the papal major domo, all the details of Colonel Roosevelt's visit to the Vatican, where he will go, accompanied by Mrs. Roosevelt and by all the members of his party, as Pius X. has expressed the desire to see them all.

Rev. J. J. Carroll, who has been named as successor to the late Bishop Doyle, of Lismore, New South Wales, is a native of Kilkenny, Ireland, where he was born on Christmas day, 1865, and belongs to the stock that gave America its first bishop in 1789, as Daniel Carroll, father of Dr. John Carroll, first bishop of Baltimore, was born in the same part of Ireland.

According to the official report of the Burmah Board of Education the three Catholic High schools in that state under the control of the Christian Brothers sent up last year sixty-three pupils to the matriculation examination of the Calcutta University and fifty-five were successful. These schools are: St. Paul's, Rangoon; St. Patrick's, Moulmein; St. Peter's, Mandalay.

Rev. Brother Alexis, of the Christian Brothers, the noted geographer and member of the Royal Geographical Society of Brussels, has just received from His Holiness Pope Pius X., the gold medal of the Order of "Bene Merenti." His Lordship Bishop Heylen of Namur was the bearer of the Pontifical decoration and presented it to the Rev. Brother on behalf of the Pope.

At the request of a Dominican priest twelve hundred men recently stood up in Holy Angels' church, in Buffalo, N. Y., raised their right hands and solemnly vowed that hereafter they would refrain from using the Holy Name in any other than a reverent manner and that they would do all in their power to influence all other persons, irrespective of their religion, to do likewise.

Right Rev. Dr. O'Callaghan, Bishop of Cork, has ordered a note of warning to be read in all the churches in the diocese. It appears that Mormons are at present holding meetings in the city of Cork, with the object of inducing young girls to emigrate to their settlements in Canada, hence the Bishop has deemed it necessary to place before the people the dangers that lay in store for those who pay any heed to the words of these polygamous missioners.

It is gratifying to read in French exchanges that never before in the history of the great Cathedral of Notre Dame in Paris had the Lenten stations attracted greater congregations than during the penitential season. The immense historic edifice was packed to the very doors at the Lenten services, the men outnumbering the women almost four to one. Throughout France, indeed, there has been a great quickening of faith, especially among men; and what is true of Notre Dame is true of almost every church in the country.

The Lords of Appeal of the House of Lords, of which the Lord High Chancellor is chairman and which is the highest court in Great Britain, unanimously dismissed what is known as the Chartreuse appeal case. The question was whether the appellants, M. Lecoutrier, the French liquidator who had charge of the liquidation of the property of the Carthusian monks who manufactured this liqueur, and the company which succeeded him were entitled to a trade-mark so far as the United Kingdom was concerned.