

KNIGHTS OF COLUMBUS

(CONTINUED FROM PAGE FIVE)

brilliant oration given by Mr. O'Connell. As an introduction to the particular subject assigned to him, the speaker gave a retrospect of Catholic history in the Old World. The lesson he drew for Canadian Catholics was that a prejudice here of an inherited nature was to be reckoned with. He pleaded for a full realization of the responsibility upon the Knights of Columbus to make Canada as Catholic a country as possible. He predicted that the time would come when on the firm foundation of Catholic education, a superstructure of Catholic civilization would be reared in Canada and among the master builders none would be accorded a higher place than His Lordship Bishop Fallon.

When the applause subsided, the toast to "Our Order" was joined in by all and the honors fell to State Deputy John O. Dromgola. In his response, he outlined, in an interesting manner, the history of the organization and the story of its wonderful growth. He painted a picture of the opportunities before the Knights of Columbus and emphasized the various virtues of the Order. Charity, fraternity and patriotism were among these, and the State Deputy showed how the principles of the Order made for Christian manhood. Unity of the Catholic faith was one of the outstanding features of the Order, and this was the common ground upon which they all stood, all declaring fealty to the See of Peter.

One more toast completed the program, that to "Our Visitors," upon whose behalf Mr. Charles Chambers, of Chicago, replied. He thanked the London Council and praised the Convention City. He paid extravagant tributes to the ladies and with an abundance of humor made a lasting impression. Incidentally he told of how the Catholic faith had grown in his own country and closed with a cordial invitation to the Canadians to join with the Knights next month, in the celebration at Washington.

The programme was interspersed by several delightful vocal solos by Mr. Arthur V. Lethbrunner, of Toronto, and the banquet of banquets concluded with the singing of "God Save the King."

The officers of the London Council to whom credit is due for the great success of the various convention arrangements are: Chaplain, Rt. Rev. J. T. Aylward, D. P.; Past Grand Knight, Dr. Claude Brown; Grand Knight, M. P. McDonald; Deputy Grand Knight, S. B. Poole; Chancellor, J. P. Forristal; Recorder, George LaFrance; Financial Secretary, John M. Doyle; Treasurer, P. H. Bauman; Addresser, E. J. Ryan; Warden, R. J. Nopper; Lecturer, John V. Glynn; Trustees, J. F. Nolan, F. J. Smith, Wm. Killingsworth; Inside Guard, Philip Mohan; Outside Guard, Bernard Dunlevy.

On Wednesday the business sessions were resumed at the K. of C. Hall and among the important items of business transacted was the appointment of a committee to commence an educational campaign. Rev. Father Canning, of Toronto, and Dr. White, of Ottawa, were named to arrange for a series of lectures. Rev. Father Canning and Dr. Claude Brown were elected as representatives on the national Council and with State Deputy Dromgola will attend the convention at Colorado Springs, Col., in July.

The city of Guelph was chosen for the holding of the next convention in May 1913 and the election of the following officers completed the business of the ninth annual convention of the Ontario Council, Knights of Columbus: State Chaplain, Right Rev. Bishop Fallon; State Deputy, John O. Dromgola, London; State Secretary, Dr. J. V. White, Ottawa; State Treasurer, L. T. O'Connor, Lindsay; State Advocate, T. N. Phelan, Toronto; State Warden, J. A. Hussey, Sault Ste Marie.

COMMEMORATION EXERCISES
Antigonish, May 15th, 1912.
The conferring of degrees and the other Commemoration Exercises in connection with the closing of St. Francis Xavier's College, Antigonish, N. S., took place today yesterday. Gold Medals were awarded as follows:
Junior Year, Highest Aggregate, D. J. Mulcahey, B. A., Sydney, C. B.
Senior Year, Highest Aggregate, J. D. Keane, Douglastown, N. B.
Sophomore Year, Highest Aggregate, Charles S. Henderson, Parrsboro, N. S.
Freshman Year, Highest Aggregate, W. A. McKee, Afton, N. S.
Gold Prize donated by Dr. G. H. Murphy for the best paper in Zoology, won by D. L. Dwyer, B. A., St. Stephen, N. B.

The Salutatory and Valedictory were delivered by D. J. Mulcahey, B. A., and W. F. Lane. Addresses were also given by D. L. Dwyer and F. J. Scully, both members of the graduating class. At the banquet the toast to the Class of 1912 was responded to by Messrs. W. F. Lane and George McDonald.

Rev. D. C. Gillis, Ph. D., preached the Baccalaureate sermon in St. Ninian's Cathedral. Solemn Benediction was

Keeps the Skin Clear and Soft
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The Catholic Record LONDON, CANADA

given by Right Rev. Bishop March. The address to the graduates by J. P. Danne, Esq., New York.

