

from the Lord's Day Alliance." These gentlemen may tell us that they are not acting within and carrying out the law. Quite true, but it must not be forgotten that these blue laws were enacted at the behest of stand-and-deliver clerical deputations who receive too much countenance from weak-spined members of parliament. The Lord's Day Alliance have a fetish—"Keep holy the Sabbath day." Its enforcement to the letter gives them deep concern, but their interest in the other nine commandments appears to be merely passive. London seems to be the storm centre of the Evangelical Alliance. In this city of nearly fifty thousand inhabitants we may not have street cars running on Sunday because the gentlemen belonging to that self-constituted, oppressive and meddling organization will not have them. In consequence our progress has been seriously retarded. At present the Lord's Day Alliance holds the fort. How long will it be before our citizens will take measures to storm it?

El Heraldo de Figueras, Spain, says: "No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such desertions are the modernism movement, the propaganda made by the laity against the religious communities, the separation of Church and state, and finally, the recent Papal utterances, full of violence and hatred. The theological seminaries are scantily attended. The number of students is only half of that of five years ago. Some of the old priests preach now the Gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis."

THE ABOVE selected paragraph appeared in the Echo of this city. We would advise our excellent contemporary to be more careful. The paper from which he quotes is in a class by itself. The editor is a Masonic Christ-hater and respectable people in Spain take no notice of him. These wild and utterly foundationless statements are sent broadcast for the purpose of bringing the Church into disrepute. Their reproduction in English speaking countries is inexcusable. To Catholics they would be a cause of amusement were it not that many of our non-Catholic fellow citizens are simple enough to believe them. The extract quoted above is in the same category as the chain prayer and the Jesuits' oath.

CATHOLIC ACTION

From time to time the silver lining appears in the clouds hanging over poor France. The despatches one day bring us the intelligence that conditions are deplorable. As an illustration of the extent to which official France has been impregnated with atheism, a correspondent states that when, on Sunday May 19, a military band gave a concert in the gardens of the Town Hall, Bourges, and had on the programme the hymn, "Nearer, My God, to Thee," the anti-clericalists protested against the proposed playing of the hymn, and were successful, though the municipality is considered "moderate" and well-disposed towards the Catholics.

Then comes the silver lining. In the recent municipal elections a large number of priests were elected municipal councillors, and now a very fair portion of these clerical councillors have been nominated Mayors of their respective communes. The programme of the clerical candidates at the municipal elections was almost exclusively Catholic. The characteristic feature of the municipal elections is not, however, the increase in the number of Conservative councillors, but the very considerable decrease in the majority by which the Radical and Socialist municipal councillors were elected.

We have no word of commendation, but quite the contrary, for those half dead and half alive Catholics who plow along day after day in the region of indifference and permit the Masonic infidels to rule the country. Their numbers are insignificant, but yet by reason of their being past masters not only in Freemasonry but in political chicanery, they manage to rule the country. They recognize no God, have no thought of a hereafter and sit to enjoy all the pleasures and luxuries of this world, the money of the people supplying the wherewithal. Such it will ever be until Catholics become thoroughly organized and enter the political arena with a determination to bring back Catholic France to where she belongs. The indifference of the Catholic people to the public weal is not confined to France. Even in this country of ours we have had proof that their habit of eternal slumber has brought about startling conditions. In the great Catholic city of Montreal we find infidel French Freemasons occupying public positions. This is shameful. The Catholics of the metropolis should be up and doing. When the horse is stolen it will be too late to lock the stable. In the government of our cities, and indeed in the government of our country at large, we should pick out good Catholics and good Protestants if we want a clean administration. The French Masonic infidel type should be kept where it will not have power to do any harm.

ON THE 4TH of July took place in the Southern portion of the American Republic a series of brutal prize fights. The principal was one between Jim Flynn and Johnson, a negro. From the name one would suppose that the former is an Irishman; but he is not. His real name is Andrew Chiariglione. The blows of the negro, we are told, cut him to pieces, and he was saved from death by the interference of the police. We merely wish to suggest to our separated brethren who are so liberal in their contributions for "missionary" purposes in Italy, Spain and Mexico, that it would be more becoming were they to withdraw some of their forces from these parts and plant them in the Southern States, where not only prize fighting and burning human beings at the stake are frequently noted, but where other horrible criminality has become so frequent that public opinion in regard to it is getting somewhat callous.

