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The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Paclian, 4th Century.

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The Catholic Record

LONDON, SATURDAY, MAY 15, 1900.

PROPHETS AT FAULT.

Time was when education was belauded as the remedy for all social evils. We were led to believe that when universities dotted the earth there would be the promised land for our weary feet.

THE CHRISTIAN GUARDIAN.

After having read an address, optimistic and inspiring withal, on the progress of education, we were unfortunate enough to glance over the columns of the Christian Guardian—a religious weekly that out of its own misconception and prejudice paints a caricature which it calls the Catholic Church.

The editor may not see eye to eye with us on all matters, but he should be courteous and accurate when dealing with things Catholic. The fact of his editing a religious weekly does not give him immunity from the canons of social amenities.

And we say this in kindly spirit, for splenetic abuse and repetition of oft-repeated calumny is un-Christian as well as un-Canadian and regarded as the most potent factor in the cause of hatred. He should come into the open and see things as they are. He should read the Protestant scholars of repute and understand that the Guardian methods have long since been appropriated by bigots who are strangers to culture and truth.

SWINBURNE.

Swinburne, the poet, is gone to his own place. Considering his life and the painful use he made of his gifts, we cannot understand why some of our contemporaries should ransack the vocabulary of eulogy to express their appreciation of his poetry.

But, however his lines may please the ear it is sad that a life should have been wasted in making verbal flowers which too often smelt of corruption.

A writer has well said that we shall never understand Paganism till we grasp the truth that instinct is utterly selfish when not directed by higher aims, and in man demands a constantly growing espousal of enjoyment which nature has none for all declined to give.

A WONDERFUL JESUIT.

We do not know what the Herald and Presbyter pays for stories, but we think that anyone with sufficient imagination could obtain a position on its staff and wax rich without subjecting himself to much mental worry.

STRIKING DISCOURSE BY POPE PIUS X.

PROFOUND IMPRESSION MADE BY THE HOLY FATHER'S ADDRESS TO FRENCH PILGRIMS.—BLESSÉD JOAN OF ARC.

For the past week Rome seems to have been given up to France. One hears French spoken on every side. In the streets, museums, churches, trams and parks—French, scarcely intelligible but French.

With that enthusiasm which has always been part of the French character, Catholic France had decided to make the beatification of Joan of Arc a grand fête, worthy of the nation.

The ceremony of beatifying the Maid of Orleans attracted representatives of all nations and many sects to Rome, for the fate of the victim of English savagery and the blindness of a few ecclesiastics had captured all hearts.

Comparatively few tickets of invitation, as the majordomo of the Vatican had informed the public a week beforehand, could be given to those not of French blood—Frenchmen had very properly the first right to seats or standing room at the beatification.

A thrilling scene followed. The magnificent painting of the new "Beata" in the apse, clad in full armor, with her sheathed sword and her banner firmly clasped, soaring up to heaven in the company of angels, was unveiled.

After the Blessed Sacrament was exposed, the Holy Father accompanied by Cardinal Rampolla, proceeded to the foot of the altar and pronounced the Sacred Host. The benediction being given, the brief ceremony terminated and the Pope was borne out of St. Peter's.

PONTIFF RECEIVES 40,000 PILGRIMS. On the following morning probably the largest pilgrimage in history to Rome was received by the Pope.

On the following morning probably the largest pilgrimage in history to Rome was received by the Pope. Three French Cardinals, seventy Archbishops and Bishops, the great body of priests and laymen were punctually in St. Peter's at 11 o'clock awaiting the coming of the Pontiff.

pared there temporarily among the dignitaries of France and Italy. The Bishop of Orleans, who had celebrated the Pontifical High Mass at the beatification the previous day, then read an address in French in the name of the pilgrims.

"You are Peter, O Supreme Pontiff," said the Bishop with energy. "Yesterday when you entered this basilica our voices, the voices of the choir, the voices of your illustrious predecessors the voices of the evangelists in the gigantic cupola overhead cried out to you with ardor, passion, enthusiasm: You are Peter!"

Monsieur Touchet then went on to detail the splendid testimonies France has given of devotion and loyalty to the Holy See, on accounts of loyalty to their desires are called "Papists and Romans."

