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VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, JULY 22, 1905

1396

The Catholic Record.

The erudite Dr. G. Smith delights in

the imagination of Dr. Smith-our non-

Jesus Christ Who shed His blood for

them, and because they sin, perhaps

VOLTAIRE'S TESTIMONY.

During the seven years, writes Vol-

taire, that I lived in the house of the

through ignorance."

corrupt morality.

LONDON, SATURDAY, JULY 22, 1905. THE JESUITS.

a man of Dr. Smith's calibre repeating it. How then account for the Church making provision in her coancils for the gratuitous instruction of the people ? How explain the existence of the schools that dotted our villages and towns long before the Reforma-

testing the gallibility of Torontonians. He could give them of the garnered wistion ? If it be true that the Church is dom of years, but he evidently believes opposed to education, how explain the that a strong diet would not agree with testimony of Frederic Harrison to her those who like mental pabulum of the beneficial influence on the world, and lightest kind. But the doctor is no ordin that at a time when she was powerful ary chef. He is an artist who seeks the enough to shape and achieve her aims? novel in his task of alluring the Writing of the thirteenth century in appetite. As a proof we may point to his " Meaning of History," he says : his latest concoction that graces the "This faith still suffices to inspire the board of the opponents of the school most profound thought, the most lofty policy and bears the name "Catholicism poetry, the widest culture, the truest of the Jesuits. " In commending the art of the age : it filled statesmen with work to his friends, he says that "purely awe, scholars with enthusiasm, and religious Catholicism is widely different consolidated society around uniform from that of the Jesuit now dominant objects of reverence and worat Rome," etc. The non Catholic who ship. Great thinkers like Albert of Cologne and Aquinas found it to be the delves only in books in which the stimulus of their meditations. Mighty Jesuit is traduced and travestied may poets like Dante could not conceive accept the statement without demur. There is of course no such thing as "the poetry unless based on it and saturated Catholicism of the Jesuit." His teachwith it. Creative artists like Giotti ing is as the teaching of the Catholic found it an ever-living well-spring of beauty. To statesman, artist, poet, Church. He has no doctrines that are not believed and taught by other Caththinker, teacher, soldier, worker, chief olics. Without entering into the quesor follower it supplied at once inspiration of his dominancy at Rome-which, tion and instrument. however, we may remark exists only in

Again, schools, says Barnard, for the gratuitous instruction of poor people Catholic friends, we think, can rest can be traced back to the early days of assured that the Jesuit is no sluggard the Catholic Church. Wherever a misin the cause of truth and has been, and sionary station was set up or a Bishop's is, in the forefront of the forces that residence or seat was fixed, there graduwork for the best interests of the world. ally grew up a large ecclesiastical As a colonizer, writer, schoolmaster and establishment in which were concenmartyr he has an enviable record ; and trated the means of hospitality for all on occasion is a good fighter, as Rethe clergy and all the humanizing information chronicles attest. Perhaps fluences of learning and religion for the the truth of the dictum of Macaulay's, diocese or district. And, speaking of the Middle Ages, Mr. Arthur Leach that " Protestantism was arrested in its victorious march and repulsed with writes : From the university to the a giddy rapidity from the foot of the village school every educational institu-Alps to the borders of the Baltic," may tion was an ecclesiastical one, and those account for the little consideration who governed it, managed it and taught they receive. In dealing with revilers he it were ecclesiastics. Every village parson was or ought to have been an direct headway against the propa has for guidance the words of the saintelementary schoolmaster; every colle- ganda of our adversaries. ly Canisius, a Jesuit of renown : They are our persecutors, but they giate church kept a secondary school, are our brothers also. We are bound and every cathedral church maintained to love them, because of the love of

in early days a small university. The result was that as the Church was ubiquitous, so education was in some form ubiquitous if not universal. In a word history shows that the Church is the truest friend of all that can tend to enlighten and ennoble the human mind. It is opposed, we grant, to education that seeks, directly or indirectly, to sap the founda-

