AUGUST 17. 1912

the same concession we freely yield

the same concession we freely yield them." In the resolution the danger from We are foes to liberty ; a menace to the state. We have a secret army to carry out our schemes when the opportune time comes. Meanwhile we are corrupt and intringuing. In short, the Metho-dists say that we are now just what Nero and his successors said we were a good many centuries ago—a suggestive or of the state. Well, if Nero and his successors were right then, they are scarcely to be blamed for the measures they adopted. And if the Methodists are right now, the country is face to face with a situation that would justify orthera measures. It would not be an occasion merely to call a prayer - meet-ing, except as a preliminary to an active owhich as its evident that either the measures are some things. They lie what they propose to do is to keep and they norpose to do is to keep and they for them. One of the know how much religion, how much hariton—let us pray for them. One of on the belongs to their secret military for he belongs to their secret military for he belongs to their Braun, the propie deal with him—better pray for him. And Mary McCarthy is a Jesuit.—we ball ask our brethren on the Board of teacher; they say she is a Jesuit-we shall ask our brethren on the Board of Education to wrestle with the Lord in prayer for her." Of what avail is prayer with lies on the tongue and hatred in the heart ?

What do the Methodists really intend to do besides praying for us? Do their business men take the position that they shall not deal with Catholics nor accept our trade? Do their politi-cal leaders propose that they shall not vote for Catholics; nor look for our yotes? We have shown in a myriad of vote for Catholics; nor look for our votes? We have shown in a myriad of instances that we have no such pre-judices. During the political conven-tions the present writer canvassed the nions of a large number of priests on leading candidates for the Presithe leading candidates for the frest six of dental nomination. At least six of these candidates had supporters, and in no case was the religious creed of any one of them even mentioned. The dis-from at least the worst assaults of bigone of them even mentioned. The dis-cussion was entirely on the basis of political and economic policies. We stick to the good American way of estimating public men by standards of character, ideals, and achievements, rather than by private beliefs. We would like to know whether the Metho-dists intend to practice a true Ameri-right of work done for the upbuilding of can policy as generous as our own, or whether they will force us to stand on our defence against them ?

our defence against them ? Our desire that they cease dealing in subterfuge comes from curlosity, not from fear. We are tranquil and serene. We place our trust, first, on Christ, Who is with His Church ; next, on the fairness and good will of our fellow-citizens who are guided by American principle, and will not permit persecuprinciples, and will not permit persecu-tion; and, to be frank, somewhat on our own strength, which is sufficient to make selfish bigots sorry for the day they began a needless quarrel with us. Anyone who knows anything about our official pronouncements, our public activities, or our private dealings, knows that we are not trying to start a quarrel. But we are not of a sort to run away from one

run away from one. Once more, what do the Methodists intend to do besides praying for us? They dare not tell. They are in an awkward position. They hate our re-ligion and are jealous of our success. They will not acknowledge that these datasets Romanists are stronger religdetested Romanists are stronger relig-ionaly than they, better organized, more self-sacrificing, more devoted to their faith, and destined to win this country by sheer force of religious superiority. So, like Nero and Diocletian, like Tacitus and Celsus, they invert a bogie-man and call it Catholicism. Nor can they use in this day and place the means

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period of this country, two of the first characters of religious liberty were granted by Catholic governors, Lord Baltimore in Maryland and Governor Dongan in New York. American Cath-olics performed an honorable part in the War of Independence, and the Republic could not have been victorious without the aid of two foreign Catholic powers. Our Church in this country has always Our Church in this country has always been a patriotic Church, and a democra-tic Church. It was for a long time weak in numbers, but never for an instant weak in its Americanism. During the course of years, it received accessions from king-ruled lands, and it has made of these newcomers the most intense and loyal devotees to American ideals of

liberty. There were times when our people had to contend with religious prejudice At least six of bad days, the calm judgment and sterl this great land; by the right of full ac-ceptance of its institutions; by the right of bloed—the blood of Catholics which was so freely poured forth to save this Republic from domestic or foreign fee. If blood be the price of citizenship,

we Catholics have paid in full for our franchise. The last wave of bigotry began with the Columbus celebration. It ended with the Spanish War. A member of a back-country regiment once told the writer of the astonishment of his mates when they went in swimming at Tampa with a number of New York soldiers, and found them all members. thought, poor boys, that it was somehow a war with the Pope, and that all Cath-lies would be against the United States. They discovered that about every third

man they met was a Catholic. There was no bigotry in the returning army when it reached Montauk Point. And the country at large learned the same lesson as its soldiers. Now, it seems, after fourteen years of

quiet, we are face to face with another attack. The Guardians of Liberty lead the way. The Methodist Episcopal Church is urging them on. Like Nabuchodonosor, when he planned his wanton war of conquest, they are only going to "defend" themselves."