HOLINESS BY ACT OF PARLIAMENT

At the Methodist conference in Toronto Dr. J. W. Graham made, we are told, a masterly address dealing with social conditions. "The vexed problem of labor and capital disturbing the industrial situation all over the United States and Canada," he declared, "cannot be solved by a long-haired, wild-eyed iconoclast standing on a barrel harrowing a crowd in the park; but neither can it be solved by a smug-faced lawyer with a large retainer teaching corporations and trusts how they can violate with impunity the law of the nation."

Rev. S. W. Fallis also entered the arena as a champion of social regeneration. "No one," he said, "denies that it is the Church's duty to preach the Gospel, but that preaching is vain and stops the mouth of no Philistine scoundrel if the Church squints this way and that every time it is brought to face a 'clear-cut' Goliath in the industrial or social world. One lithe-limbed David with a smooth stone in his sling and four stones to the good in his hand is worth a whole synagogue full of wool-mouthed, hamstrung, calculating saints."

Very strongly put. But these estimable gentlemen are beginning work at the wrong end. We elect men to make our laws and appoint other men to administer them. A short time and we realize that some of the elected have the word "buddler" and the word "grafter" written all over them and the buddler and grafter is faultlessly attired, of gentlemanly manner, highly educated and puts a liberal cheque on the church collection plate. Not only this, but he is actively engaged with other conspirators in forming combinations to corner the market on what we use and force people with slender means to pay two prices therefor. Proof? Take a trip through the cold storages. If our good friends above named would direct their attention to the work of stamping out electoral corruption and train the people to bring their consciences to the ballot box, they would be doing a good work. The preacher with the policeman's baton does more harm than good.

DR. ORESTES BROWNSON

A small book recently published by the Society of the Divine Word, Techny, Ill., entitled "Watchwords from Dr. Brownsong," recalls to those who read it the immense service rendered to the Church by the great convert thinker. The booklet contains short selections made from time to time by a devoted reader and student of the collected works of the famous lay champion of Catholicism. It is a collection of striking passages and may be said to contain the motive principles of this profound but withal humble and devoted Catholic. Dr. Brownsong came of old American stock, and was born of Protestant parents. At nineteen he was a Presbyterian; two years later he became a Universalist. It was not until he reached the age of forty-one that he joined the Catholic Church and placed at its service the strength and influence of his mighty pen. With true humility, he stated later that he had brought nothing into the Catholic Church except his sins. The "Watchwords" will be a suitable introduction to his complete works which have been collected and published by his son. Those who read and study the contents of the small book will yearn for the possession of the larger books.

What better advice could be given to the Catholics of this country than that in this passage.

"Not here is the Catholic to fear to speak above his breath; not here is he to crouch and hide. He is at home, and no man has a better right to be here. Let him stand erect; let his tone be firm and manly; let his voice be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman of the commonwealth of God. Let him be just to himself, just to his fellow-citizens, just to his religion—be what his religion commands him to be and fear nothing."

Brownsong was mighty in his defence of the Church and its doctrines. When occasion demanded the warrior blood stirred within him, and in the fight for truth he fought with all the intrepidity of

a Crusader. To the Catholic minority his advice was to be united and determined, and if they demanded only what is reasonable and just, success, he said, was sure to come. Dr. Brownsong was not eager for worldly reputation; he cared little for fame. "My reputation as a man and a writer is a matter of indifference; but my reputation as a Catholic and a devoted son of the Church, I hold very dear."

Again he says: "Books, tracts, sermons, are all good in their place, but for the conversion of unbelievers and sinners, confraternities of prayer are better."

To read the works of Brownsong helps to strengthen one's faith. Great intellectual power, intense devotion and deep humility such as his are seldom found in such beautiful combination in one man.