Jesuits, what did I see amongst them ? The most laborious, frugal and regular tions of religion and morality. But educelife : all their hours divided between the current of holding their adversaries in check. al in man, which trains the intellect and the heart, will be ever advocated ind protected by the Church. If, again, we are opposed to education, how is that men like Huxley recognize in the Church the onlyadversary which is able to oppose them with any suc-cess? How came Mathew Arnold to the current weight of the trained to the trained trained to the trained trained to the trained to the trained trained to the trained trained to the trained trained trained to the trained to the trained tion which takes account of the spiritthe care they spent on us and the exercises of their austere profession. I ual in man, which trains the intellect attest the same as thousands of others and the heart, will be ever advocated brought up by them, like myself : not and protected by the Church. If, one will be found to contradict me. again, we are opposed to education, Hence I can never cease wondering how how is that men like Huxley recognize any one can accuse them of teaching in the Church the only adversary which is able to oppose them with any suc-

MENT. Encyclical of Our Holy Father



N. Y. Freeman's Jouraa'. CONCLUDED FROM LAST WEEK.

It is also a matter of great importance to define clearly the nature of the works on which Catholic energies are to be employed actively and con-stantly. These works should be of such evident importance, they should be in such harmony with the needs of modern society and they should be so well adapted to the moral and mater. ial interests, especially to the interests of the masses and of the disinterested and submerged classes, that, whilst in-spiring the leaders of the Catholic Social Movement with ardent zeal, due to the great fruits they promise, they should be within the mental grasp of all and commend themselves to the ready acceptance of all.

For the very reason that the grave social problems now confronting us im-peratively demand a speedy and a sure solution, every one is taking the deep-est interest in acquainting himself with the various ways in which solutions of the acqui a quastion stand the test of exthe social question stand the test of experience. Discussions on the subject, which are widely disseminated by means of the press, are growing more and more frequent. It therefore be-comes a matter of prime importance that the Catholic Social Movement, that the Catholic Social Movement, availing itself of this favorable oppor-tunity, should go courageously to the front and propose its own solution, win-ning for it success by means of a reso-lute, intelligent and disciplined propaganda which will be capable of making

all this must inevitably make a deep impression upon the minds and hearts of all whom they address, and must swell their ranks in a manner that will make them a strong and compact body, capable of offering a stout resistance to the current of opposing influences and of holding their adversaries in check.

heard ere this, but we are surprised at THE CATHOLIC SOCIAL MOVE. fully asserted that it is not more adapted to one country than another. It is applicable to all countries where the same needs exist and where the Encyclical of Our Holy Father PIUS X. BY DIVINE PROVIDENCE FOPE. TO THE BISHOPS OF ITALY, ON THE CATHOLIC FOCIAL MOVEMENT. it imparts to all these organizations strength and solidity. The Popular Union, with its constitution for specijustice.

ally defined purposes, stimulates in-dividuals to join special organizations whilst at the same time it trains them for practical and profitable work, thus creating a unity of thought and of feel-After this social centre has been

After this social centre has been established, all the other organizations of an economic character which aim at bringing about a practical solution of the social problem in all its phases will be d therefore a sturnally grouped to: the social problem in all its phases will find themselves naturally grouped to-gether for the carrying out of their general aim, which is a bond of union between then. In the meanwhile, these organizations, according to the various needs they have been formed to meet, will assume different forms and adopt different means as the special aim each

sets before it requires. We are very much pleased to be able to express here our satisfaction at the great amount of work that has been accomplished in this respect in Italy. We have every hope that with God's help much more will be done in the coming years and that the good already ashieved will be made abiding and be carried forward with ever increasing zeal.

The Work of Catholic Congresses and Committee rendered in the past great services, thanks to the intelligent activity of the distinguished persons who directed it as well as to the activity of those who presided or still preside over the special organizations. It is for this reason that at our express desire the centre or union of organizations of an economic character which was main-tained after the above mentioned work of Congresses went out of existence, will continue under those who now are at its head.

