

THE SIN OF SCANDAL.

A grave responsibility rests upon us Catholics. Many outside of the Church, although they are unprepared to accept the tenets of our holy faith, expect from us such exemplary conduct that, when they find a Catholic publicly transgressing any commandment of God, they exclaim in horror "And he is a Catholic!"

In truth the greatest perfection must be looked for among Catholics; for we, above all others, have ample and sufficient means for our sanctification, since with us, according to the promise of the Redeemer, "I will always be with you, and I will be glorified in you."

Such, however, should not be the case. Our Lord foretold that of necessity there would be scandal; that there would be such as would lead others from the path of morality and rectitude, because of the weakness and frailty of the human nature swayed by disordinate passions; and although He pronounced an eternal woe against the man by whom scandal cometh, yet He emphatically declared that such should not be adduced as an argument against the religion which He established.

In fact, did not Judas, one of the twelve chosen Apostles, betray his Divine Master? Did not Peter, the prince of the Apostles, deny the Saviour and swear that he knew Him not? And all schism and heresies, that have devastated the Church from its infancy to our present day; were they not fomented by priests and even Bishops of the Catholic Church?

Seven years ago there was a beer manufactured in a nearby city, which enjoyed a popularity never attained by any other beer sold in Chicago. It had been advertised and promoted by the best saloons and restaurants in the city.

Suddenly and mysteriously saloons quit handling that beer; restaurants ceased to put it on their cards; persons who had learned to like the flavor of the beer found that it was not on sale. Many persons wondered about this. Some charged that the saloon men were boycotting the beer merely because the brewer asked a trifle more for its product than rivals asked. This was not true. The real story is this:

The agent for the brewery was a famous "mixer." He knew every bar-keeper and saloon man in town. Besides, he was popular with most of the men about town. He added to the popularity of his beer, which, almost beyond doubt, was the best sold in the city. One night he was drunk. He was in a Dearborn street saloon which handled his wares almost exclusively, when a Sister of Charity entered, asking alms. The owner of the place was a Protestant. The agent himself had been born a Catholic. With bowed head the Sister walked along, stopping as she reached each man. The agent was drunk. He turned toward the Sister and, digging into his pocket, found a fifty-cent piece, and he tossed it to her, accompanied by five words. Those five words constituted the ranklest insult ever offered a woman.

The Sister, bowing her head, passed out. The Protestant bartender flashed, and with violent language rebuked the agent. The assistant bartender, a Catholic, threatened murder. The porter, a Negro Baptist, stood ready to throw the man out of the place. There was no complaint. There was no organized action. There was no motion in the bartender's union against the agent or his beer. The story of the five words was passed from lip to lip through the city, and a week later it practically was impossible to find that beer in Chicago. It is a man asked for a bottle of it, he was told: "We are just out of that," or, "We don't handle that beer." Bartenders, Catholic, Protestant and atheist, refused to serve the beer. The company was started. It conducted an investigation. The agent was "fired." But still the beer remained under the ban. The five words had destroyed a business which cost tens of thousands of dollars to build up.

The agent who was "fired" found work as agent for a wine house. He had been popular and successful, and experienced no trouble in getting the job. As soon as he began representing the wine demand for it fell off. Saloons refused to handle it. Saloons that always had sold it declined to serve it. The agent was discharged again.—Philadelphia Standard and Times.

The True Catholic. It is unfortunate that with many of our people there appears to be an absolute selfishness in their religion. They are interested in that which immediately concerns them, and feel that outside their own narrow circle of religious life there is nothing of particular interest to them in church work. The true Catholic should always feel the touch of interest in everything Catholic the world over. "The zeal of the house of God" should consume him. The development of foreign missions, the struggles of the Church in certain sections of our country, the attempt to uplift, broaden and develop the educational and charitable work, the upbuilding of public sentiment in favor of the Church, the maintenance and support of the literary bureaus by which Church doctrine is published and circulated—all these should interest the Catholic layman who understands his duty to religion.—Bishop Conaty.

A MONUMENT TO CURE LABELLE.

L'Avenir du Nord, Apr. 5, 1907. If the lamented Cure Labelle is soon to have a monument at St. Jerome, we owe it in great part, to the devotedness of our Director of L'Avenir du Nord. In each number of his paper Mr. Prevost makes a stirring and hearty appeal to all those patriotic citizens who beheld the work done by that great apostle of colonization in the Laurentian region.

It is expected that the council of St. Jerome will vote the sum of \$5,000 and that the rest will be raised by the popular subscription. Cure Labelle did not belong to the Northern region alone. He belonged to the entire province. Why should not the Quebec Government contribute generously to the erection of the proposed monument? For over sixteen years, the mortal remains of the greatest Apostle of Colonization that this country has ever had, repose in the cemetery of St. Jerome. Over the sod that rests upon him there is not the smallest stone, nor is there any form of epitaph to recall his name and his memory to the rising generation.

The French Canadian people, if they desire to possess national strength, should prove their gratitude towards those who have sacrificed themselves for them and who have contributed to their prosperity. Gratitude springs from noble hearts. It is a guarantee of strength in a people.