MEDICINE FOR ULSTERIA

A meeting of the Irish Church Synod (Episcopalian) was recently held in Dublin. As might be expected the majority of the gentlemen composing that body spoke strongly against granting Home Rule to Ireland. One of their number, however, Col. W. H. Poe, took issue with his brother delegates on this question. His remarks are worthy of serious study by those who, without first hand knowledge of the actual conditions, are too prone to give their sympathies to the madness of the Orange contingent in Ulster:

"There are many Protestants in the south and west of Ireland," said Colonel Poe, "who, living on the best of terms with their Roman Catholic neighbors, and having no fears of any possible encroachments on their religious liberties, are, I believe, strongly opposed to our Church being identified with any resolution of an offensive nature against the members of another persuasion."

"In place of the evil which they (his hearers) professed to dread under Home Rule, namely, a strengthening of clerical influence, there was every reason to anticipate that such influence would be gradually and very sensibly diminished, and that, except for its alliterative jingle, the phrase 'Home Rule means Rome Rule' would become an empty and absolutely meaningless catchword."

"It is idle," Colonel Poe continued, "for us, as Protestants, to be constantly assuring our Roman Catholic fellow countrymen that we have no quarrel with them individually, that we have never received anything but kindness and consideration at their hands, and that our only desire is to live in peace and amity with them. What avail such professions of good-will, if in every newspaper which we control and on every public platform where we appear we proceed to tell them in more or less polite language that they are a priest-ridden race, subservient to the domination of their clergy?"

We cannot coincide with the Colonel in one remark he has made, namely, that under Home Rule there was every reason to anticipate the influence of the Catholic clergy would be diminished. Were such the outcome the Irish people would be paying too great a price for Home Rule. The influence of the Catholic clergy in Ireland has given the people a purity of life, a nobility of thought on things eternal, and practically a crimeless status in civil life, the like of which cannot be found in any other portion of the civilized world. If it were possible, an increase rather than a diminution of the influence of the Catholic Church would make Ireland a country after God's own heart. These who contend that Protestants will suffer under the new order of things are either very insincere or very ignorant.

NOT REAL NUNS

The Archbishop of Canterbury, at a meeting at the Church House in Westminster Abbey, to celebrate the jubilee of the revival of the Ancient Order of Deaconesses, paid a warm tribute to the interest taken in the United States in this order. "We must," he said, "have one service for the ordination or setting apart of women for an order, something like one standard of qualification on the part of women who are to be ordained, a uniformity of rule in regard to the age at which women may be set apart for this work and some provisions made for them when their days are coming to a close."

His Grace of Canterbury will not of course call these Protestant women "nuns." The word "deaconess" will sound more welcome to the ears of those people who suppressed the monasteries and convents in the old days—monasteries and convents where were found the real monks and the real nuns. The real nun sacrifices all for Christ; the deaconess, good, well-intentioned woman as she may be, goes only part way. She still retains a strong claim upon the world, its social amenities, its ambitions and its duties, and may at any time be free to give to this same world all her activities. How different with the real nun. Her motto is "All for Jesus." And she is loyal and true to her Spouse until her mortal remains are placed away in the cemetery plot. Then her pure soul takes flight to that One for Whom she had sacrificed all that life held dear. The lily is hers and she presents it to her Redeemer.

But may we not hope that the old days are coming back to England. The deaconess movement is one step toward, and happy would it be for that

country were the monasteries and convents again covering the land. The poor-house doors might then be closed and England would then become "a merry England" once again.

A GOLDEN JUBILEE

Rev. Father Francis Xavier Granottier, P. P. of Owen Sound, celebrated his golden jubilee on the 3rd inst. His congregation did not forget him, and as a mark of their love presented him with a purse of gold. THE CATHOLIC RECORD sends the good Father heartiest felicitations. For long he has been recognized by the priesthood of Ontario as one whose life work has been an inspiration—one who now, in the autumn of life, may look back upon the good work he has done with gratification. Truly he has been the faithful servant. May it be that many more years will be given him to be a comfort to his people, an honor to his Church and a benefactor to his country. The following is the press despatch relating to this interesting event:

Owen Sound, July 4.—Last evening the congregation of St. Mary's Church presented Rev. Father Francis Xavier Granottier with a golden jubilee purse on the golden jubilee, the fiftieth anniversary of his ordination to the priesthood. For forty-nine years Father Granottier has been stationed at Owen Sound and in that time he has been in a large measure responsible for the great growth and prosperity of the church in this district.