The Catholic social movement, if it is to be thoroughly effective, must not be limited by the social needs of the present day. It must strengthen itself by all those practical means furnished by all those practical means furthermore of the progress of social and economic studies, by the experience already gained elsewhere, by the conditions of civil society and even by the study of public life in various countries. If this is not done there will be a risk of grop-ice abent and of reaching out after new

ganda of our adversaries. The soundness, the justice of Chris-tian principles, the strict morality Catholics profess, their complete dis-interestedness, which makes them in all frankness and sincerity seek only the real, solid and supreme interests of their neighbors, and, in addition to their neighbors, and, in addition to their neighbors, and, in addition to this, their evident ability to promote the true economic interests of the people much better than others cun-all this must inevitably make a deep impression upon the minds and hearts is not done there will be a risk of grop-ing about and of reaching out after new and doubtful methods whilst ready at hand are good methods that have al-ready been tried and have been found to be successful. They likewise expose themselves to the danger of showing a preference for organization and methods which perhaps were suitable in other times, but which to day are not under-tistod by the people. To conclude, they may halt halt way from their failure to avail themselves of those civic rights avail themselves of those of the light with which modern constitutions clothe all, Catholics included. In regard to this last point it is clear that modern systems of government place it within the ability of all without distinction to the ability of all without distinction to make their influence felt in public matters. Catholics within the limita-tions imposed by the law of God and by the prescriptions of the Church

office and perform its duties with the and filial respect. With great grief firm and constant purpose of promoting, by all means at his command, the social and economic welfare of the country and especially the welfare of the people, and this he should do in conformity with the ideals of a civilization distinctly Christian. At the same time he ought to defend the supreme interests of the Church, which are those of religion and

Such, Venerable Brothers, are the character, the aim and the conditions attending the Catholic Social Movement, so far as its most important feature is concerned, which is the solution of the social problem. This solution is worthy of the best Catholic effort constantly This, howand energetically applied. ever, does not prevent the adoption and development of other works of various kinds and of different organization, all equally destined to promite some par-ticular advantage of society, of the people, and the prosperity of Christian civilization under various definite as-pects. These works, as a rule, springing from the zeal of private individuals ing from the zeal of private individuals, become diffused through the different dioceses and are sometimes grouped together in more extended federations All such are to be countenanced and encouraged in every way, provided the end they have in view is a laudable one, the principles they iollow soundly Christian and the means they employ in harmony with instice. A certain in harmony with justice. A certain liberty of organization must also be allowed them, for it is not possible that where many persons meet together all should be either modelied on the same

should be either modelled on the same pattern or be grouped under one leadership. Then, too, the organiza-tion must spring from the nature of the works themselves, otherwise you will works themselves, otherwise you will have buildings that have been care-fully planned, but destitute of any real foundation and therefore entirely ephemeral. It will be well also to reckon with the character of the people remembering that customs and tend-encies differ in different places. The main thing is that the work be up-reared on a good foundation, according to sound principles, with zeal and per-severance. With all this as a basis the shape or form that the different works shape or form that the different works

may take are merely incidental. Finally, as a means of stimulating the necessary vigor in all Catholic efforts, of affording an opportunity to the organizers and members of these works to see and know one another, of drawing closer the ties of fraternal charity among them, of animating each other among them, of animating each outer with an ever-increasing zeal on behalf of practical work, and of providing for the solidity and diffusion of the works, wonderfal service will be rendered by the holding from time to time, accord-the holding from time to time, according to the rules laid down by the Holy See, of general or branch Congresses of Italian Catholics, which are to be a manifestation of Catholic faith and a festival of concord and peace.

