

# The Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, JULY 22, 1893.

NO. 770.

## BOURKE COCKRAN.

His Splendid Address to the Graduating Class of Manhattan College.

This is the address delivered by the Hon. Bourke Cockran to the graduating class of Manhattan College:

YOUNG GENTLEMEN OF THE GRADUATING CLASS OF MANHATTAN COLLEGE: While I was in the midst of perplexity and doubt as to what I should say to you to-night, and while I cherished some feelings of resentment against Brother Anthony for alluding to me in terms calculated to test my credulity, and attempting to contribute something novel to your graduating exercises, my eyes fell on a communication which His Holiness Pope Leo XIII. has addressed to the Catholics of America through the American episcopate, and I found in it such significant words, "While industriously laboring for the glory of God and the salvation of souls entrusted to your care strive also to promote the welfare of your fellow-citizens and to prove the earnestness of your love for your country, so that they who are entrusted with the administration of the Government may clearly recognize how strong an influence for the support of public order, for the advancement of public prosperity, is to be found in the Catholic Church."

Young gentlemen, the part you must play in carrying out these instructions of the Holy Father is the aspect of your graduation to which I would like to call your attention this evening. You are graduates of a Catholic college, and throughout your State you will be looked upon as the fruit of Catholic education, and to a great extent you must be the exponents of the faith from which your teaching comes. In the addresses that were delivered here by your fellow-students, the past, the present and the future of this country were all discussed with admirable judgment and considerable eloquence. A former graduate, James P. Keenan, A. B., '91 of your college, spoke of what this country owes to Catholicity. Let me call your attention to what the world owes to our Church, and let me try to impress upon you the debt that you owe to her, and that you must discharge, no matter what calling you may pursue through all the years that you have to live.

These words of the Holy Father I have read to you to-night not because they contain anything new, but because they refer to the ancient teachings of the Church, because they show to-day that singular simplicity of the mission assigned to her from the dawn of Christianity. Through all the centuries that have passed, through all the centuries that have gone by, the pathway of liberty was mapped out by the doctrine of Christianity. And the rules of social order on which all free institutions must depend are but the rules of Christian morality toward which her teachings incline every day.

You are fresh from the study of the development and evolution of our modern civilization. You remember the method in which the Church first grappled with the rudest stage which history has ever known. You remember how she instituted the order of chivalry to soften the conditions of barbaric life. And as you recall the pages of her history you will remember that the man who was a candidate for the honor of knighthood spent the night before his investiture in long vigils within the walls of a church, kneeling beside his armor, resisting the approaches of sleep and the pangs of hunger, triumphing over the weakness of the flesh; and on the following day, when the white robe of innocence was wrapped around his shoulders and the golden spurs were placed upon his heels and he took the obligation that he would maintain the truth, defend the weak and exalt the dignity of women. Times have changed, and the conditions of men have changed. To me there is nothing so impressive in the ceremony at which we assist to-day as the lesson which we can draw from it, that while the mission of the Church is always the same, and the obligations she imposes upon you are still the same as those which she imposed in the days of chivalry in the feudal ages, yet that she changes them to meet the new conditions of mankind, that every difficulty that besets society, she faces and meets and overcomes.

You, young gentlemen, are the knights of this modern crusade. We thrust the sword no longer by your side, because the dangers that menace society are no longer confined in any threat of hostile foe to bring to society immediate destruction; but we confer upon you here to-day these diplomas that ground you in the essential elements of Christian truth, that through all your lives you may withstand and meet and overcome any heresy that may be leveled against the fundamental doctrines of Christianity.

Conceive, for a moment, the manner in which the Church to-day discharges the mission which in all ages she has discharged! Conceive the benefits you have enjoyed, and from that deduce the lesson of the enormous responsibilities that are imposed upon your shoulders. In this age we measure every-

thing of value by its capacity to produce wealth. Here in this diocese three thousand men and women who create wealth by tens of millions with their own energy have deliberately turned their backs upon all the walks of human ambition and devoted all their days, their thoughts and their energies to your equipment and to the equipment of other young men for the tests and the struggles and the difficulties of life.

You are the beneficiaries of that enormous force which exists nowhere except in the Catholic Church, which can exist nowhere except in the bosoms that are inspired by a love for that eternal truth which is always found within the bounds of the Eternal Church.

