

ENGLISH FANATICS ATTACK CRUCIFIX

MOB RUSHES INTO ANGLICAN CHURCH AND ENGAGES IN HAND-TO-HAND FIGHT

Special Correspondent Buffalo Union and Times. London, May 3.—This Christian capital of a country which boasts it is the most Christian in the world—certainly it can claim the largest number of imitations of the real religion of Christ. It was shocked to hear of a terrible outrage on the figure of the Crucified which had been committed in a London church by men professing to be followers of Jesus Christ.

The vicar, in speaking afterwards of the hideous occurrence, said he never realized so fully the hatred of the Jewish rabble on the first Good Friday as he did in the scene which had just taken place. Naturally, only bigots sympathize with the sacrilege. But Mr. Kensit is in high feather. He telegraphed to the Bishop of London to inform him that he had just put a stop to an illegal service, which he, the bishop, had forbidden, and which Kensit described as an idolatry of the Roman mass.

On seeing this expression of disapproval of his methods, Kensit wrote a further lengthy letter to Dr. Ingram, pointing out a number of services at the afrosal church which were legal and Romish, such as the distribution of the ashes on the first day of Lent, a candle mass in February, and other Catholic adaptations, and declaring he had protested in vain, attempted to justify thereby his violent conduct.

The Holy Father has appointed Canon Kelly of Holy Cross Church to be bishop of the vacant See of Plymouth. The appointment is a very popular one for clergy and people. The Canon, who is a Limerick man and was born in 1854, has been rector of his present parish for twenty-five years. He is well known and beloved throughout the large western diocese, which embraces three of England's fairest counties, and has travelled among the various missions in connection with his duties as chief inspector of schools.

An endeavor to suggest that a Vatican representative to the Court of St. James for the coronation ceremony would not be sent, or if sent, would scarcely be welcomed, has signally failed. One authority goes so far as to say that the Pontiff has already decided his intention of sending an embassy, and that King George has heartily met the suggestion and offered his most respectful hospitality to the envoy of the Holy Father. In fact, Protestant England has again given way to her longing for a Roman cardinal, if only for a few days' visit.

The next event of importance is the arrangement of the Catholic festival scene in the London festival. Preliminary meetings have been held, Archbishop Bourne has become president of the committee, and the details of the scene are so far finished that we have seen the procession, and very impressive and beautiful it is. An open green gives out to the western portion of old Westminster Abbey, while beyond are seen the cloisters, and to the left lies a distant view of London, and a noiser impression of the little village of Charing as the great railway terminus then was. Through the northern gate of the abbey comes a stately procession of choristers acolytes, monks to the number of sixty, all surrounding the Archbishop of Canterbury, who is followed by nine other bishops. This procession is succeeded by another, the mitred abbot of Westminster and the Benedictines of the adjacent monastery. After this sombre interlude amidst the gorgeous color scheme come over a hundred priests of London, all bearing lighted tapers and each with his attendant clerk. Grouped in the center of these are a score of rough Welsh soldiers, who escort Edward the King. The latter is garbed in rough homespun and wears sandals. High in his arms he holds a shining monstrance beautifully ornamented, containing the relic of the True Cross, and as he goes the citizens of London who are grouped about the precincts reverently bend before the precious relic. On either side of the king walk knights ready to support his arms when he falters with the strain. The whole procession files into the abbey through the cloisters to the music of the rich, deep chant of the monks. And this is the ancient faith of old London town to be demonstrated to her inhabitants in these latter days.

A well-known Scots priest has just celebrated his golden jubilee in Edinburgh. Monsignor Provost Grady of St. Patrick's some twenty years ago, and has since labored in the lowlands and the highlands of his native country, rekindling the sanctuary lamp

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In more than a dozen towns and villages where it had died out, and carried the glowing cross from Dundee to Dumfries and from Dumfries to Falkirk. He has now been stationed for some years in the capital, where his zeal does not flag and the appreciation in which he is held by all classes was evidenced by the large gathering which assembled to do his honor and back up the substantial check and words of gratitude and admiration with which it was accompanied by their hearty cheers. The aged priest was somewhat overcome, but responded with his usual courteous simplicity and suitability.