It remains for Us, Venerable Brothers, to touch now on another point of the greatest importance. We refer to the relation which all forms of Catholic option which all forms of Catholic action must have with the ecclesiastical authority. Everybody who gives careful consideration to the doctrines We laid down in the first part of this letter will see at once that all those works which are meant to aid directly the spiritual and pastoral ministry of the Church, and which consequently have a religious scope affecting directly the salvation of souls, must, even down to the smallest details, be subject to the authority of the Cnurch, and therethe authority of the Church, and there-fore to the Bishops placed by the Holy Ghost to rule the Church of God in the dioceses assigned to them. The other works also which, as We have said, are instituted primarily to restore and proinstituted primarily

of heart We were obliged to condemn this tendency and to stop anthoritatively the pernicious movement which was taking shape. Our sorrow on that occasion was all the greater because We saw among those who imprudently allowed themselves to be drawn into this false path a great many young men who are very dear to Us, not a few of them of brilliant intellect and of fervid

zeal-young men who are capable of excellent work in the good cause if rightly guided.

But while We are pointing out to all the right principles that should guide the Catholic social movement We cannot, Venerable Brothers, omit to refer to the grave danger to which the clergy of to day find themselves exposed ow-ing to the conditions of the present times—the danger of attributing undue importance to the material interests of the people, to the detriment of the far more weighty interests of the sacred

more weighty interests of the sacred ministry. The priest, raised above other men in order to carry out the mission he holds from God, must also keep himself above all human interests, all conflicts, all classes of society. His proper field is the Church, where as the ambassador of G d he preaches the truth and incul-cates respect for the rights of God and cates respect for the rights of God and cates respect for the rights of God and respect for the rights of all creatures. When he works in this way he is not subjected to opposition, he is not re-garded as a partisan — the friend of some and the opponent of others, nor does he in his desire to avoid coming into conflict with certain tendencies, or to avoid irritation in minds that are to avoid irritation in minds that are easily excited on certain subjects, run the risk of dissimulating the truth or hiding it — in either case failing in his hiding it — in either case failing in his duty; to say nothing of the fact that if he were obliged to treat often of mater-ial things he might easily find himself involved in obligations hurtful to his person and to the dignity of his minis-try. He must not, therefore, take part in associations of this kind, except after mature deliberation, with the consent of his Biahon and only in cases where of his Bishop, and only in cases where his help is free from all danger and is

of evident utility. Nor is his zeal checked by the ob-servance of these rules. The true apostle must make himself all things to all men, in order to save all (1Cor. ix. 22); like the Divine Redeemer he must have bowels of compassion seeing the multitudes distressed and living like sheep that have no shepherd (Matt. ix. sneep that have no snepherd (Matt. 1x. 36). Let him, therefore, employ him-self, by the efficacious propaganda of the press, by vigorous exhortation in speech, by direct influence in the cases above mentioned, to secure the better-ment, within the limits of justice and charity of the genomical condition of charity, of the economical condition of the people, encouraging and promoting the institutions which have this end in view, and especially such of them as aim to organize effectively, the masses against the growing power of socialism, and so save them at once from economic ruin and moral and religious disaster. In this sense the participation of the In this sense the participation of the clergy in the works of the Catholic Social Movement has a profoundly religious scope, and will never prove an obstacle but rather a help to the priests spiritual ministry, extending its field of action and multiplying its

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fruits. Such, Venerable Brothers, are the directions We have been anxious to explain and inculcate with regard to the kind of Catholic Social Movement which is to be maintained and promoted

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-----PRAISE FROM OPPONENTS. while all Protestant sects dissolve and As educators they conquered us, disappear."

says Ranke, upon our own ground, in our own homes. And Mac-EDUCATION'S FOE. anlay bearing witness to their exploits in controversy, casuistry, history, tells us that " emnity itself was compelled to own that in the art of managing and framing the tender mind they had no equals. Sir James Mackintosh says the Jesuits cultivated polite literature with splendid success ; they were the earliest, and perhaps the most extensive reformers of European education, which in their schools made a larger stride than it has at any succeeding moment ; and by the just reputation of

their learning, as well as by the

are to-day-soldiers of Christ-daunted

by no danger, ready for any service,

obedient always to the Pope, and direct-

ing their labors and sufferings to God's

glory; and as for their schools past and

present, Barnard says: " The course

of instruction, methods of teaching and

discipline are worthy of prolound study

by teachers and educators who would profit by the experience of wise and

educational methods.

learned men.