It is too late for that sort of thing. The hypoorisy of it will no longer de-lude, nor the intolerance of it attract. use in this day and place the means which those of old employed against us. They cannot ask the American people, who are devoted to the principle of re-ligious toleration, to adopt repressive measures against us. Such a request would be fore-doomed to failure. It would be only a confession of defeat. They cannot even suggest, at least the persecutor, boycotting and dis-criminating, and cutting Catholics on the ballot. Therefore they disavor persecution, and they only lie about us. CONVERTS So conservative is the figure that the number of conversions. The average of converts to the population in all the dioceses of the country is one in four hundred. Using this average with the fifteen million Catholics given by the directory would run the number of con-Catholics in our great cities have at-tracted the attention of the country to the chancery offices some thousands that have never been reported, the number dying in hospitals, received on their deathbeds, the number received in conour numbers and enthusiasm. They have been as gall and wormwood to the bigots. But they have been a source of honest satisfaction to most of our fellowvents, the whole families that are brought back. An observant prelate says that the aggregate of these might be ten thousand. But, however, we discard all these greeses and come back to actual reports, and we place the aggregate of conversions in the United States at citizens. Our Church is an American Church. Our success is another triumph of American energy; another proof of the wisdom of the American ideal of religious independence and freedom. The increase in the number of our Carthirty-three thousand, two hundred and forty-seven. These figures possess a re-markable interest, because they are a dinals is a tribute to the greatness our country, and a strengthening of American power and prestige in the most far-reaching institution in the measure of the growth of convert-making. The Apostolic Mission House has gathered these figures at the end of world. the three-year periods. In 1906, in pre-paration for the Missionary Congress of that year, the number of converts re-The Catholic Church is in the lime The Ostholic Church is in the fine light now. She is not shrinking from inspection. Students of social factors, statesmen, jurists, professors, publicists, have been observing us for some time past. If a brief symposium were made ceived into the Church during the previous year was twenty-five thousand and fifty-five. In 1909, for the previous year, the number rose to twenty-eight thou-sand seven hundred and eighty-nine and now, after three years more of missionary work, the annual harvest is of the opinions than have been expressed it would run somewhat as follows : "In the Catholic Church the United States possesses a powerful organism which re-ceives foreigners, offering them the one great institution of enlightenment and thirty-three thousand two hundred and forty-seven .- N. Y. Freeman's Journal. netterment which is not alien to them

ing them to their moral practices, while instilling into them our political ideals. This organization is, first of all, a religious one. It preaches Christ. It does not use its pulpit to advocate political not use its pulpit to advocate political measures, nor to stir up sectamian strife. It makes heroic sacrifices for the religi-ous education of its children, the future citizens of the nation. It is incessati in its labors for the relief of all forms of human misery, and has the power of calling forth in its members, especially its sisterhood, a divine altruism which makes one proud that human nature can reach such heights. The Church sets itself in opposition only to those who threaten the foundation of religion, the family, the state. It has stood almost alone in the fight for the preservation of the American home. It is looked upon by our most penetrating thinkers as the strongest force at work for the main-tenance of our political and economic principles. It deals with reforms with prudence, temperance, and breadth of view which comes from ninetcen centur-ies of experience with all classes of men.

princence, temperance, and breach of view which comes from ninetceen centur-ies of experience with all classes of men. Even if one apply the test of business success, one finds activity, enterprise, ability to meet new conditions, equal to the best America has to show. Its busi-ness integrity, too, is at the highest. Crises come and go; scandals arise in the world of finance; reputations suffer; but the old Church retains a financial credit and a reputation for just dealing which the proudest banking houses in the world might envy." Such is the institution which the Methodist Conference sets itself to criti-cise and oppose. Their attack will fail, as stronger attacks than theirs have failed. Their calumnies will not be be-lieved; their shafts will return upon themselves. We need not fight with them; we can commit our defence to our

them; we can commit our defence to our fellow-countrymen. Meanwhile, the old Church will go on serenely with her noble work, forming her children up to noble work, forming her children up to the level of their vocation as Christians and as freemen; showing to all the world that loyalty to Faith and loyalty to Country is "a double, but not a divided duty."—Catholic World.

MASS IN IRELAND

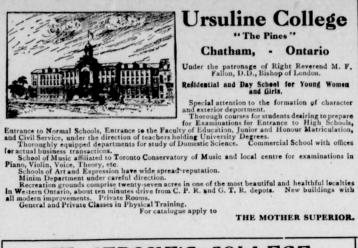
FOR OVER 200 YEARS HOLY SACRIFICE WAS FORBIDDEN