A substantial relic of the Catholic past has just been placed in the hands of the historical monuments committee by Lady Lovelace, on whose ground it stands. This is Newark Abbey. It was an Augustinian priory founded by Richard I. and stands off the main road near Guildford. Though it has been largely demolished to mend roads and build country mansions on an adjacent ground, the south transept and three bays of the choir still remain and tell of the beauty which once they sheltered. It is well that these old places should not disappear, even though they be ruined, from the map of our country, for they are milestones which mark the old highways of the faith that still endure and may yet be peopled by great crowds of returning pilgrims.

HIGHER CITIZENSHIP

Judge Mark A. Sullivan, of the Court of Errors and Appeals of New Jersey, recently delivered an address before the Knights of Columbus in Trenton on "A Higher Plane of Citizenship." "A citizen is in reality a member of the great family we call the State. As such a member he has many rights and a corresponding number of duties. His rights are small, every citizen was a good citizen because each one was alive to the fact that in order to secure the welfare and prosperity of the nation it was necessary that each do his utmost politically to support or oppose the different principles of the adverse parties. And it is to this fact that the wonderful stability and prosperity of our government is due. But how sadly different are things to-day. How many citizens devote their lives to the pursuit of wealth, but they will not only not take part in public movements for the betterment of the community, but who will actually neglect to vote on election day. They might be dubbed political cowards, for peace has been made in the name of expediency, but the price of peace is the loss of principle. It is a false position to occupy— it narrows and contracts one and works for one's individual harm and the harm of the state. To my mind, every American citizen should engage actively in politics, for without such activity our system of government is a failure. For, as I understand that system, it is built on the theory that every citizen shall devote some portion of his energy and ability to the public good. Especially does this apply to young men, the bone and sinew of our nation. Begin early, never permit yourself to do anything against your own conscience or against the public conscience, and, behold, you are a leader among your fellows. I have no patience with a man who will lie down and surrender without a fight. That man is an undesirable citizen who will fail at all conditions and cast aspersions on the work of others, and yet will not put himself out of the way one iota to remedy those conditions.

That man also is an undesirable citizen who will take no part in a political battle and after it is over criticise and vilify the victors. What kind of a citizen are you? Be good citizens. The stability and existence of this government depend upon each one of us, and if I can succeed to-night in impressing upon some, at least, the importance and sacredness of this duty I will have conferred a lasting good upon such ones and upon the state, but also the moral side, and in our day it is the moral side that is sadly in need of attention. The lack of it is beginning to be appalling. Insist on public honesty. Compel each public servant to be as scrupulous and careful with the public money as he is with his own and see to it that adequate service is given for public money paid out.