How, then, are you to carry out this admonition of the Holy Father? What part are you to play in proving to the world the powerful influence which the Catholic Church can exercise in the maintenance of social order and for the advancement of national prosperity? You can in your daily lives be true to the three purposes which animated the knights of old—maintain the truth, be loyal to the faith, profess your creed. Always steer your course through life by the chart which has been given you by your Alma Mater. Maintain the truth wherever you go. Where are we to find it? Where are we to look for it? We most certainly will find it in the doctrines and teachings of the Holy Catholic Church.

I have said that we are no longer in danger of invasion by an armed band of foemen. No longer does anyone try to take the cross from over the steeple of our church, or to overturn altars, or to profane sanctuaries. But there are forces at work calculated to take the spirit of truth from your bosoms and to overturn in your mind that reverence for the Christian faith to which, if you are to be successful and creditable and useful in your day, you must ever remain loyal. You must maintain this truth.

As I asked you, where are you to find this truth, how would you look for it? If it ever be your fortune to visit Rome, to go down into the Catacombs, you will there be shown in one of the narrow passages the skeleton of a human body, the skeleton of a Christian who was buried there in the second century. His bones remain there now, high eighteen hundred years; and as the Catholic looks upon him, he recognizes in that form, which once held a human soul, an acquaintance; for from the day he could lispen a prayer he has prayed for the repose of all other souls of the faithful departed. There looking round within the limits of the horizon, you see the wreck and the ruins of ancient splendor. Monarchs have fallen and their memory forgotten; vast kingdoms and nations have sunk into oblivion; palaces have crumbled into dust; dynasties have been overthrown; dust of centuries are piled upon the forum; institutions have perished; but the faith which bound man's soul to pray for that skeleton flows to-day; and through all the years that have passed, the doctrines of your Church have remained true, and have pointed the road to the most perfect civilization. It is the truth that is eternal—the Truth that has withstood the destruction of all institutions—the Truth that is the language that did not then exist. And the bond which binds you with all the civilization of two thousand years is the faith you and I profess, which is the basis of all civilization, from which all modern progress has come, the liberty of which we boast, the liberty which we cherish, the liberty which is secure for the present and for the future. What is it but the recognition of certain laws which the Church has preached now for two thousand years and is illustrating to you to-day? What are the fundamental doctrines of every institution from a secular standpoint? Equality before the law; supremacy of the law itself, and the eligibility of everyone to the highest office of the State. Is that a new doctrine discovered on this soil for the first time? Are you, young gentlemen, is humanity, beholden to the discovery of this continent or to the adoption of our Constitution for the discovery of these principles? Why, for two thousand years the Church has preached and shown that all men were equal in the sight of God, that the law of God was the supreme law and that every son of the Church was eligible to the priesthood and to the highest offices. Talk to us of an apology necessary, or explanation that the Catholic Church is the true friend of liberty and the true pillar of equality! Now, gentlemen, it is by loyalty to the Catholic Church that you can become the best citizens that this republic has ever known.

When this continent was discovered as the direct result of a fervent faith entertained by the great navigator Columbus, the old order was vanishing in Europe, and in Spain was to be found its last vestige. There was no feudalism left in France after Louis XI. You know that it perished in England with the Wars of the Roses. And so the old civilization of blood, of rapine, of carnage, and of destruction has been accomplished. The manners of men had been modified and

softened by the influence of the Christian Church; and then in the providence of God, by the direct intervention of Catholic activity, this glorious land was unfolded before the eyes of man, and built on the ruins of the ancient civilization. This modern commercial civilization of ours was founded upon Catholic enterprise, upon Catholic piety, upon Catholic love of spreading the faith to regions then unknown to the civilized world. Through all that period of confusion the Church was ever wielding the influence of peace. This civilization is not the civilization of destruction, but built upon the ruins of destruction. The man who gains the highest award in this State of ours is not the man clothed in glittering armor; nor is he the man who burns villages, or destroys human life; it is the man who invents some new method of cheapening labor, some new method of cheapening the cost of production, some new method of spreading the general prosperity of his fellow-beings. But that is essentially a development of that policy of peace which the Church always taught. Here we see again that civilization is essentially the product of Catholic faith, of Catholic morality.