An illustration of the general goodwill and esteem with which he is regarded, Father Granottier was the recipient of a separate remembrance from his Protestant friends in Owen Sound. The presentation took place on the lawn at the presbytery and was made by Mr. Michael Foran, the accompanying address being read by Mr. McClarty. Addressed by Father Shaughnessy, of Assumption College, Sandwich, formerly associated with Father Granottier here, Father Benoit Granottier, of Ogdensburg, N. Y., brother of Rev. F. X. Granottier, Messrs. R. B. Miller and H. G. Tucker rounded out the programme.

Father Granottier in replying to the address, and thanking the congregation, referred feelingly to the difficulties which he had encountered in the early days.

Francis Xavier Granottier was born on October 7, 1836, at Val Fleury, France, and received his education and was ordained to the priesthood in that country. The year following his ordination he left his native land and came to Canada coming straightway to Owen Sound, where, despite the fact that he was obliged to learn the English language, he rapidly made his influence felt among the scattered flock in his charge. A fifty-mile ride over bad roads was considered a mere trifle by the sturdy priest. Later he has taken a minor part in the conduct of the affairs of the church here. Notwithstanding his seventy-six years he still celebrates morning Mass regularly at St. Mary's Church, the fine edifice for the erection of which he was largely responsible.

MARRIAGE MARKET ACTIVE

Windsor, July 4.—Business at Canada's "Glebe Green" was exceedingly lively to-day, the occasion being the American "Fourth," when local clergymen remain at home and marriage license issuers are kept busily engaged handing out permissions to marry at \$2 per.

The torrid wave apparently deterred the avante not at all, and it did not require an experienced eye to detect the numerous "parties to the first part," as they looked longingly for the nearest license issuer after stepping from the Detroit ferry boat.

This press despatch is illuminating. It will be readily recognized as one of the reasons why certain clergymen of the sects are so bitterly opposed to the Ne Temere decree. A man's business interests is naturally very dear to him. If the Pope's pronouncement were carried out to the letter and if our Protestant fellow-citizens were to recognize and act upon the same principle in regard to marriage contracts, there would be a serious interference with an important industry in Windsor. We are surprised that our non-Catholic neighbors have not ere this taken some active steps to put a stop to these scandalous conditions. That transactions which bring bad odium on the Christian name should be actively participated in by men who are known to be Christian ministers is a condition which brings but pain to all good citizens of our country.

THE PECULIAR PASTOR RUSSELL

Elsewhere we make reference to that latest sect of which Pastor Russell of Brooklyn is the chief architect. Since the article was written there appeared in the Globe a letter from Rev. J. J. Ross, of Toronto, in which he administered a severe castigation to "all sundry" belonging to this newest sect. "The audacity of that gathering," he says, "is characteristic." "Its teaching," he declares, "is unmatched for error amongst all the writers of the English speaking world. . . . As one of the ministers of this city I wish to say, and I know that many others are with me, that I utterly repudiate this masterpiece of heresy." It is good policy on the part of every business man to take stock at least once a year of his affairs, spiritual as well as temporal. Has Rev. Mr. Ross made serious study of his own condition? Is he not in the same category as Pastor Russell and his flock? The latter acknowledge no court of final resort in matters pertaining to our eternal welfare; neither does Rev. Mr. Ross. If

the latter would make study of the Fathers, as Newman did, he would find that he is just as far away from the divine household as Pastor Russell, and that he is after all in the same boat as the Ariens and their offshoots. May the light some day dawn upon our separated brethren. If they would only study Catholic literature what a marvellous change there would be! But no, they will not. To them the Church is what it is represented to be by the weeds thrown out of the Pope's garden—Pastor Chiquin, for instance.