Degrees were conferred as follows:

- B. A.
George Ducean MacDonald, Arisaig, N. S.; Andrew Dominic Campbell, Glace Bay, C. B.; Denis Joseph Mulcahey, Whitney Pier, C. B.; Frederick William MacInnis, Ohio, N. S.; Lawrence Edward Ormond, Amherst, N. S.; Neil Alexander MacInnis, Castle Bay, C. B.; Ambrose Thomas Boyle, Afton, N. S.; John William Gannon, Glace Bay, C. B.; Donald Ducean MacDonald, Bailey's Brook, N. S.; Daniel Louis Dwyer, St. Stephen, N. B.; Francis Joseph Scully, St. John, N. B.; Neil Francis MacNeil, Washabuck, C. B.; Colin Francis Chisholm, Antigonish, N. S.; Charles Herman MacNeil, River Bourgeois, C. B.; William Frederick Lane, Bayfield, N. B.; Miss Marie Ready, Fairville, N. B.; Miss Christina MacKinnon, Antigonish, N. S.

M. Sc. Andrew MacGillivray, Antigonish, N. S.

M. A. Sister St. Leonard, (Mary C. Thompson) Mt. St. Bernard's Ladies' College.

Sister St. Margaret, (Sarah J. Thompson) congregation of Notre Dame.

Sister St. Thomas, (Mary Leo Fraser) Congregation of Notre Dame.

Miss Ida Tompkins, Port Hood, C. B.

Miss Johanna T. Gallagher, Bath, N. B.

John William MacLeod, Scottdale, Pictou Co., N. B.

J. Nelson Rice, Weymouth, F. S.

University Matriculation certificates were awarded to the following young men: Leo Kay, Canso, N. S.; D. A. McDonald, St. Andrew's, N. S.; James A. McLellan, St. Rose, C. B.; Ronald A. McLean, Christmas Island, C. B.; Harry D. Madden, Amherst, N. S.; John A. McLeod, Reserve Mines, C. B.; Frederick Mahoney, Fredericton, N. B.; Daniel H. McDonald, Lismore, N. S.; Henry McNeil, Roxbury, Mass.; James H. McNeil, Iona, C. B.

THOUGHTS ON SOCIALISM

ED. CATHOLIC RECORD.—I have for a number of years been very much interested in Economics, and my studies have led me to look upon the teachings of Socialism as fundamentally wrong—the logical conclusion of which is as you so ably teach—Atheism. It pleases me very much to find our Catholic papers actively opposing it. It is sufficient for a Catholic, who is not a Socialist, to know that the Church opposes it; but I am afraid that to those Catholics who have embraced Socialism from the mere denunciation is not enough. The Catholic papers must not only attack Socialism, because of its tendency toward Atheism, but also they must attack it as an economic proposition. Because Catholic Socialists look upon Socialism as economically sound, they therefore accept it as an economic principle, and reject its tendency towards Atheism, looking upon that phase of the matter as merely incidental, a matter of personal opinion, and entirely apart from the Socialistic philosophy.

Socialism while it is incoherent, and to a thinking man—who can think straight—not worth paying any attention to, yet it is a blind and ignorant protest against a real wrong, a problem which must be solved; and I believe that the most effective way to combat Socialism is to prove it economically unsound, and to point to a way, a solution of the problem that will be in accord with the teaching of the Church. Now, to say that it is the teaching of the Church that wages should be "based on the right of the workman to live a decent human life" is very nearly the teachings of Socialism: "from each according to his ability, to each according to his needs." The only defence I can detect is the language, not the sentiment, and I believe that, not only is it unsound economically, but so not in accord with Catholic teaching, because employers do not pay labor, but the product of labor, and to teach that an employer must pay to labor more than labor produces, if labor does not produce enough for a decent human living, is not only contrary to Catholic teaching—Thou shalt not steal—but physically impossible.

Also, to compel a laborer to accept less than he produces is contrary to Catholic teaching, because it would be stealing, and grinding the face of the poor. Further if labor was paid as wages the equivalent of his product, there would be no labor problem or Socialists.

The strength of Socialism consists in the fact that there is a problem to solve, and that it appears to solve the problem to the man who is not endowed with sufficient mental capacity to reason logically. And the promise of Socialism is, "From each according to his ability, to each according to his means."

That really after all the teaching of the Church is that wages should be based upon the product of labor seems to be implied in the article taken from the Intermountain Catholic in your issue of May 11, as follows: "Christ or Carl Marx?"