MIXED MARRIAGES

In view of the many foolish sayings and wicked accusations being made against Catholics, especially with reference to the "No Temere" decree, which puts the decree of the Council of Trent against clandestine marriages into force for the whole Catholic world, Bishop Turner, of Galloway, in Scotland, devoted a large part of a recent pastoral to a refutation of misrepresentations of the Catholic Church in her marriage regulations. "We may remind those who accuse us of condemning Protestant marriages," says the Bishop, "that the very contrary of that is the truth. The Church has expressly declared that she does not refer to the marriages of Protestants in the 'No Temere' decree of 1908, but merely accedes to a law and valid those marriages which Protestants for themselves hold to be such. The Church's legislation applies to Catholics only. But some one may object that in the case of a mixed marriage the decree brands the Protestant party as an infamous person, living in sin. I reply that the decree contains no such doctrine or insinuation, because it expressly excludes non-Catholics from its purview, but it distinctly declares that the Catholic party, who has violated the solemn law for the celebration of marriage, is living in sin. The two conditions are perfectly possible; one party may be in absolute good faith, while the other may be living in direct opposition to the dictates of his conscience. In saying so, the Church, however, does not as has been falsely stated by some of our traducers, release the Catholic from what are really obligations he by his irregular conduct freely took upon himself towards the non-Catholic party under the civil law. He is legally married, and the civil obligations thereby undertaken certainly bind him until the secular courts take away the sanction of the law. It is pleased to relieve him, which I think is very unlikely. "The State may frame its own laws, and can protect its own interests in the way it sees fit, but the State has received no authority over the sacraments, and cannot control the consciences of men. To say, therefore, that so long as one has complied with the prescriptions of the civil law, he has done all that is required to make his marriage good may be quite sufficient for a non-Catholic who does not acknowledge the Catholic faith but it is absolutely insufficient for any one who pretends to hold the faith of a Catholic. The strong passion of the moment may stifle conscience for a time, but that conscience will awaken some day and will not be silenced; because the guilty one knows that while professing the faith with his lips, he has denied it in his work. Neither the Catholic doctrine of marriage nor the laws regulating its celebration come into any collision with the civil law, and no Catholic who strictly obeys the laws of his Church will ever be found contravening the law of the State or injuring the rights of his neighbor. "It would perhaps be more profitable for all non-Catholics to reflect that with all his own conscience and tramples on the laws of his Church, they are plainly treating with a criminal; for I leave it to the judgment of impartial minds to say what they think of any one who one moment within the walls of the Catholic Church professes to believe firmly what he soever she believes, and as firmly to hold her authority to be sacred and divinely appointed to teach and guide men in all things spiritual, and the next moment, without even the least pretense of having changed his belief, goes to a court-house or to a Protestant church

and openly flouts his faith and tramples on the very authority which he professes to revere most on earth. Surely such conduct can scarcely be within any code of morality." Philadelphia Standard and Times.

FROM THE MISSION FIELD

St. Joseph's Catholic Mission, Port Edward, Weihaiwei, N. China. To the Editor of the CATHOLIC RECORD: Sir,—A new mission, under the patronage of Blessed Jeanne D'Arc, is being opened at Chihshan, 55 miles from Wei-Hai-Wei, and 5 miles from the Shihiao at the South-east corner of the Shantung promontory. (China). Chihshan is the market village of a populous district entirely pagan; and this is the first attempt that has been made to evangelize these people. The mission property is situated in the market place, and was formerly a brewer's offices and warehouse. Of late years, being unoccupied, it has been neglected and needs repair and some alterations to convert the various buildings into chapel, school, residence, and other requirements of a mission. At present, there is no furniture except stools, boards and trestles for a bed, and the one table on which I am writing, and on which for want of better accommodation, I offered, this morning the Holy Sacrifice of the Mass on which later on, I must have my meals served. For a few necessary articles of furniture for a chapel, austerity and residence for repairs and alterations of buildings, about \$250 are required; and I shall be most grateful to any readers of the CATHOLIC RECORD who will send me a little assistance towards these objects, for the love of God and in honor of Blessed Jeanne D'Arc. "They will be helping directly to establish a mission, and to extend the Kingdom of the Sacred Heart of Jesus among an entirely pagan people. I pray our Lord Jesus Christ to grant many blessings to those benefactors who may kindly send even a very little assistance towards the establishment of this mission for the glory of God and the conversion of these heathens. "Signed to you six I shall owe my debt, of gratitude if you will kindly publish this appeal, offerings may be sent direct to my address as above. Believe, me dear Sir, Yours respectfully in Christ: FATHER WILFRED M. HALLAM, O. F. M. Miss. Apostolic.

