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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.
LONDON, ONTARIO, SATURDAY, JUNE 11, 1910

The Catholic Record

LONDON, SATURDAY, JUNE 11, 1910

LIVING PROOFS

The brethren who do not believe that the atmosphere of the secular culture debilitates and warps the fibre of Catholic youth should have no difficulty in finding living proofs that may help them to be less optimistic in this matter. We do not mean to insinuate that, in institutions not under our auspices, the Church is ridiculed and attacked. Now and then a hide-bound professor may give utterance to calumny, but as a rule the topics savouring of religion are ignored or discussed in such a manner as to rob them of all moment. This method is far more effective than open attack. It may not be meant, but, nevertheless, it acts upon minds and hearts with a potency that shifts the viewpoint and makes its victim think that no harm, but much good, is derived from an atmosphere surcharged with the poison of indifference. Little wonder, then, that some of us emerge from these institutions as polished imitations of ungodliness. We profess to be Catholics, but one would be obliged to have a miraculous insight to glean Catholicism from our actions. So far as our faith goes, we are colorless. We are as inert in parochial matters as we are in things civic. Our business absorbs us, with the result that we neither know nor care to know our brethren. Professing to be able to solve social problems, we content ourselves with words. In a word, we live as if charity with its responsibilities and duties were but a thing for visionaries. But we cannot regulate our conscience in an arbitrary manner. It may be our own business, but conscience must be corrected here or hereafter.

TOO MUCH READING

A contemporary remarks that "everybody reads nowadays." Nothing very original in this, but if we had less reading and more thinking there would be less nonsense assimilated by a gullible and greedy public. Many of us are but photographs grinding out the latest opinion. We repeat, with an assurance that is pathetic, the latest speech of the party politician. We never pause to examine the speech—to distinguish between what is truth and what is partisan buncombe. "Intelligent" constituents swallow it all as a morsel of heaven-sent wisdom, and are ready to offer a word of criticism. And on election day they troop to the ballot-box and exercise the franchise in the same old way, that is, blindly and with never a coherent or independent opinion of current issues. The party newspapers reflect the opinion of those who support them, and on occasion are fouled with mean personalities and accusations that are wont to be associated with yellow journalism. Did we not read so much as we do our brains, not drugged with trivialities and encumbered with trash, would be able to do some work. At all events we could make a bid for freedom from the politician and news purveyor.

THE PRUDENT ONES

Our readers may have noticed that some Catholics have an overweening love of prudence. Whatever happens they are of an equanimity that is unsavable. Their brethren may be treated with injustice, but they keep their peace. They may be forced out of positions which belong to them, but our friends say never a word. Perchance that, engaged in sharpening their own ax, they do not see this. But their blindness does not prevent other people from seeing that in some parts of Canada Catholics are losing the little they had and are being forced into the army of hewers of wood and drawers of water. The prudent ones may deem this but an outbreak of pessimism. But the facts remain and bear eloquent testimony to the conclusion that if we realized that we are not here on sufferance and are entitled to our just meed of patronage, we should not be obliged to wonder and be ashamed at our appalling apathy. Even the non-Catholic wonders, but he is well content and disposed to compliment us on our prudence.

UNDUE OPTIMISM

To many of us a truth that needs no demonstration is the superiority of our organizations. We have, it is true, in many instances commodious and splendidly appointed "halls," but one test of a society is the kind of men it is turning out. Catholics who are not on the roll of membership are wont to judge an organization by the standard of influence that it exercises upon the community. The billiard and card and dance

THE SAME OLD FALSEHOOD

The Canadian Congregationalist remarks that "Rome's distrust of the open Bible is ever active." We quote the statement with sorrow, because we like to imagine that our separated brethren have parted company with this hoary and dilapidated calumny. And it begets a suspicion of the information imparted in colleges whence come editors of the Congregationalist type. Here is an editor, who, pledged to truth, perishes himself. He does it blantly and complacently, hoping, we suppose, that his public will not perceive his straying from rectitude. To us it is an ever surprising fact that godly men undertake to forward their designs with the devil's means, and resort to tactics that would be scorned by the average sinner. If the Congregationalist must do this kind of thing he ought to be able to invent something new.

MOONSHINE MORALITY

The morality that is based on copy-book maxims may be beautiful in the sunshine, but it withers and disappears in stress and storm. To chain the beast in man takes something stronger than forms of professors. History confirms this statement. But presently-day pagans, heedless of the past and blind to the present, go on offering airy nothings for God and His law.

FUTILE TASK

Not so long ago we listened to a discourse on brotherhood. It was set in ornate diction, presented with all the elegance of a past and blind to the present, go on offering airy nothings for God and His law.