History, however, brands the Reformation as a foe to education. It killed literature, says Erasmus : it appealed to the ignorant, writes Hallam, Green informs us that during the reign of Edward VI. divinity ceased to be taught

in the universities ; students had fallen off in numbers ; libraries were scattered and burned; and the intellectual impulse had died away.

THE CIVILIZATION THAT ENDURES.

weapons with which it armed them, they were enabled to carry on a vigor We admit that the names of Protestous contest against the most learned ant scholars are not writ in water on impugners of the authority of the the annals of literature and that Gold-Church. Bancrofts call their schools win Smith will be long remembered by Canadians as the friend and fashioner of the best in in the world ; and Bacon substantial diction. Hence we are surand others have but praise for their prised to hear him repeating the clap-What they have been in the past they trap of the boor and the bigot.

We are surprised also that he has such a high idea of the intelligence of Torontonians that he does not deem it advisable to explain what he means by the condition of Catholic countries." But he need not go abroad for ' conditions.'' Lot him inspect " re-

THE CHURCH AND EDUCATION.

The statement that the Church, which as the condition of Roman Cathlong suffering, meekness, faith, modesty, olic countries testifies, has unquestioncontinency" are part and parcel of ably been un favorable, not to say inimical to popular education, we have the civilization that endures.

We, adhering to these wise direc-tions, also gave in Our Motu Proprio of December 18, 1903, a fundamental con' stitution to the Christian Popular Movement, which embraces everything contained in the Catholic Social Movement. This constitution can be made to serve as the practical rule for comto serve as the practical rule for com-mon effort, and thus become a bond of concord and of charity. On this com-mon ground, therefore, the accomplish-ing of a most holy and a most urgent

may be maintained and may prosper through the necessary cohesion of the branches which composes it, it is of the utmost importance that Catholics act together in exemplary harmony. This harmony will never be obtained unless they are united by a unity of intention. Of the necessity of this there is no room to don't

Plain and clear are the teachings of this Apostolic Chair on the subject. Distinguished Catholics in every country in their writings have shed a flood of light upon it. Catholics in other lands of light upon it. Catholies in other lands have set a laudable example in this mat-ter—an example which We on more than one occasion have called attention to. These Catholies, because of their har-mony and unity of intention in a short space of time have garnered in very abundant and very encouraging har-

vests. For bringing about the result we have just mentioned an association known under the name of The Popular Union, "conditions." Lst him inspect "re-actionary "Quebec and see wherein it falls below the level of Ontario. An article from him on that subject might conging some of the denizens of convince some of the denizens of Toronto that their claims to superiority and their boastings are but senseless clamor in the ears of those who know that "love, peace, joy, benignity, organization. It meets a need leit in cated and be put in practice. Every that despiseth you despiseth Me." nearly all countries. Its constitution, which is extremely simple, is the out-come of the situation which exists in nearly all countries. It can be trath-nearly all countries. It can be trath-

defend and promote the higher interests affecting the soul.

The civil rights we have referred to are many and of various kinds, the highest being those which make it posalguest being those which make it pos-sible to take part directly in the civil life of the country and to represent the people in the halls of legislation. Very weighty reasons, Venerable Brothers, dissuade us from setting aside the which hald down by Our anotherems of

Brothers, dissuade us from setting aside the rule laid down by Oar predecessor of saintly memory, Pius IX., and afterwards followed by Our predecessor of saintly memory, Leo XIII., during his long pontificate. This rule forbids in a general way Catholic Italians participat-ing in legislative power. There are, however, other reasons of equally weighty character founded on a regard for the highest interests of society, which must be safeguarded at all hazards, which may require in certain cases a dispensation from the above mentioned law, especially, Venerable life cases a dispensation from the above mentioned law, especially, Venerable Brothers, when you recognize a strict necessity for this dispensation for the good of souls and the supreme interests of your churches, and consequently