"As a system it—Socialism—is not a progressive measure, but rather belongs to the governments in vogue among barbaric people where the state in the

person of the chief or ruler apportions everything equally among his subjects irrespective of their individual merits or earning capacity."

This is a fundamental fallacy of Socialism, because it takes from those who have produced, and gives to those who have not produced, likewise to take from labor that which he has produced above a decent living, and gives that to somebody else, is certainly fundamentally wrong, is not in accord with Catholic teaching.

Nothing is truer than that is not in accord with all other truth.

I have written this letter not in the spirit of argument but to learn my duty. And to bring it out clearly I respectfully beg to submit the following questions:

- 1st. Am I bound, under pain of sin, to believe that wages are based, not upon the product of labor, but upon a decent human life of the laborer?
2nd. Am I bound, under pain of sin, to accept less than I have produced, if I am offered sufficient for a decent human life?

3rd. Am I bound, under pain of sin, to pay as wages more than labor has earned, if he does not earn sufficient for a decent human life?

Respectfully submitted, R. A. SCOTT, Worcester, Mass.

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THE WELSH CHURCH

To the Editor of the CATHOLIC RECORD: Montreal, May 9, 1912

SIR:—In view of the claim of the Anglican Church to be the ancient Church of England (a claim which we all know to be absurd), the following extract from an article in the London Christian World, of April 25 (a non-Catholic publication) dealing with the Welsh Disestablishment Bill now before the British House of Commons, may be of interest: "The Church in Wales is not a Welsh National Church. It is an Anglican Church imposed upon Wales, and holds its position as an ecclesiastical colony of the 'predominant partner'—a partner who in the first instance forced the Church upon Wales as part of a policy of 'Anglicanization' and suppression of Welsh national sentiment. The Anglican Church is a cuckoo in the nest of the displaced native Celtic. It is idle to talk of the Anglican Church. Establishment in Wales as dating back one thousand four hundred years. It dates back—as four dioceses of the Roman Catholic Church in England—to the Norman Conquest of Wales. It is still four dioceses of the Province of Canterbury."

As a Catholic, and working in a newspaper office where I have an opportunity of seeing some of the exchanges, this article interested me, especially that particular portion of it; it does not seem to be written with a view to please Roman Catholics, either. I am a warm admirer of the "RECORD," and I thought this item might interest your readers, so I forward it with pleasure. M. N.

CATHOLIC NOTES AND COMMENTS

International Catholic Truth Society
New York, N. Y., March 2.—Every one is familiar with the fat, jolly monks whom brewers and distillers picture in their advertisements, and they have served this purpose so long that the general public will doubtless be surprised to learn that the monks of old played an important part in the prohibition movements of their day.

MAKING CONVERTS.
Father Gabriel, S. J., of Santa Clara College, has written out the canons of convert-making for the members of his missionary organization, and they are so practical that we print them here at length for the use of Convert Leagues and similar organizations. They are pre-eminently practical and they reduce for the ordinary layman the science of convert-making to an avocation within the reach of all.

When Baking Bread
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Always be on the lookout for a favorable opportunity, but if you should happen to find none, the next best thing may be to make one.
Better devote your efforts to a few persons systematically and perseveringly, than to many in a haphazard and capricious manner.

Always strive to select the book or pamphlet best adapted to the needs and circumstances of the particular person for whom it is intended.
Don't think you have achieved a wonderful success by putting some suitable literature into the hands of a non-Catholic. You have yet to nurse the tiny plant till it reaches its full growth. Keep it!

Remember that in order to instruct others you must first instruct yourself. Else it would be the very common case of one blind man leading another and both falling into the ditch.

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St. Benedict, an Italian, was the first founder of a monastic order allowing wives. His rule composed in the sixth century, allows "a hekin of wine" per day to each monk working hard in the fields. In spite of the great popularity enjoyed by the Benedictines, the Irish and English monks persevered in their total abstinence rules for several centuries after St. Benedict. St. Columban and his twelve companions carried their total abstinence rule from Ireland into many French monasteries. They also founded the monastery of St. Gall in Switzerland and that of Bobbio between Milan and Germany. St. Boniface, another Irishman, founded total abstinence monasteries in Germany. He wrote his Germans to Pope Zachary: "They are men of strict abstinence, without meat and wine, without beer and servants, satisfied with the labor of their own hands." In the Irish monasteries of Bangor and St. Congall "the meal consisted of nothing but bread and water and vegetables; milk and other victuals were unknown to both sight and taste until, upon the advice of St. Pinbar milk was allowed to the aged and infirm."