A MISSION OF MISCHIEF

From Owen Sound comes the news that Rev. H. A. Fysh, Methodist, preached his farewell sermon at the West Side Methodist church on the last day of June. His valedictory was addressed to members of the Orange Order, the Sons of England and the Loyal True Blues. It has always been a surprise to us why the Sons of England bear that name. They are so close-knit a kin to the Orange Order that it were strange to have a divided camp. But as to Rev. Mr. Fysh his action is entirely consistent. Rev. gentlemen who are wont to preach orthodox sermons to the Orange order are out of place in a Christian pulpit. Rev. Mr. Fysh has declared it to be his intention to resign his charge to accept the position of chief organizer of the Orange Order in Canada. To be successful he will have to take a post graduate course in Orange literature, which we may call the Gospel of Discord. He will have to discard his Roman collar and become proficient in perorations condemnatory of the Pope and all his belongings. He must not forget to mention something about the old flag, on every occasion, and how long it has withstood the battle and the breeze, and it will be of necessity that he be well read on the battle of the Boyne, the Walls of Derry, William Walker, Ballykilbeg Johnson, "Home Rule and Rome Rule," our dearly beloved liberties, the Jesuits, the Ne Temere, Roman aggression, Papal encroachments, etc., and when the last lingering tone of his voice fades away the fife and drums will play "Croppie Lie Down."

Much better would it be were Rev. Mr. Fysh, having resigned his charge as a clergyman, to engage in a more seemly mode of earning a livelihood.

OLD SONGS AND NEW

Under the above heading the Philadelphia Press has a thoughtful article on popular songs. Horace Walpole thought that "a careless song, with a little nonsense in it now and then, does not misbecome a monarch." No, but a little song with careless morals in it, now and then, not only misbecomes a monarch but, what is of infinitely more consequence, may soil the manners and corrupt the virtue of a people. A generation ago people sang or whistled airs from Gilbert and Sullivan's operas. "Catcher" as any latter day favorites, not a blush was found in any line of them.

What do we hear today? The intrigues of a married man, and mayhap a married woman, who fear they may betray their guilty secret in their sleep.

Formerly a healthy and harmless if not a superfluous sentiment informed most of the songs which appealed to the people. "Silver Threads among the Gold" was wholesome if commonplace. "Nancy Lee" and "Larboard Watch" had the merit of resounding choruses. Now we have what is properly called ragtime, with words a trifle of color, muddled with "double entendre."

Perhaps nothing so clearly indicates the trend of popular taste as the popular song. If so the popular taste is in a sad way. Every one who observes will agree with the judge who a few weeks ago deplored the lack of reverence in school children; lack of reverence, perhaps, in childhood accounts for the popular taste which runs to obscenity in the popular song.

ST. MICHAEL'S CHURCH

Twenty years ago it would indeed have been an optimistic Catholic that would venture the opinion that in 1912 we would have four Catholic churches in the city of London. Such has come to pass. Not only have we four Catholic churches but apart from the cathedral, which is one of the finest edifices in the province, the parochial churches take first rank for beauty and solidity of construction. The corner-stone of St. Michael's Church in the north end of the city was laid last Sunday by His Lordship the Bishop of London with the customary ceremonies. A very large gathering of the faithful was in attendance, thus evincing an active interest in the progress of the Church, and as well showing their sincere regard for Father Hanlon, the pastor. For the energy and whole-hearted enthusiasm with which he has entered upon this work he will receive the sympathy and assistance of Catholics in every part of the city. In undertaking this onerous task he has given us an example of that genuine self-sacrifice so becoming a priest of God. THE CATHOLIC RECORD wishes him every blessing and success in his great undertaking and we doubt not that in the near future he will build up in the north end a congregation goodly in number and most devoted to the requirements of their faith.

A canopy, decorated with Canadian flags and bunting, was erected at the

southwest corner, where the stone was laid and here the sermon was delivered by Rev. Father Egan of Stratford and a few words spoken by His Lordship the Bishop. Rev. Father Laurenceau, St. Martin's Church, London, acted as deacon; Rev. Father Arnold of Biddulph, as sub-deacon; and Rev. Father Tierney, the Cathedral, as Master of Ceremonies. Among others of the clergy were Rev. Mons. Aylward, St. Peter's Cathedral; Rev. Father West, St. Thomas; Rev. Father Forster, Mt. Carmel; Rev. Fathers McKee and Tobin, St. Mary's Church, London; Rev. Father Valentin and Rev. Father Rooney, London.