apply for it. The possibility of Our making this The possibility of Our making this benign concession imposes upon all Catholics the duty of preparing them-selves carefully and seriously for politi-cal life should they be called to partici-pate in it. Hence it is of great import-ance that the same activity which has been employed in such a praiseworthy they were few, who attempted here in Italy and under Our very eyes to as sume a mission they had not received ance that the same activity which has been employed in such a praiseworthy spirit by Catholics in preparing them-selves by means of a good electoral organization for the administrative life of the multipulity and the Device of the second from Us or from any of Our brothers in the Episcopate, and endeavored to carry it out not only without due obedience to authority but even in op-position to the same, seeking to justify of the municipalities and the Provincial Councils should be applied with equal councils should be applied with equal earnestness with a view to a proper preparation and organization as was opportunely recommended by the Cir-cular of December 3, 1904, issued by their disobedience by drawing frivolous distinctions. They too declared that they were raising a standard in the name of Christ, but that standard could not be that of Christ because it

the Board of Presidents of the Economic Associations of Italy. At the same time this is done the lofty had not inscribed on its folds that doctrine of the Divine Redeemer which even here has its application : "He rinciples which regulate the conscience of every true Catholic must be incul-cated and be put in practice. Every

that heareth you heareth Me; and he that despiseth you despiseth Me." (Luke, v. 16.) "He who is not with

mote in Christ true Christian civiliza certainly prove of the greatest assisttion and which constitute, in the tance. Let a beginning be made no sense already explained, what is matter how humble it be-divine grace will soon develop it and make it pros-per. And let all our beloved sons who known as Christian. action, cannot be conceived as existing independently of the counsel and sovereign direction of the ecclesiastical authordedicate themselves to the Catholic Social Movement hear again the words that rise so spontaneously from our heart amid the many causes of grief ity, especially inasmuch as they must all be governed by the prin by which We are every day surrounded it there be any consolation in Christ if any comfort of charity if any society of spirit if any bowels of compassion, We too will say with the Apostle, fulfil ye ciples of Christian teaching and morality; still less possible is it to conceive them as existing in opposition, more or less open, to ecclesiastical authority. Of course, all such works must, from their very nature, enjoy reasonable liberty required for their exercise, for upon them devolves all the responsibility arising out of them, especially in temporal and economic affairs and in those affecting public administrative and political which have nothing to do with the purely spiritual ministry. But as Cath-olics always hold aloft the banner of Christ, that fact makes them also hold aloft the banner of the Church. It is therefore fitting that they receive it from the hands of the Church, and that the Church watch that its honor be kept untarnished. It is befitting then that Catholics submit as docile and loving children to her maternal vigil-From this it will be clear how unwise was the conduct of those, though indeed

my joy that ye he of one mind, having the same charity being of one accord, agreeing in sentiment in humility and due subjection each one not consider-ing the things that are his own but those of the common good, and let the same mind be in you which was also in Jesus Christ our Saviour (Ph. xi., 1-5) Let Him be the beginning of all your undertakings : Whatever you say or do let it be all in the rame of the Lord Jesus Christ (Coloss. iii. 17); Let Lord Jesus Christ (Ccloss. iii. 17); Let Him be the end of all your operations: For of Him by Him and in Him are all things; to Him be glory for ever (Rom. xi., 363). On this most auspic-ious day, recalling that on which the Apostles, filled with the Holy Ghost, left the cenacle to preach the Kingdom of Christ to the world, may there of Christ to the world, may there descend upon all of you, too, the power of the same Spirit, to bend all that is rigid, to warm hearts that are cold, and to put on the right road all that has gone astray : flecte quod est rigidum,

fove quod est frigidum, rege quod est devium. Meanwhile, in the Apostolic Blessing which from the bottom of Our heart We impart to you, Venerable Brothers, to your clergy and to the Italian people, may you find a token of divine favor and a pledge of Our most special affec-Given at Rome at St. Peter's on the feast of Pentecost, June 11, 1905, in the

second year of our pontificate. PIUS X., Pope.

The severest justice may not always be the best policy .- Lincoln. But

object must be grouped, and united Catholic organizations, which, however various and manifold in form, are all

equally intended to promote efficac-iously the same social welf tre. But in order that the Social Movement

to doubt.