The monks of Lindisfarne, England, were total abstainers until they resorted into their monastery King Ceolwulf, who died in 760. When the king became a monk he had the rule changed so as to allow the monks of Lindisfarne to drink wine and beer. Up to that time they were in the habit of drinking only milk and water, according to the ancient tradition of the monks of the desert. (Simon Danielensis; Hist. de reg. Angl. ad ann. 854.)

A well-known New York suffragette recently referred to a co-worker as a modern St. Bridget, and her allusion to this great Swedish saint has served to call the attention of the public to one of the world's greatest women. The life of a saint who played so prominent a part in the history of her time as St. Bridget of Sweden cannot fail to be replete with interest. She lived throughout the greater part of the fourteenth century, and the watchword of that century was "reform." It is sometimes said that St. Bridget was a pioneer of the reformers. If by this it is meant that she belonged to the Catholic reformers, the true sons of the Church, it is true; but no one would have detected more the heresies of the so-called reformers, Luther, Hus, Calvin and Knox, and the rest of the Protestant reformers, than the Swedish saint had she lived in their time. Europe was agitated all through the first half of the fourteenth century by the struggle between the Papacy and the Empire. During that period every large city in Italy was either a republic or a debt-ridden ruling over it, and the Pope with his army, forces, he leave Rome, resided in the city of Avignon. The scene of the struggle between the Christians and the Mussulmen; while France and England were still fighting. In the midst of these turbulent times (1350-1373) St. Bridget was in Rome, pursuing her great work of bringing the Popes back to Rome from Avignon. In this she succeeded for a time, when in 1367, Urban V. returned to Rome, where he remained until 1370, being then compelled to leave again for Avignon. In 1377, Gregory XI. was induced by St. Catherine of Siena to transfer the Papal See from Avignon to Rome. Thus St. Bridget did not live to see the work accomplished for which she had toiled so long and well, for she died in 1373.

If We Knew
If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous day by day;
Would we then so often chide him
For his lack of thrift and gain,
Casting o'er his heart a shadow,
Leaving on our lives a stain?

If we knew the bitter story
Quivering through the heart of pain
Would our conscience dare to drive them
Back to haunts of guilt again?
Life hath many a tangled story,
Joy hath many a break of two,
And the cheeks tear washed are whitened—
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And with love for erring nature,
Cherish good that still survives;
So that when our diabolical spirits
Soar to realms of light again
We may say, Dear Father, judge us
As we judged our fellowmen.

If we knew the gall and heartaches
Waiting for us down the road,
If our lips could taste the wormwood,
If our back could feel the load,
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait with such impatience
For our ships to come from sea?

If we knew the baby fingers
Pressed against the window-pane
Would be cold and still to-morrow,
Never trouble us again;
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rose fingers
Vex us then as they do now?

Oh, those little ice-cold fingers,
How they point our memory back
To the busy words and actions
Lying all along our track;
How those little hands remind us,
As in snowy gales they lie,
Not to scatter thorns but roses
For our turning by and by.

Strange we never prize the music
Till the sweet-voiced bird has flown,
Strange that we should slight the violet
Till the lovely flowers are gone;
Strange that summer's skies and sunshine
Never seem one half so fair
As when winter's icy pinions
Shake the white down in the air.

MARRIAGE
POWER-DOYLE.—At the Church of the Immaculate Conception, Seattle, Wash., by Rev. C. F. Carroll, S. J., on Tuesday, April 16, 1912, Dr. William Bernard Power, to Miss Theresa Marie Doyle, daughter of Judge and Mrs. Bernard Louis Doyle, of Goderich, Ont.

God does not need our prayers, but we need His help and grace. It is a great help and consolation on His part to ask us to make known our requests to Him, infinitely more so than He would be for a king to invite the petitions of his humble subjects. But God knoweth our frame; He remembers that we are dust, and as He is our Father, He pitieth His children, and is not deaf to their sighings and longings.

Favors Received
A reader wishes to publish thanks to our Blessed Lady for favors received, and asks prayer for a great recovery of health.
A reader wishes to return sincere thanks to the most Blessed Virgin for favors received after novena and promise to publish, also asks prayers of faithful for a great request.
A reader wishes to return thanks to Almighty God for the finding of a lost article after prayers to the Sacred Heart of Jesus, the Blessed Virgin and St. Anthony and promise to publish in the CATHOLIC RECORD. Also asks two special favors with promise to publish if granted.
A subscriber wishes to return grateful thanks to our dear Lord for favors received through the intercession of His Blessed Mother, St. Joseph, St. Benedict and good St. Anne; also begs the prayers of the charitable for one in suffering.

New Book
"Angels of the Sanctuary." Little heart-to-heart talks with those who serve the altar. By B. F. Musser. Published by Benziger Brothers, New York City. Price 25 cts.

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