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KNIGHTS OF COLUMBUS

STATE CONVENTION

The State Convention of the Knights of Columbus, of the Province of Ontario, was held at Hamilton on May 8th and 9th. About eighty delegates assembled at the Club House of the local Council at 10 a. m. of the opening day and proceeded to St. Mary's Cathedral, where Mass was celebrated at 10:30 a. m. A very eloquent sermon was preached by Father F. J. Brennan of St. Peter's Seminary, London. The business sessions of the Convention were held on the afternoon of the first day and the forenoon of the second day. Considerable work of great importance was dealt with, the following account of some of which will be noted with considerable interest. The urgent necessity for the erection of a new altar for the battle front in France where the Holy Sacrifice of the Mass could be fittingly offered, was brought to the attention of the delegates by a stirring letter from Major (Father) Workman, Chaplain in charge of the Catholic soldiers. As a result of the conditions being made known the sum of \$7,000 was voted for the purpose of erecting these altars, this amount to be immediately forwarded to Father Workman. A report of the text book fund showed that about \$32,000 of the \$40,000 pledged by the Ontario Knights, had been paid into this fund up to date. His Grace the Archbishop of Toronto asked the assistance of the Knights in furthering the work of the Catholic Truth Society. A special committee was appointed to formulate plans to give the desired assistance. The attention of the different councils was called to the desirability of fittingly celebrating the fiftieth anniversary of Confederation, which takes place this year. To make an added interest in this work the State Council will incur the expense of each Council giving a gold medal to the pupil of the Separate schools writing the best essay on Canada since Confederation. The election of officers for the coming year resulted as follows: State Treasurer L. V. O'Connor; Deputy J. L. Murray; Renfrew; State Secretary J. R. Boyle; Windsor; State Warden Louis Gignac; Penetanguishene; State Advocate T. F. Battelle, of Niagara Falls. Delegates to the Supreme Convention, L. R. Woodcroft, Hamilton; J. E. Day, Toronto; K. G. Jeffrey, Eganville. The re-election to the office of State Deputy, of J. L. Murray, was a most popular one. Brother Murray's appearance after injuries that almost proved fatal, was a source of pleasure to all. The entertainment provided the visitors by Hamilton Council was of high standard, and received much favorable comment. The "At Home" the first evening at the Royal Connaught Hotel was most enjoyable. On the afternoon of the second day a motor trip around the city and a visit to some of the Catholic Institutions was most pleasant and entertaining. At Loretto Academy and St. Joseph's Orphanage, musical programmes were provided. The visit to St. Joseph's made a lasting impression on the Knights. The sight of the little ones in their helplessness appealed to the hearts of every one present, and it was with difficulty that strong men held back the tears that came to their eyes. The Hamilton Council annually give a festival in aid of this worthy institution, the one last year netting about \$2,000.

CATHOLIC CONVERTS' LEAGUE

In the June issue of the Catholic Convert, the Very Reverend Mgr. Arthur Stapleton Barnes, M. A., Catholic Chaplain to the undergraduates at Cambridge University, England, tells for the first time the story of his conversion to the Catholic Church. Father George Calavassy, who has been sent to this country by His Holiness Pope Benedict XV, for the purpose of the Greek Catholic Bishopric at Constantinople, contributes an article on the prospects of reunion between the Greek Orthodox Church and Rome, especially since the revolution in Russia has given freedom of religious worship. Rev. B. Stuart Chambers, D. D., of New York, a convert of twenty-three years, writes on "Some Thoughts for Converts." Dr. Jesse Albert Locke continues his interesting reminiscences under the title of "Some Stories of Conversions." The number also con-

longings of my soul. Whether my sins are forgiven in the sacrament of penance; whether my soul is united to Our Blessed Lord in Holy Communion, or whether I am actually present at the unbloody sacrifice of Calvary, there is always the personal contact of Creator and creature.

When I was a Protestant, it always seemed to me to be rather unfair, humanly speaking, that Our Lord was no longer on earth. The Jews of old had longed for Him and prayed for the Messiah. They also had the special presence of God above the Cherubim of the Ark. Then for thirty-three years Our Lord was present on earth—but then He left earth, I thought.