It is a remarkable historical fact that for 222 years the Holy Sacrifice of the Mass was forbidden by law in Ireland, and it is an equally remarkable fact that during that long period of perse-cution the Holy Sacrifice never ceased to be offered up in every part of the land, writes the Rev. Ambrose Coleman, O. P., in the Austral Light. No other country in the world can No other country in the work can point to such a glorious record. In other countries, it is true, penal legis-lation against the Mass existed for an equally long period, but with the im-portant difference that in some of them, such as Norway and Sweden, the faith was completely stamped out of the people after two or three generations, and in others, such as England, only a remnant of the people remained Catho-lic to the end, whereas the Irish people were as Catholic at the end of the period as they were at the beginning, patient ly bearing all the disabilities incurred reason of their religion, a nation enby reason of their religion, a nation en-slaved at the hands of a handful of bigoted Protestants, who possessed power, influence and wealth. In 1871, when the Papal code first began to be relaxed, the whole popula-tion of Ireland, then estimated at two and these curates willions was Catho. tion of Ireland, then estimated at two and three-quarter millions, was Catho-lic, with 'the exception of English, Scotch and Continectal Protestant settlers, while in England at the same

date, out of a population of six millions, there were only about sixty thousand Catholics, some thousands of whom were Irish emigrants. England for the two centuries previous had been a Protest-ant nation. Ireland had remained as mains to the present day, a nation of Catholics.

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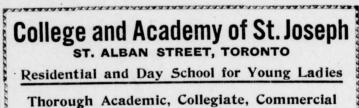
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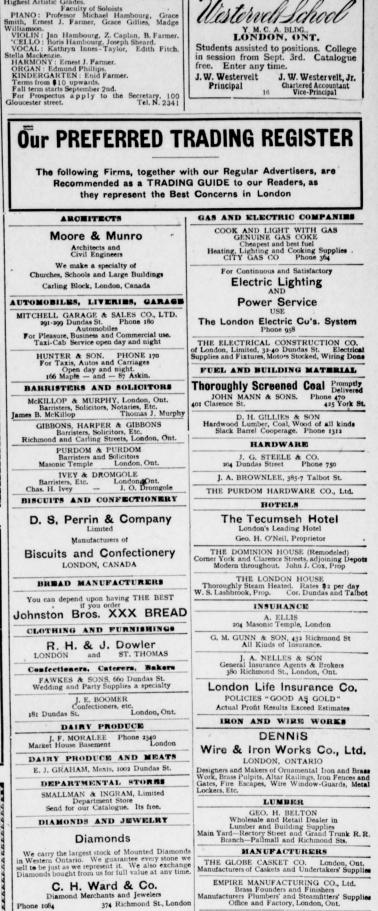
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BUSINESS AND

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the ballot. Therefore they disavow persecution, and they only lie about us. If the lies should be believed, the pubic attack on our Church must follow.

But it is too late for that. It was tried seventy years ago; it was tried twenty years ago. In both cases it failed. It failed the first time because freedom of worship is, with the citizens of this Republic, not a hollow phrase but a living principle. It failed the second time for that reason too, and also because the American people in the meantime had received first-hand knowlmeantime had received first-hand knowl-edge of the loyalty and good citizenship of an increasing number of Catholics. It will fail this third time too. All that the Methodists will get for their pains will be the verdict of the Ameri-can people; that theirs is a Church narrow minded, trouble-making, ran-corous, un-American. The Methodist Episcopal Church affects to view with alarm the growth of Catholicism ss a danger to American institutions, but the American people do not view the progress of the Church as a danger. Most Methodists, we feel sure, do not share in such alarm. The American people look upon the growth

American people look upon the growth of the Church as a support to true American principles. "By their fruits ye shall know them" is the criterion of Our Lord. It is the criterion of common-It is the criterion that has always been used by the people of this Republic. We Catholics are willing to Republic. We Cathe stand or fall by it.

The Catholic Church in America has no spology to make for its existence. It is no newcomer here. It was here centuries before John Wesley, that great and justly honored man, was born, and before Methodism was dreamed of. This America, as all men know, was dis-covered by Catholics before Protestantism in any form was invented. The larger part of it was first explored and settled by Catholics. In the Colonial

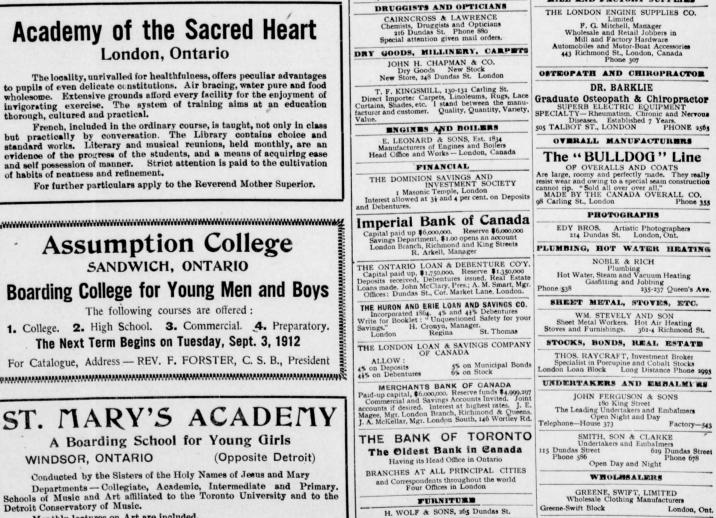
when they land on our shores, thus hold-

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