At this moment the Bishop, about to be overcome by emotion, terminated his address and then went to kiss the Pope's hand.

The Pontiff's discourse made a profound impression on the vast audience, and it has since created almost a sensation throughout France.

"To the politicians, who denounce the Church as an enemy, and declare unintermittent war against her; to the secretaries who, with a hatred worthy of Cain, continually vilify and calumniate her; to the false knights of science who accuse her of being the enemy of liberty, civilization and intellectual progress, and by their sophistries endeavor to make her hated—to these reply boldly that the Catholic Church, mistress of Jesus and queen of hearts, is the spouse of Jesus Christ.

"Thus he who revolts against the authority of the Church under the pretext that she invades, the domain of the State, revolts against truth; he who declares the Church a stranger in a nation declares also that truth must be a stranger there; and he who fears that the Church weakens the liberty and greatness of a people is obliged to avow that a people can be great and free without truth.

"Above the heroes and the saints cast your eyes on their King and Master, our Lord Jesus Christ. He subjected himself to human authorities. When He entered Jerusalem whose approach He foresaw, He wept with sorrow on thinking of how the ungrateful city, so favored by God, abused so much grace and failed to recognize the benefits of its Redeemer's visit.

"We rejoice with you, dearly beloved Catholics of France, who fight under the banner of the true patriot, Joan of Arc, on which banner we seem to see written these two words, 'Religion and country.' We rejoice with you who, with all the ardor of your souls, acclaim this heroine, who was the victim of the base hypocrisy and cruelty of a renegade, but who was, however, always constant to the end of Jesus Christ, to Whom she appealed in her distress as to her last resource.

AN EXTRAORDINARY TRIDUUM. To say that the triduum held in St. Luigi di Francesi, the national church of the French in Rome, in honor of Joan of Arc, following the beatification, has been attended with truly extraordinary devotion is not an exaggeration. Each day and each evening one of the Cardinals of the Roman Curia or of the French hierarchy has shared the ceremonies with the Bishops of France in presence of enormous crowds.

Many who call themselves socialists are not so in the true sense of the word. They are far from being anarchists or atheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they reject the extravagant teachings of the irreverent leaders, as far as they advert to them at all as connected with socialistic aims.

When all the Catholic world and a good deal of the Protestant part of it is engaged in honoring the martyr to English chagrin, one body in Rome tries to use her name to dishonor the Church of the Maid was such a faithful daughter. From a window in the Borghese Palace, a black flag hung on Sunday during the beatification, a flag belonging to the infamous Society of Giordano Bruno, the followers of the unclean monk who apostatized and suffered a well-deserved death in the sixteenth century.

CATHOLICS AND SOCIALISM. We are frequently asked: Can a man be a socialist without ceasing to be a Catholic? How far may a Catholic accept the teachings of Socialism? What should be the attitude of a Catholic towards Socialism? Why has Socialism been condemned by the Church? All these practically resolve themselves into this one question: "How far is Socialism consistent with Catholicity?"

It would be foolish to make light of the grievances of labor or to condemn unreservedly all that Socialism demands. We need not close our eyes to facts. We have nothing to fear from truth and from clear ideas on this, as on every other subject. Every intelligent Catholic admits, as well as the socialist, that glaring injustices from which the proletariat suffer. Without being a socialist, the Catholic is a social reformer; in other words he stands for the amelioration of the condition of the laboring classes; but, unlike the socialist, he desires to gain that end by legitimate means.

It would be a mistake to suppose that when you have taken a harrowing glimpse into the evils growing out of the unequal distribution of wealth and the heartlessness of organized capital and greed, you have established the right of Socialism to displace the existing social order. Both social reformer and socialist admit the need of reform, but differ in the means for its accomplishment.

There are many measures advocated by socialists and called by them socialistic which are not so, unless they be regarded as steps to the socialistic ideal. For instance, state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post-office, water, electric light, traction lines and other public utilities, are not really socialistic nor even evidence of society drifting towards Socialism.

Social reform needs all the allies it can muster. It should not be shielded by the banner of its professed friends because it can assemble its forces.—M. P. Dowling, S. J., in America.