His Lordship's remarks at the close of the ceremony were brief. He said he had traveled a thousand miles in the previous couple of days to be present and associate himself with the joy of laying the corner-stone of St. Michael's. He mentioned that he had been five years ago there was scarcely a Catholic but where to-day the evidences of the Church's progress was seen in the splendid churches and Catholic institutions. The Catholic Church was making wonderful progress all over the American continent. He was glad of this same evidence here and he congratulated the people of London on having begun the work of building this new Church. He paid public tribute to the worth of the parish priest, Rev. Father Hanlon, and as for the large attendance at the ceremony, which was especially noteworthy on such a trying day of intense heat, he looked upon it as one more evidence of the firm Catholic faith of the people. His Lordship then conferred the Papal Benediction upon all present.

THE SERMON

The following eloquent sermon was delivered by Rev. D. J. Egan, P. P. of Immaculate Conception Church, Stratford: "The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown up, it is greater than all herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof." (Matt. 13:31-32)

My Lord, Right Rev. Mgr. and Rev. Fathers, My dear brethren.—Again and within a brief period of time we are assembled in this beautiful Episcopal City, to witness the blessing and laying of the corner-stone of a new church.

From a material standpoint the laying of this stone does not appear to be a matter of so great importance as to warrant this great gathering. Neither is it, nor are we here because of its material import but because this material act is associated with and has relation to things spiritual. And by reason of this association is drawn within the radius of the consideration of the Church of Jesus Christ which stamps the work with her approval and bestows upon it her blessing through the Chief Pastor of this portion of the flock of Jesus Christ, the Right Rev. Bishop of the Diocese. So the great importance of this day's proceedings consists in this, that it denotes spiritual progress which shows that the comparison made by Our Lord Himself, in the words of my text, foretelling the great growth and development of His Church in general, is especially apt and true in regard to the portion of Christ's Kingdom on earth in this Diocese of London, and that it denotes the poor beginning and the wonderful growth of His Church, where, in all nations of the earth were destined to find peace and consolation. How truly His prophecy, for prophecy it really was, has been fulfilled, history, the world's history, testifies.

The Church, which He established, composed of a very small number of faithful followers, has increased in power and authority and multiplied its members, receiving within its constantly spreading embrace, people of all nations. It is our glorious privilege, my dear brethren, to belong to this church which has in itself, by its growth and its power for good, the best evidence of its Divine nature and of its supernatural origin.

But do we duly appreciate the favor that is ours? We believe that to obtain salvation it is necessary to be within the compass of salvation, to be a member of Christ's Church, and that the Catholic Church is that Church, on which our Faith rests?

Though, it is true that an unshaken faith in conjunction with a good Christian life is sufficient for the peace and security of souls, yet it necessarily adds to that security to have a clear knowledge of the foundation on which our Faith rests, since such knowledge must serve to make us more steadfast and more appreciative of the goodness of God.

In the first place, then, the basis of our faith will be found in our answer to the question—Did Christ establish a church? We hold that He did and that we are members of it. We know that Christ is the Son of God, true God and true man and that He is the Way, the Truth and the Life, as He Himself expressed it—the Way in as far as He pointed out the way we must advance in virtue to please Him, the truth in as much as He revealed to us the truths we must believe, and that He is the life, the reality that must permeate our souls, if we wish to gain the Kingdom of His Father. He was the Redeemer of all. That Body was offered up, that precious Blood shed for all who had ever lived or were to live, and as all future ages required a knowledge of Him in order that men might be enabled to approach to the way, the truth and the life, His work evidently would have been incomplete had He not left an authority upon earth to continue His teaching, and a means whereby His merits might be applied to the souls of men.

A reservoir in a town or city would be of little practical use unless there were means of conveying the water, pipes laid from it to all places in the city or town, so that each family and individual might conveniently draw from the general supply.

By His death upon the Cross, Our Divine Lord left us in copious abundance the waters of regeneration unto Eternal Life. But also in His Divine goodness and wisdom He provided that not only those of His own time and country but the people of all times and countries should have direct communion with these saving waters, that

they might for all time convey life and refreshment to the parched and weary and sometimes wretched souls of men. This provision He made by establishing His church, a society whose object it is to bring us in direct contact with Himself, the Way, the Truth and the Life. He gathered around Him His Apostles, made St. Peter their head—"Thou art Peter and upon this rock, I will build My church"—and thus formed a small but perfectly organized society, in every way capable and certain of increase to some extent in itself, but chiefly because it was to be guided and strengthened by His Spirit.