An Admirer of His Grace Mgr. A. Labelle, and Apostle of Colonization of Canada.

FIVE WORDS.

A STORY THAT CARRIES A STRONG TEMPERANCE LESSON.

Five spoken words from the lips of a drunken man cost one of the biggest breweries of America millions of dollars.

The story of those five words is one that should be a warning to every worker to keep his lips closed and to abstain from that which causes them to open unwisely. Also it is a lesson which teaches that, despite the alleged lack of religion of this day, no person can offer an insult to religion and escape. Here is how the Chicago Tribune tells the story:

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DIOCESE OF LONDON.

BISHOP MEVAY AT ST. MARY'S CHURCH. His Lordship Right Rev. Bishop McEvay was present on Sunday evening at St. Mary's church, in this city, and confirmed a large class of adults who had been instructed in the Catholic faith for the past year. There were twenty-six in all—thirteen men and thirteen women. Three of the number belonged to the Cathedral parish, and the remainder to St. Mary's. Twenty out of the twenty-six were converts from other denominations. His Lordship delivered a very instructive sermon on the occasion. He began by complimenting the good people of St. Mary's parish for their noble efforts and generous sacrifices for the good of religion. They had built a magnificent church which would be a credit to any diocese. With the spirit of zeal this necessary work had already begun, the foundation of a new house was being laid. The house must needs be a large one on account of the amount of parish business to be done in it. It was a house for the people as well as for the priest. The work was quickly laid the parish grown, that soon three priests would be needed to do the work and provide for the needs of such a large assembly. Turning to the object of his visit, the Bishop reminded his hearers of the dignity and importance of the sacrament of confirmation, the stupendous effects of that holy sacrament we have only to remember what took place on the day of Pentecost, when the Holy Ghost came, according to promise, on the apostles. They were all filled with the Holy Ghost and began to speak in tongues the wonderful works of God.

They lost their former fear and went forth boldly and bravely and preached the doctrine of Jesus Christ and spread the Christian religion over the whole earth. But is the Holy Ghost to be confined to the apostles? Christ our Lord promised the apostles that He would send the Holy Ghost the Spirit of Truth to dwell with them forever. It is true, as dead, but the Church which is a perfect body will endure forever. She is the body of Christ. He is her head, we are the members. We must be united to Him, and we must live, and therefore, the Holy Ghost must ever remain with the Church, and in the Holy Ghost we have the evidence of His abiding presence. But what are the evidences of the abiding presence of the Spirit of Love and Truth? The Holy Ghost dwells in the congregation present of the seven great and precious gifts which accompany the coming of the third person of the Holy Trinity: wisdom, understanding, counsel, fortitude, knowledge, piety and the fear of the Lord. The vast army of saints of Holy Church, who have departed, are thereby united to the living things that are above, show forth the presence of wisdom in the Church. The great doctors of the Church, men like Augustine, Ambrose, St. Thomas Aquinas and other mighty men of renown in the field of theology and other sciences in the Church, as well as in the past, are witnesses to the understanding and knowledge of the Church. The numerous throngs of martyrs, tell us of her fortitude. Her virgins in the cloister, men and women, tell us of her wisdom and piety. The living embodiment of the counsel of perfection, laid down by the Divine Master in His sermon on the Mount, whilst piety and fear of the Lord shine forth in the lives of good Catholics.

Yes, the Holy Ghost is with the Church and always has been, and if further proof were needed, we might appeal to the miracles that never cease to be performed by her as St. Anne de Boncourt, the first nun in Canada, at Lourdes in France, and more particularly in pagan lands where they are most needed, to the present day. The Church, during nineteen hundred years and more, though ever surrounded by the fiercest of heretics and never-sleeping enemies is a standing and astounding miracle. Yes, the Catholic Church is the living embodiment of the counsel of perfection, laid down by the Divine Master in His sermon on the Mount, whilst piety and fear of the Lord shine forth in the lives of good Catholics.

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THE GERMAN EMPEROR AND THE CATHOLIC CHURCH.

EVANGELICAL PARTY SEES IN HIS MENTAL ATTITUDE A STRONG APPROACH TO THE OLD FAITH.

London Catholic Times. The well-known Catholic proclivities of the Emperor William appear to be exciting the alarm of the Evangelical party in Germany. The Berlin correspondent of Le Temps telegraphs as follows to his paper:

"The National Liberals and also the Evangelical Union compared with bitterness the reply of William II. to the note of felicitation sent by their Congress with the telegram addressed by the Emperor to the Catholic Congress of Essen. To the latter William II. himself despatched his warm thanks, but to the National Liberals and the Evangelicals he simply transmitted his thanks through his Chief of Cabinet, M. de Lottum. This has irritated the Leipziger Tageblatt profoundly. It says: "There is nothing more distressing or significant to Evangelicals than the hope entertained by the members of the Catholic Church that they will one day count the Emperor William amongst the faithful. We profess ourselves ignorant of the private religious sentiments of the Emperor, but nobody who has eyes to see and ears to hear can deny that the imperial attitude denotes a strong bias towards Catholicism. We do not forget the warm protestations of adherence to the Evangelical faith pronounced on the heights of Wartburg, but we cannot fail to see that the Catholic empire are treated with more consideration by the Emperor than the Protestant clergy. His predilections are for monasteries, and those who occupy them. The imperial desire is to revive the ideal of the Middle Ages, and we see in this mental attitude a strong approach to Catholicism. The Emperor perhaps aims at a practical end, and hopes that the Catholic and mediæval ideal will aid him in realizing his own romantic ideal; but this personal ideal of the Emperor has much of analogy with the Catholic ideal. The proclamation of the principle of the divine right of Kings, condemnation of pessimists, crusades and love of the monastic orders, where shall we find their equivalent at our epoch except in the mysticism of the Catholic Church?"