I can not express what the belief in the Presence of the Blessed Sacrament in our tabernacles means and has meant to me during the eight years that I have believed in that Presence. For one thing it means the satisfaction of a great longing which had seemed impossible of fulfillment. All this seems little when expressed in cold words. What does my religion mean to me? How can I say how much it means to me? When I left the uncertainty, gloom, unrest and chaos of a Protestant sect for the certainty, joy, peace and order of the Catholic Church, life began to have a new meaning for me.—M. J. Porter in Extension Magazine.

GOLDEN JUBILEE

Brother Michael, of St. Joseph's College, Baltimore, Md., celebrated the golden jubilee of his religious profession as a Xaverian Brother on May 24, feast of our Lady Help of Christians.

Brother Michael was born in Limerick, Ireland, March 17, 1845, and in 1867, at the age of twenty-two, he entered the Xaverian Congregation at Louisville, Ky., where the novitiate was then situated; receiving the Holy Habit in November, 1867, he entered upon his lifelong work as a Christian educator, and for the past fifty years he has toiled incessantly for the glory of God by the education of youth to lives of honesty, purity, and manliness.

Brother Michael has the enviable reputation of having among his former pupils no less than twenty-nine amongst the Catholic hierarchy and clergy of this country—not to speak of the many of his own congregation whom he has taught and assisted on the road to perfection. As a pioneer, Brother Michael was a wonderful success. He started on many missions which are today prosperous and flourishing. Brother Michael is the tenth Xaverian in this country, which is unusual in a congregation amongst the youngest sanctioned by Holy Mother Church.

NO RANK FELT IN THE CATHOLIC CHURCH

From "Men and Manners in America" by Thomas Hamilton (Prot.)

"Both Catholic and Protestant agree in the tenet that all men are equal in the sight of God, but the former alone gives practical exemplification of his creed. In a Catholic church the priest and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. They come there in but one character, that of sinners; and no rank is felt or acknowledged but that connected with the offices of religion. Within these sacred precincts the vanity of the rich man receives no incense; the proud are not flattered; the humble are not abashed. The stamp of degradation is obliterated from the forehead of the slave when he holds himself admitted to community of worship with the highest and noblest in the land.

"But in Protestant churches a different rule prevails. People of color are either excluded altogether, or are mewed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition even for a moment. It is brought home to their feelings in a thousand different ways. No white Protestant would kneel at the same altar with a black one. He asserts his superiority everywhere, and the very hue of his religion is affected by the color of his skin.

"From the hands of the Catholic priest, the poor slave receives all the consolations of religion. He is visited in sickness, and consoled in affliction; his dying lips receive the consecrated wafer; and in the very death agony, the last voice that meets his ear is that of his priest uttering the words: 'Depart, Christian soul.' Can it be wondered, therefore, that the slaves in Louisiana are all Catholics, that while the congregation of the Protestant church consists of a few ladies, arranged in well-cushioned pews, the whole floor of the cathedral should be crowded with worshippers of all colors and classes.

"From all that I could learn, the zeal of the Catholic priests is highly exemplary. They never forget that the most degraded of human forms is animated by a soul, as precious in the eye of religion as that of the Sovereign Pontiff. The arms of the Church are never closed against the meanest outcast of society. Divest themselves of all pride of caste, and they will understand their character better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice in any form to prevent my doing justice to a body of Christian ministers,

whose zeal can be animated by no hope of earthly reward and whose humble lives are passed in diffusing the influence of divine truth, and communicating to the meanest and most despised of mankind the blessed comforts of religion. The amount, and the success of their silent labors, is not illustrated in the blazon of missionary societies, nor are they rhetorically set forth in the annual speeches of Lord Roden or Lord Bexley. And yet we may surely assert that not the least of these labors is forgotten. Their reward is where their reward will be."

AN OBSERVANT MISSIONARY

Apropos of the influence of Catholicism on the natives of newly-discovered countries, Rev. John A. Staunton, a missionary in the Philippines, wrote some years ago to the Living Church, a Protestant Episcopal paper: "A Roman Catholic is not here as we are told it is in Brazil, a spent force; but it is a controlling influence, and I believe, in the main, a vast influence for good. . . . Again and again I have watched the children and adults at devotions, that are both simple and earnest, and undoubtably sincere. Often I have passed native houses after nightfall and stopped to listen to the family prayer in which all the members of the household were engaged, or to a child's voice asking the Santa Nino (the Holy Child, Jesus), to 'bless father and mother and brother, and make me good.' Day after day the churches are filled before daybreak with reverent worshippers attending Mass or receiving Holy Communion. Is not all this religion, and a good religion, too? . . . God help the man who brings religious strife into communities where family prayer is the all but universal custom, where public worship is not neglected, and where children respect their parents and obey them! I for one have no better religion than that to offer."