This is the means He left through which men might feel the effect of His Divine influence through which was to come His help and blessings, the merits and saving graces of His sacrifices upon the cross. He founded it that within its embrace we might always be in close relationship with Himself, the Way, the Truth and the Life, and that no shadow or doubt of its efficacy or power or authority might enter the hearts of men. He promised that He would be with it all days even to the consummation of the world.

The fact that Christ established a Church, being beyond doubt or cavil the next essential to the security of our Faith and the peace of our souls, is the unbounded faith and calm confidence that the Church which He established is the Church whose laws we obey and whose commands we observe. She must be that Church, because she alone possesses the requisite marks of a true Church, she has them all for she is one, holy, Catholic and apostolic.

She is one in her teaching, for she has never swerved from the unity instituted by St. Paul in his epistle to the Corinthians: "I beseech you, brethren, in the name of Our Lord Jesus Christ, that you all speak the same thing, and that there be no schism among you; but that you be perfect in the same mind and in the same judgment." She is also one in her Supreme Head, according to the desire of Christ Jesus who spoke of her as a kingdom over which there should necessarily be one ruler—as a flock over which there must be a shepherd. She is a Holy Church. This attribute of the Church does not demand that all her members are saints, but it requires that she possess the means of sanctification and that she strive in her faithful members, the saints. She must and does possess, however, ample means of sanctifying those who respond to her call to the service of Christ, and as God's graces are necessarily efficacious to some at all times, so at all times and in all places there are found in the Church souls who are certain to be enrolling the names of the saints of God. Her teaching is holy—not even her enemies can point to a single Pope or a single council approved by a Pope which taught a doctrine not in keeping with the strictest laws of morality. But to attribute to the Church the vices of certain individual Catholics is an injustice, as it is unjust to make a whole community responsible for the transgressions of its individual members. And the Church does not cause or sanction evil in her children. Are they evil because they are Catholics? Are they not bad precisely because they do not observe the Church's teaching? Do those so-called liberal Catholics throw their faith overboard for the sake of science sake? Do they not rather give up its practice and stifle the cries of conscience because they find the demands of the church incompatible with sin and the allurements of the world in which they wish to indulge.

No less conspicuous is her mark of Catholicity. She is catholic, that is, universal. She was founded by Christ for all men. She is possible, nay easy of approach for all. She excludes no one who wishes to enter and obey the commands of Christ as voiced by her. She is no national institution, but still is found in every nation, whether they will or not, because her right from Him and asserts it in her work of salvation. The Catholic Church alone is of no nation, nor tongue, nor tribe, nor caste, but embraces all peoples of all lands and all conditions of men and hence can be called Catholic or universal.

Finally, she is apostolic, coming down to us from the Apostles. The list of the Popes from St. Peter down to the present Pontiff Pius X., with the dates of the Pontificate of each, may be found in every Encyclopedia of standard value in the land.

A few words and I am done. You are members of this great church. You are engaged in a work most pleasing to Almighty God, the creation of a temple, soon to be dedicated to His glory. Look not upon this work as a burden but regard it, in its true sense, as a blessing from God. Assist your pastor with all your power and energy in this undertaking. It will stand a monument to your zeal and piety. It will be a source of consolation to you in your trials and a means of grace and protection to your children.

As the spirit of God was breathed forth upon the earth in the beginning, so from its portals, within whose shadows He will rest, will be breathed out His grace and blessing until time shall be no more and all are happily united in the glory of the liberty of the children of God.

A Paradox

Rev. B. W. Maturin, in his latest work "The Price of Unity," says: "There is no absurdity that people will not believe a high standard of Catholicism. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of this impersonal wilderness they have a different and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anticlimax: 'And he is a Catholic!' as if, being a Catholic, better things were expected of him."

St Anne de Beaupre

His Grace the Most Reverend Archbishop of Montreal will accompany the pilgrims to St. Anne de Beaupre on Tuesday, July 23rd, and will offer the pilgrims' Mass at the shrine on Wednesday morning.