We should stand together for common principles and common action.

SEVEN NEW CARDINALS.

A despatch from Rome, dated the 15th, states that Pope Pius X. held a secret consistory on that day in the Vatican and created seven new Cardinals as follows: Mgr. Cavallari, Patriarch of Venice; Mgr. Rinaldini, Papal Nuncio to Spain; Mgr. Lorenzelli, Ex-Papal Nuncio at Paris; Mgr. Luadi, Archbishop of Palermo; Mgr. Mercier, Archbishop of Malines; Mgr. Maffi, Archbishop of Pisa; Mgr. Aguirre Y. Garcia, Bishop of Burgos, Spain.

The event was awaited with great interest as it was the first pontification of the kind in which the present Pontiff had created a considerable number of Cardinals, and also, because up to the last moment hopes had been entertained that another prince of the Church might be added to the five Italians, the one Belgian and the one Spaniard announced since March 23. The ceremony took place in the hall which takes its name from the consistory and was performed with the usual gorgeousness and impressive pomp. First, all the Cardinals met there, headed by their otagenerian dean, Oreglia Di Santo Stefano, the only surviving Cardinal created by Pius IX. They divided into three groups according to their orders, that of the Bishops including besides Oreglia, the two Van Nottelli brothers; Agliardi Sastini and Cossetta; that of the priests, the most numerous, headed by Rampoll, and that of the deacons just deprived by death of their dean.

Were Sure to Meet Again. An omnibus full of young Parisian students was rolling down the street when a quiet looking old gentleman in priest's attire got in. The students, angry at the interruption, began using bad language in the hope of driving him outside. But the priest took no more notice than if the bus had been perfectly empty. At last he rose to get out. Then he turned and very politely said: "Till we meet again, gentlemen."

"Good-bye, old chap, shouted one. "We don't want to see you again." "Pardon me," replied the priest, "we are sure to meet again, I am the chaplain of Mazas Prison."—True Voice.

Since our lips quickly tire of prayer, and our words fall short, how then can we "pray without ceasing"? The saints have given us an easy and simple means: they tell us to cultivate in our souls the remembrance of God's presence.

DIED. MURTAGH—A. MURTAGH, hospital. Good Friday, March 23 1907. Mr. Francis Murtagh, lumber merchant of Aylmer, Que., aged sixty-four years. May his soul rest in peace!

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VOLUME XX The Catholic LONDON, SATURDAY, M SENSIBLE REM We have pointed out in that some non-Catholic upon the French atheistic fenders of democratic do they call Viviani's bla very sensible remark" n to drive Christ out "extreme but reasonab The fact that they are does not prompt them to cause of the enemies a and to ignore fair play where the Church is o Kuyper, ex-Premier of Protestant, gives an emp of the policy of Pius X. the French Protestant associations of worship law, have suffered an in The struggle, says M. trying one, but it must that the Catholic Church the superiority of spi Much to our regret, w from ourselves the fact olic Church has taken stand than that occup Protestants who accom selves to every situatio which may be more pac cal, but which is not a The command is: bow d State as before a God, eternal honor of Rome th refuses to obey. THE FUTURE OF We are told that in the refashioning of the wor will disappear as no lo or useful. New ideas w old, and new systems p wants of mind and hea see signs of a new era h blurred by figments of t ing, or mistake the gleam of corruption fo of the new day. The t for the men who believe the Church and Cathed ing aside the cross as a the way and the truth. conjecture as to the fu Men will continue to stituted teachers and thereby because it is nov any ism or oligy for th can satisfy the soul. Bu cannot fail to notice th the household recogni Church is the only powe speaks authoritatively o God, and that whereve hold the forces that thr society are beaten back lians, not partisans, ar chronicles of the past, that the ghosts which dreams of some of brethren are fitting show-light of criticism are in letters of light which record the vict Let the transformation may—what can they Christianity as taught It is not a system of another system can ove it a scientific theory th of the scientist of tom gate to oblivion. Her a fact. For centuries gauntlet of the sword of human passion, and ways one, always fru the respect and oftmes of her enemies. The tube and of the politic aproot history. Their not kill the soul. An principle of the transfo can find in the Church its ills, light for its d for its development. THE SAME PR De Maistre, we min French Revolution of which he designated as priere with his spee priesthood; the infur with their knees be "Goddess of Reason fingers on the throa the guillotine reeking this is out of the ordi orime. To-day, they principles of 1789, u power of the State in the guillotine. The priests but they have