Which Heritage? The rich man's son inherits lands And piles of brick and stone and gold And he inherits soft, white hands And tender flesh that fears the cold. Nor dares to wear a garment old— A heritage, it seems to me, One scarce would wish to hold in fee.

Oh, rich man's son there is a toll That with all others level stands; Large charity doth never soil But only whiten soft, white hands; This is the best crop from thy lands— A heritage it seems to me, Worth being rich to hold in fee.

Oh, poor man's son, scorn not thy state; There is worse weariness than thine In merely being rich and great; Toil only gives the soul to shine And makes rest fragrant and benign— A heritage it seems to me, Worth being poor to hold in fee.

Both heirs to some six feet of sod Are equal in the earth at last; Both children of the same dear God, Prove title to your heirship past— A heritage it seems to me, Well worth a life to hold in fee.

THE KNIGHTS OF COLUMBUS are making definite plans to raise an endowment fund of \$500,000 for the Catholic University.

Rev. Hugh C. Boyle, secretary to the Bishop of Pittsburgh, has gone to the Catholic University to prepare himself for the position of diocesan school inspector.

It is authoritatively reported that Mrs. Rosa C. Klorer, of Canton, O., who presented the McKinley homestead to the Cleveland diocese for Mercy Hospital, will make an additional donation of \$40,000 for the enlargement of the institution.

In the Congo there are 20,000 Catholic catechumens, two hundred and thirty priests, a large number of brothers and a hundred Missionary Sisters are toiling there for the salvation of souls. They have 104 schools, 34 orphanages, 21 hospitals, and 20 dispensaries.

Rev. George Bin, O. S. B., who was professor of Latin of St. Benedict's College, died at St. Michael's Hospital Newark, N. J., April 27. Tuberculosis caused death. Father Bin was born in Germany forty-nine years ago, and was ordained in Wilmington, Del., twenty-one years ago.

The Rev. Joseph H. Singer, O. P., died suddenly Easter Sunday morning in the rectory of St. Vincent Ferrer's Church, New York, as he was about to go out to say early Mass at the Convent of the Little Sisters of the Poor in East Seventy-third street. He had only recently remarked that he felt in splendid health and expected to live to be a hundred. He was seventy years old.

The elevation to the Bishopric of Mgr. Gorrod of Cebu is advancing the strength of the Faith. A famous revolutionary general, Areadio Masilon, begs the Bishop to receive him into the true church again from which he withdrew through ignorance and persuasion into the schism of Aglipay. Don Vicenti Soto, a notorious Freethinker, has also written a letter to the Bishop congratulating him upon his elevation.

It is announced that a check for \$10,000 has been received from Lord Strathcona in aid of the Home for the Incurables at Cote des Neiges, Canada. The Canadian high commissioner had previously made a contribution to the institution, consequently Archbishop Bruchesi, to whom his Lordship forwarded the check, and the friends of the hospital are particularly gratified at the latest evidence of Lord Strathcona's generosity and interest in the institution.

In crossing Third Avenue at Sixty-third street, New York, on April 27, Sister Angela, attached to the Incorables at Cote des Neiges, Canada, the Canadian high commissioner had previously made a contribution to the institution, consequently Archbishop Bruchesi, to whom his Lordship forwarded the check, and the friends of the hospital are particularly gratified at the latest evidence of Lord Strathcona's generosity and interest in the institution.

An archaeological discovery has been made at the Church of St. Marcellus, Rome, which at the time of the persecution of Christians was the only place of Christian worship in Rome. An altar, composed of pagan cipollis or sculptured marble, containing relics of saints, inclosed in medieval altar covered with modern marble, was found behind the present altar. The discovery practically shows the successive transformations in the architecture of Our Christian worship since the time of Pope Marcellus, who was elected in the year 308.

Archbishop Farley has found it necessary again to warn the faithful against priests and nuns, go about soliciting charity in the name of the Church or religious institutions, with which they have no connection. The Archbishop states that the abuse has come to such a pass that not only are the faithful grossly imposed upon, but even dances are held in public halls and other questionable means are employed to gather money for supposedly religious purposes.