You, young gentlemen, going out into the world now, with the seal of the Church upon your brow—with certificates attesting your capacity to meet the difficulties of life—are to be the exponents of this Christian education, and to a great extent its value will be decided by the manner in which you bear yourselves. All men cannot achieve fame. The Holy Father says that it is our duty to so comport ourselves that those who are entrusted with the administration of the Government may clearly recognize how strong an influence for the advancement of public order and for the advancement of public prosperity is to be found in the Catholic Church. They who control the Government! Who are they? Who are they who control the Government of these United States? The common people.

Every man who has reached the age of manhood, every person in possession of his faculties, who can approach the ballot box, who is free from taint of crime, is one of the controlling influences over this Government of ours. Therefore it is not necessary that life should be conspicuous in order to have an influence upon those who control the Government. Every human life weighs an influence all around it. Nothing is wasted in the economy of nature. Not one single drop of rain that fell to-day has gone to waste. Every one has filled some part in the great economy of life which is controlled by Providence. Every ray of light that escapes from the sun performs a mission upon this earth of ours. Every wind that blows around us is charged with some important function; and every human life performs its intended duty. And in a republic like this where all men govern, this very life is capable of exercising a wide influence upon the future of the nation. When, therefore, you are to control your lives so as to convince those who control the Government of the value of the Church, it means that you must so regulate your own daily life that your neighbors can see it. In whatever walk you may exercise your faculties—whatever occupation you may pursue—they will recognize in you that industry, that love of truth, that devotion to honor, which should characterize every man who starts in life with the approval of the Church upon his brow.

That is the mission that lies before you; and be not deceived by those who assume that a disbelief in the truth of religion is an evidence of strength, or intellect. There is no war between which our limited space would allow us has ever been discovered which in any way disproves the doctrine of true religion. Science and religion go hand in hand as far as science can go; but when we come to that point where human knowledge is exhausted—where the human eye is baffled by the darkness and gloom of doubt and ignorance—then religion lights the lamp and tells everyone that the beginning was the Word, and the Word was God.

While you are loyal to that faith which recognizes the value to the human race of all instruction and all education, you will always be loyal to yourselves. You stand now upon the edge of an unknown sea; you cannot even tell the progress which you are making. You may not escape disaster, you may not escape difficulty, but if you are loyal to the chart which you are given by your Church and by your college you need never fear absolute shipwreck. You need never fear that anything you may do, while you are guided by conscience and faith, will be discreditable to yourselves or injurious to your country. If you trim your lamps, if you guide your footsteps by the light which the Church sheds over your path, you may be assured that every day of your lives, every act which you perform, everything which you do, will tend not only to your own benefit, but it will be of advantage and credit to your religion, to your Church, to your college, and of enduring benefit to your country and to your fellow-men. (Great applause.)

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## CATHOLIC PRESS.

Philadelphia Catholic Times.

Dr. Duffield writes an article in the Independent maintaining that a minister suspended for heresy does not cease thereby to be a member of the Presbyterian Church in good standing. It is as difficult to see how a heretic can be a member in good standing as it is to see how a rebel against the Government can be a citizen in good standing. The only rights the Washington General Assembly seemed to recognize in Dr. Briggs are funeral rites.

A man by the name of William Nesbit was tried and condemned to death in Denver for the murder of Mrs. Irwin. He walked into her bed-room and deliberately killed his defenseless victim. Counsel in his defence put forth the strange plea that Nesbit was not responsible for the killing of Mrs. Irwin because he was an Orangeman, with whom hatred of Catholics was a virtue, which had been religiously instilled into his nature by his mother. Orange insanity is a new plea.

A startling sensation has been caused in Tennessee by the statement that a Catholic is engaged on the staff of the Knoxville Tribune. The Tennessee Methodist made the discovery, and proclaimed the fact to the slumbering community whose liberties were thus menaced. The Tribune, to allay public excitement, and save itself from confiscation, denied the charge. But the Methodist insisted that its information was reliable.