A CONVERSION AND ITS LESSON

Speaking recently at the annual convention of the Louisiana State Federation of Catholic Societies, Archbishop Bleck, of New Orleans, related the following incident: "Some time ago a Presbyterian had word sent to me that his brother, who seemed to believe in nothing, was dying out in Texas in a hospital, and begged me to do all I could for his soul, saying that the whole family of Presbyterians were anxious that that soul be sent to God through the Church of Christ. I wrote to a priest I knew, a very zealous, devout and able man, and I told him the dying man was, and said: 'I now leave him in your hands, and I ask you to put him in the arms of Jesus Christ the Saviour.' He went on a visit to the man in the hospital, and read my letter to him, but the man said: 'Yes, yes, I know it; this is the machine, that old machine.' The priest spoke to him and said: 'No, my friend, it is not a machine; it is one who has been appealed to by your own people, the Archbishop of New Orleans, that writes to me, and if I can be of any service to you command me; all that I have is yours and for your own good.' "After a little while the priest had him removed to a sanitarium in the care of the noblest of noble women, the Sisters of Charity. The priest came frequently to speak to him about religion. He was a very intellectual man, a man of wide reading and philosophical research, conversant with all the theories spun by the princes of those who don't know or won't know anything about Almighty God, and after seeing the gentle tenderness, the sweet devotion and sisterly affection of that daughter of St. Vincent and the zeal and whole-souled generosity of that priest, he said: 'Give me the baptism that will make me one with you, the sacraments that will make me a saint of God in the holy Catholic Church.' "And he was baptized, and he received the Blessed Eucharist. His agony approached, and he received the

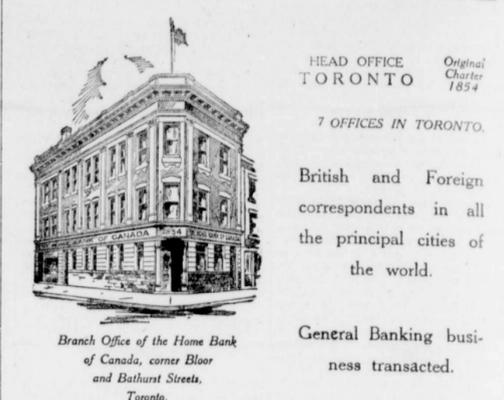
last sacraments, and he died as a saint would die. When his friends here in the State were told about it—non-Catholics (they were, my friends—tears streamed down their cheeks, and thanks went up from their hearts for the action of the Catholic Church with regard to this man. "Now, what I want to draw from this incident is this, that as a people our American populace is longing for the consolation, the truth, the sacraments, the salvation to be found in the Catholic Church in these United States. And you of the Federation are to be our right arms in prosecuting this great and noble work. Then will the curses which now make us the laughing-stock of our lands be removed. Then will we have, not here and there, but everywhere, the sweetest, the purest, the noblest, the most gifted women in all the world. Then will we have the perfect men, who like the knights of old, like the Knights of Columbus ever should be, will war for the truth and the right, for human dignity, and thus win for this land the blessings and protection of Almighty God; and this glorious Republic of the United States and the Catholic Church will go down the ages together, one reflecting the lustre on the other; the Republic, with all thanks and gratitude of a full heart, looking at that Church as her friend, as her mightiest, as her divine benefactor."—Philadelphia Catholic Standard and Times.

It is idle to speculate on whether the work is getting better. Let every one make himself better; and he is doing his share towards making the world better.

Of one thing be ye well assured,—that a harsh word that ye bear with patience, or a single day's weariness, or a sickness of an hour—if anyone were to offer to buy one of those from you at the Day of Judgment, that is, if one were to offer to buy from you the reward that arises from it, ye would not sell it for all the gold in the world. For this shall be your song before our Lord: "We are glad now, O Lord, for the days in which Thou didst humble us with the wrongs we suffered from men; and we are glad now, O Lord, for the years in which we were sick and saw pain and sorrow."—Thirteenth Century Manuscript.

STRANG.—On March 31, at Gardiner Mine, N. S. Thos. Strang, in his sixty-sixth year. May his soul rest in peace!

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