SCHOLARSHIP AND SANCTITY

Recently we met a woman whose cousin is a medical doctor and a Catholic. He is also learned,—very learned. In fact, words failed the woman when she attempted to describe just how learned her cousin, the doctor is. But when she had done her utmost to impress us with this wonderful scholar, she added: "and so he doesn't go to church." In other words, being so learned, he cannot, consequently, be a practical Catholic. The case is not unusual, but that makes it none the less pitiful. For there is no more pathetic figure than the man who knows so much that he thinks he knows more than God, who, having imbibed the liberalizing spirit of his own education, thinks that he has drunk dry the spring of all knowledge. Our medical friend is a type. He believes, or professes to believe, that scholarship and sanctity will not mix; that to be learned one must be irreligious; that the practice of prayer and the practice of medicine are incompatible.

His very attitude is proof sufficient of his lack of scholarship; for if he knew the life story of the truly great man of even his own profession, he would know that they were noted no less for their simpler religious faith than for their solid scientific knowledge. And what is true of the medical profession is true of every other field of knowledge. Some of the greatest names in the history of the arts and sciences are those of men who saw nothing incongruous in laying aside palette or test tube to take up their rosary beads. For true knowledge does not "puff up"; it is not a hindrance, but a help to godliness.

Only this week the Church celebrated the feast of one who possessed, in an eminent degree, both learning and piety; a man who was the "bright mirror of the University of Paris" and, at the same time, the precious stone of the priesthood.—Thomas of Aquin. He knew Aristotle, but he also knew Christ. He required much from men and books, but he learned more in prayer and contemplation. He wrote of war and human liberty and social condition, but he wrote also the "Lauda Sion" and the "Ave Maria" and the "Adoro Te." He passed from the classroom, where crowds hung upon his words, to the chapel, where he was alone with God. Before all others he is the model saintly scholar, a study of his life might open the eyes of our medical friend who is very learned "and so" doesn't go to church. It might make him and others of the same type realize that God is the Author of all knowledge, and that in scholarship as well as in sanctity, "he that followeth Him walketh not in darkness."—The Tablet.

LIFE WORTH LIVING

The War is proving that the pessimist who declares life not worth living is all wrong. The terrors and sorrows of the War gave these croakers opportunity to smile in a cynical way and scoff at the achievements of civilization. They point to the slaughter of youth, to the rape of art and the trampling of morality as proof that life is nothing but an agony of existence.

The fact is that the War has rather convinced men that life and its possibilities are very sweet. It has made

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Persons tendering are required to examine the building to ascertain size of same; to make allowance for all heating apparatus already in the building; to specify the kind of heating apparatus intended to be installed and the kind of radiators; and to guarantee to heat the building to a temperature of 70 degrees in weather 25 degrees below zero.

The works to be completed on or before Sept. 15, 1917.

The lowest or any tender not necessarily to be accepted.

H. P. MACPHERSON,
St. Francis Xavier's College,
Antigonish, N. S.

DIED

MORROW.—At "The Geraldine" Apts., 61 West 106th St., New York, on Sunday, May 6, 1917, Mr. Joseph Morrow, son of W. J. and Mme. Morrow, and nephew of Mr. Bernard Morrow, Peterboro, aged twenty-five years. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR SASKATOON Separate school. Must have experience in primary work. Salary \$750 per annum. Apply to J. T. Lennon, Sec. Treas., Separate School Board, Saskatoon, Sask. 2015-3

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Fare including meals and berth on steamer & hotel accommodation \$49.65. Children over 5 years and under 12 \$25.35
Sale of Tickets Closes July 7. Get Your Reservation in Early

FURTHER INFORMATION will be provided on enquiry from Grand Knights of the various Councils, the District Deputies, or on application to J. J. Callaghan, District Deputy, 613 Wellington St., London, Ont.

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