"We are prepared to prove that a Catholic reports for the Tribune; that he told one minister of Knoxville that he reported his sermon for the Tribune, and that he applied to another pastor in that city for one of his sermons for the same paper; and that he has been seen more than once in the Tribune office seemingly engaged as other employees are." This is shocking! We have no doubt the wretch who thus invaded the precincts of anti-Catholic journalism is a Jesuit in disguise! The Methodist is deserving of credit for unearthing this foul plot against the liberties of Tennessee! Just imagine the impudence of the man! He called on two ministers, and he was seen to act as other employees of the Tribune acted! Well, Well! Where is Fulton?

Antagonish Casket.

In the course of a recent address before a Catholic audience, Miss Frances Willard, the gifted President of the W. C. T. U. of America, spoke feelingly of the good she had derived from the reading of Catholic authors and the contact with Catholic ideals. A writer in the Union Signal thus reports her words: "When our national President spoke on the last evening, she told her Catholic audience that they were not to think that she had got no good out of their cult. For many a weary mile she had carried in her satchel, to read on the train, 'Thomas a Kempis,' 'Fenelon,' and 'Madame Guyon.' In Europe she had passed longer and been spiritually uplifted more in presence of Raphael's and Correggio's altar pieces than elsewhere among works of art. She had studied their cathedrals, loved their saints, and, like a humming bee that visits all the gardens, had gathered more than she could tell from the glowing passion flower of their great, historic Church."

## HARVARD HONORS BISHOP KEANE.

Harvard College has honored herself by honoring Bishop Keane, rector of the Catholic University, with the degree of Doctor of Laws. The learned and eloquent prelate created a very favorable impression upon the president and faculty of Harvard by his masterly lecture delivered in the Dudley class three years ago. In the most marked and substantial way the oldest university of the East manifests her appreciation of his scholarly attributes and his great intellectual attainments by conferring upon him the highest distinction in her gift.

President Elliot has, on more than one occasion, given personal testimony of his respect for the rector of the great Catholic University. No doubt it was by his suggestion, and through his influence, that Dr. Keane has been made an alumnus of Harvard. Catholics have a right to rejoice over this fresh and striking exhibition of growing liberality on the part of enlightened Protestants toward their religion, and toward the distinguished men of letters who have been matriculated at their educational institutions. The miserable bigots who rail against the Pope and his Church in America may see in this incident the death-knell of their un-American, un-Christian agitation. They are the ignorant, besotted, brutal foes of Christian progress. They stand in the roadway of advancement and enlightenment only to be trampled upon by the moving hosts of liberal men of all sections, classes, creeds and races who are co-operating to make America the home and the habitation of civil and religious liberty.

In the great movement toward that consummation Harvard College is

holding the first place. She has her Catholic club, a body approved and encouraged by the faculty, and now she enrolls upon her list of distinguished alumni one of the most gifted, learned and devout prelates of the Catholic Church.

## HOME RULE.

The Sun's London cable says:—There is no longer any danger for Gladstone's Government in the committee stage of the Home Rule Bill. The perilous ninth clause has been carried, and the last hope of the Unionists for a possible vote adverse to the Ministry upon this highly contentious part of the measure has vanished in the face of a majority of 29 in its favor. The bill is now in comparatively smooth water, as the remaining clauses, 27 to 40, embody no principle or proposal that can give rise to any dangerous crises. The opponents of home rule have a genuine grievance against the Bank of Ireland. It may be recalled that when Gladstone introduced the bill, there was a strenuous and concerted attempt on the part of Ulster politicians to "bear" Irish securities and that artificial tumble in the Bank of Ireland securities was especially pointed to as a tragic illustration of the effect of this pernicious measure on the prosperity of the country. There is no doubt that this spectacular crash considerably influenced English opinion at the time. To-day it is announced, however, that the Bank of Ireland pays 11 1/2 per cent. dividend for the past half year, which is considerably above the average of recent years, and considering the terrible financial conditions of the period all over the world, is remarkable. There will be pertinent questions asked in the House on Monday on the subject.

## A CONVICT'S DISCOVERY.

Principal Keeper Connaughton, of Sing Sing, has a Surprise and a Laugh.

"The funniest incident in my long experience here," said Principal Keeper Connaughton, of Sing Sing, a few days ago, in one of his reminiscent moods, "occurred about two months ago."

"I laughed till I cried when it happened, and the thought of it helped to cheer me up in the troublous times of the murderers' escape which followed."