THE GREAT SECRET

We wonder if for a price some of our young men would entrust us with the secret of making one dollar do the work of ten. We refer to those, who, garners of a moderate wage, are attired in gorgeous raiment, are members of different clubs and participants in every frivolity. How is it done? Men who earn more than they do cannot solve the problem. We who often see our gay friends arrayed in all the glory of the sartorial art wonder also. But, perchance, they will tell their struggling brethren the secret or that they should make good and wake the echoes with eloquent clothing.

THESE ORANGEMEN

Orangemen insist that the Coronation Oath shall be retained in all its unsightly hate and bigotry. Our saffron-hued friends take no note of the changing tides and that the Lodge, whoops and while calls to battle are at this writing noise more or less disagreeable. What they insist upon has no interest for the majority of Canadians. Here and there in Ontario the yellow flower flourishes, but, transplanted and exposed to the atmosphere of virile Canadianism, it perishes. What Orangemen should learn is that they have played the bluf long enough. Let them bury the cap and bells and talk the language of freemen and Christians.

A CONTROVERSY ON BISHOPS' OATHS

AN EPISCOPALIAN MINISTER MISTAKES FABLE FOR FACTS

LETTER FROM REV. T. B. CLARKE

Editor London Free Press.—When so much is being said about the King's accession oath being too harsh for Catholics, I think the enclosed copy of the oath taken by the Roman Catholic Bishops at the consecration in Ontario is worth your readers' notice to decide whether the King's oath is too strongly worded for these enlightened times. Withoutless Anglicans, Baptists, Congregationalists, Methodists and Presbyterians among your readers will be greatly interested to find themselves so generously and fully "damned."

NON-READING CATHOLICS

A rev. pastor informs us that he found out many things, hitherto hidden to him, during a census of his parish. He was of the opinion that in Catholic households the Catholic paper was in honour. He had visions of household libraries, but investigation dispelled these and forced him to say that his people read little that could be called Catholic. Even in families of means, he saw, few Catholic books which were, as a rule, of the subscription type, and judging from the uncut pages, not read. But wherever he went he found the current magazines and the newspapers of the sensational stripe. He is now bent upon a crusade in favor of the Catholic Truth Society publications. The experience of the reverend gentleman can be duplicated in many parishes. And the basic reason of this indifference is parental neglect. The children grow up knowing little about it. They cannot give a reason for the faith within them. The reason of our holy doctrines, the mission of the Church and its services to the world are, so far as they are concerned, unexplored country. The Holy Mass,

with its mystery and sublimity and meaning, touches them not at all. If they had any idea of the great sacrifice we should not have to deplore the irreverence that assiduously the intelligent Catholic and for the unbeliever points the barb of ridicule. A slight acquaintance with our own—some knowledge of the truth and beauty that the Church offers us, not only for the embellishment of life but for its guidance, would steady us and make us proud of the inestimable gifts of faith. But again, the foolish parents whose hearts are resonant with the cuckoo of the world, and who, by word and example teach the little ones that eternity is of little moment, are guilty not only of recreancy to their own flesh and blood but of treason to the Church. And a taste for reading can, we are told by educators, be formed and developed in the plastic mind of the child. The boy can be taught to take an interest in the things that concern him so intimately. He can be interested in the Lives of the Saints. He will, when directed, find an ever increasing delight in the Life of our Lord. But is not his plight pitiable when his fond parents provide him with nothing better than the "yellow journal," the circulating library novel and the daily prints, and teach him that the Catechism and everything pertaining to it is inferior in importance to the arithmetic book.

Holiness' agents in any place in which I shall be in England, Ireland and France, and in any other territory or Kingdom, and shall come to me and do my utmost to extirpate the heretical Protestant doctrine and to destroy all their printing presses, legal or otherwise.—The Sentinel, Toronto, Canada, Thursday, May 19, 1910.

REPLY OF REV. J. V. TOBIN

Editor Free Press.—The press of Canada, and in fact of the empire, has contained a good deal of late about the King's accession oath. Those who oppose the elimination of the clauses offensive to the twelve million loyal Catholic subjects of the King do so for several reasons. One reason much urged recently by the Loyal (Orange) Lodge is this:—"Catholic idolatry, all other professions take an oath very offensive to Protestants. Let, then, the Bishops of the Catholic Church first change their oath. If they do not then the loyal re-statement of the King's oath be retained."