"We had a very small man brought here in January who was an old-time sneak thief in other States. We had to make a special suit of stripes for him, and he seemed to be proud of the cut of the coat. He was an especially good prisoner, and I was very much surprised to be called to his cell one morning just before breakfast. I wondered as I hurried along the corridor whether he had been trying to escape, and resolved, if I found it so, to put no more faith in human nature."

"When I reached his cell he stood there grasping the bars, and with the most doleful expression imaginable on his little face."

"Mr. Connaughton," he gasped, 'I have lost my coat. Do you know that there are thieves in this prison?'"

"When I was able to speak I replied that we might possibly have a few and went back to enjoy the heartiest breakfast I had eaten for years. I don't know what became of the coat, but I think that some one must have taken it for a curiosity."

## E. B. A.

The Grand Branch of the association is now incorporated and registered as the Grand Branch of the Emerald Beneficial Association of Canada.

As many inquiries are made as to the benefits paid by the association, I beg to submit the following extracts from the revised constitution. Any reader of the RECORD can have a copy by sending me his address: The association regards not the nationality or politics of its members; but of whatever nationality or political creed, it requires every member to be a peaceable subject of the civil powers of this country.

Every member shall pay a monthly due of 40 cents, 25 cents to be placed in the Sick Fund, and 15 cents in the Management Fund.

SICK BENEFITS.

No member shall be entitled to any benefit until he has been a member six months, except medical attendance and medicine.

A brother who is six months a member of the association, and in good standing, shall be entitled to \$4 per week for twelve weeks in any one year (the year date from the date the first application for benefits in said year, but no longer.

ASSISTANCE.

If it be made known to the branch that a member or the widow or children of a deceased member are in a destitute condition, the President shall appoint a Committee whose duty it shall be to investigate the case and report at the next regular meeting. Should the report be favorable, a reasonable sum may be appropriated to meet the case.

EMPLOYMENT.

The President shall ask at every meeting "under this order of business," if any brother is out of employment, or if any brother knows of a vacancy?

The Rec. Sec. shall keep a register of all members out of employment, and of situations vacant.

Members out of employment shall give the Rec. Sec. their name, address, and kind of employment desired.

OBLIGATION.

The members of each branch shall receive Holy Communion in a body on Low Sunday if possible.

If any member fails to receive Holy Communion at Easter, he shall be deprived of

benefits until such time as he complies with the laws of the Church.

INSURANCE PAYABLE AT DEATH, OR TOTAL DISABILITY.

\$50, \$100, \$250, \$500
From 17 to 22 years..... 4c.
" 23 to 28 "..... 5c.
" 29 to 34 "..... 6c.
" 35 to 40 "..... 7c.
" 41 to 46 "..... 8c.
" 47 to 52 "..... 9c.
" 53 to 58 "..... 10c.
" 59 to 64 "..... 11c.
" 65 to 70 "..... 12c.
" 71 to 76 "..... 13c.
" 77 to 82 "..... 14c.
" 83 to 88 "..... 15c.
" 89 to 94 "..... 16c.
" 95 to 100 "..... 17c.

Other rates according to age. No assessment at death.

W. LANNING, G. S. T.,  
17 Lombard Ave., Toronto.

## DIOCESE OF LONDON.

PARISH OF ASHFIELD.

ED. CATHOLIC RECORD.—Kindly allow me a limited space in the columns of the RECORD to give publicity to a short outline of the Bishop's visit to Ashfield. It was announced by Father Dixon, on the 18th ult., that His Lordship would arrive in the parish during the afternoon of that day. The parishioners, on receiving this information, and imbued with love and respect for their Bishop, resolved to give His Lordship a hearty welcome; and, with that object in view, turned out in large numbers, headed by their pastor, to meet him on his journey from Chester to Ashfield. Neither exposure to the rays of a hot sun, nor a liberal coating of dust served to dampen the enthusiastic desire to accompany their good Bishop to the parochial residence. The ensuing day brought gladness to many a heart in this parish, and this in an especial manner to the hearts of the young boys and girls who were candidates for confirmation. In the early morning vehicles could be witnessed rolling along the various roads leading to the church as their objective point, their occupants filled with the commendable desire to be present at the Bishop's Mass. The attendance at this time was large, notwithstanding that many had to travel a long distance to be present. Those who are acquainted with this parish need not be informed that it covers a large area and that many of the parishioners are quite remote from the church.

High Mass was celebrated by Father Quigley, parish priest of Wawanosh. Next came the examination by His Lordship of the candidates for confirmation, which was of an interesting and instructive character to both old and young. His examination elicited the knowledge possessed by the youth in question, and tested their fitness for the sacrament they were about to receive. The aptitude with which the children answered the various questions asked by His Lordship reflected credit on their instructors.

After the examination His Lordship at once proceeded to administer the sacrament, assisted by Father West of Foderick.

This being completed, the following address was read by Mr. H. McPhee, who was accompanied to the rails of the altar by the gentlemen whose names are annexed:

Right Rev. D. O'Connor, D. D., Bishop of London.

My Lord.—It is with the greatest degree of pleasure that we, the parishioners of Ashfield, humbly approach Your Lordship on the present occasion, extending to Your Lordship a hearty welcome to our parish.

We cordially congratulate Your Lordship on your elevation to the dignity of Bishop of London, believing that the distinction has been well merited, and that the responsibilities of the position have fallen on very worthy shoulders. Trusting that God in His mercy may long spare Your Lordship to the diocese and our parish, and that we may long enjoy the fruits of His holy mission which we so much appreciate.

We also congratulate Your Lordship on the state of education in this parish, when, in a great measure, attribute to Your Lordship's zeal for the spiritual and temporal welfare of the youth of this parish, knowing as we do that the religious training and instruction of the young should go hand in hand with secular education. Our separate school is now laid on a good basis and promises a beautiful return for Your Lordship's solicitude and outlay.

In conclusion we sincerely congratulate Your Lordship upon the love and harmony that exists between our esteemed pastor, Father Dixon, and the old and young of this parish, trusting that his stay among us may be of long duration, and that we may long enjoy the fruits of his holy mission which we so much appreciate.

Not desiring to be tedious, we again beseech God to strengthen and spare Your Lordship and humbly invoke Your Lordship's blessing.

Signed in behalf of the congregation:  
Jas. Griffin, Thos. Kelly, Edmond Thos. Hussey, Maurice Dalton, Thos. Ford, H. McPhee, John Griffin, D. Sullivan, John Long, Morgan Dalton, Thos. Sullivan.

To this address His Lordship was pleased to make a lengthy and interesting reply, touching on treating mainly on the importance of the training and instruction of children and youth, expressing his pleasure in beholding a separate school established in the parish and other visible signs of improvement in the surroundings. His Lordship also expressed to his usual kind manner the object in view in blessing a school-house, which ceremony would soon be performed. A procession was then formed, consisting of the congregation, the newly confirmed, the trustees of the school—His Lordship and his faithful priests taking up the rear—and proceeded to the school house, where the customary ceremony was performed. This building is a commodious brick structure consisting of two departments well furnished and heated with the latest improved appliances, reflecting credit on the ratepayers and evincing their desire to provide comfort and instruction to their children.

Finally the parishioners dispersed to their various avocations, their hearts filled with gratitude to God for the blessings enjoyed at His hands and a loving remembrance of their spiritual guides. Yours respectfully,  
AMCUS.

## C. O. O. F.

Prescott, July 14, 1893.

At the last regular meeting of St. Mark's Court 306 C. O. O. F., held in Court's rooms, Prescott, July 11, 1893, the following resolutions of condolence were passed:

On the motion of Brother Hughes, seconded by Brother Slattery:

Resolved, whereas it has pleased the Almighty God, in His infinite wisdom, to afflict our worthy and esteemed Brother, P. K. Halpin, by the death of his mother, be it

Resolved that we, the members of St. Mark's Court 306 C. O. O. F., extend to Brother P. K. Halpin our sincere sympathy in this hour of his sorrow. Further

Resolved that these resolutions be entered on our minutes and published in the CATHOLIC RECORD and the C. O. O. F. Guide.

The most extensive publisher of Catholic literature in the world was the late Alfred Mame, of Tours, France. In less than a year his establishment used 40,000 sheepskins in binding books, and the sweepings of his guilders' rooms sold for \$10,000. His great wealth was made on three cent and other small catechisms and pamphlets for pupils in religious schools. On expensive publications and reproductions of illuminated missals he lost money.

A modest reserve is the surest guarantee of purity.