THE REAL OATH

I, _____, elected to the _____ from this hour henceforward, will be obedient to Blessed Peter the Apostle, Successor of St. Peter and to our Holy Father Pius X., and to his successors canonically elected. I will assist them to retain and defend their empire and to see them in peace and honor, and I shall render to our Holy Father Pius X., and to his aforesaid successors, an account of my pastoral office and of all that shall befall me in any manner whatever to the state of my church, and the discipline of the clergy and the people, and finally to the salvation of the souls entrusted to me; and I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment I shall take all the necessary things through a designated delegate having a special mandate for this purpose, a priest of my diocese, or through some other secular or regular priest of known probity and religion, fully informed concerning the above-named things. I shall not sell nor give nor mortgage the possessions belonging to my mensa, nor shall I enclose them nor alienate them in any manner without the consent of the chapter of my church without consulting the Roman Pontiff. And if through me any alienation shall occur, I shall be held to be guilty of the same as if I had done it myself. A careful perusal of the above authentic oath is all that is necessary to convince fair-minded men that the arguments for the retention of the King's oath, drawn from the oath of Catholic Bishops, built upon a fictitious document, which, like many others of the kind calculated to bring odium upon the venerable Catholic Church, is a clumsy forgery of some anti-Catholic editor or lecturer.

Information Desired

A subscriber writes us, "Would you kindly send me the address of some priest or superior connected with the Shrine of Lourdes, France? Can you tell me if there is a correspondence department in connection with the shrine, and what address will be used by the Shrine and of our readers be kind enough to supply us with this information?"

CATHOLICS AND THE FRENCH ELECTION

The General Election in France, which was brought to a conclusion by the taking of the second ballots on Sunday, has been overshadowed in public interest by the all-absorbing event of the death of the King of England. In many of the English papers of Monday the subject was not even so much as mentioned, though on the results of the polling depends the course of events in a great and friendly rivalry for the north there ago passed of first ballot which is unusual even in France, and the indecisiveness of their result in any sense was a source of surprise to many of our group or party concerned. Yet there was no lack of important questions before the electorate. In the matter of such large imports upon the time of the people at large, there were the administration of old age pensions and the question of the income-tax to be considered, together with electoral changes to secure the due representation of minorities. There were the burning questions connected with the religious and educational controversies which have made such large inroads upon the time of the Chambers during the last ten years. For it would be idle to pretend that the soothing words of M. Briand correspond to the fact of a situation in which the whole status of religion is so deplorably precarious and its future darkened by the prospect of further loss by administrative action and by proposed legislation of a repressive character. Apprehension and conciliation have indeed been the words upon his lips; but these are belied by his actions and his known intentions. What would have been his policy had he been elected in his speech at Saint Chamond to practice freely the religion to which they were attached and to give without fear of censure to their churches which stand open, that those whom he addressed were but tenants at will of the buildings they had erected? If any were inclined to regret the result, there was the history of the church at Grisyes and that of Clunieux to warn them against being lulled into false security. Only the day after yesterday was signed by which the church and groto at Lourdes were handed over to the municipal council upon whose sole whim or will it now depends whether pilgrims shall be able to visit the shrine and to be received in the immediate past to accord the prospect of legislation on the schools which will, as the Bishops have declared, be an interpretation of the family. Fathers of families and guardians are to be prosecuted if, for the protection of the faith of their children, they prohibit them the use of their own schools. The teachers of the schools who have been expelled from their posts and the parents who are aggrieved and private schools are to be subjected to a system of restrictions intended to make their children attend the schools of the State. The competition with the State schools will be overthrown. There, in brief, we have the facts of M. Briand's past record and his future program, and he is no doubt a man of noble aims and of those whose own allegiance to M. Combes, and whose boast it is that they are extinguishing the lights in heaven. With all this before them, it is surprising that Catholics who have embraced themselves to a united effort which would have been seen of all men and made itself unmistakably felt in the result of the first ballot. And yet the response to all the invitations addressed to them by the Holy Father and to the endeavors of the Bishops to bring about strong united action was so feeble and far to seek that so well-informed a writer as M. Francois Veillot was sorrowfully compelled to deduce the following discouraging conclusion in the *Univers*:—"The Catholic vote in France is on-day in the same torpor and under the same dangers as yesterday, and there is no serious ground for hope that the elections of 1910 can bring a cure." It is true that some anti-Catholic writers took a less despairing view. If there was no great pain to record, thought these others, there was no great defect to lament; the position had at least been held with a prospect of being strengthened at the second ballots. Out of 363 Deputies elected about 111 might be regarded as favorable to a policy of justice to Catholics, whilst the groups of the left came out with a force of 252. The most prominent spokesmen of the Catholics, the Comte de Mun, M. Poin, M. Groussier and the Abbe Gayraud, were returned with enlarged majorities; only one, M. Gailhard Bancel, was defeated. Indeed, it may be said generally that in the great towns like Paris, Lyons and Marseilles, the Moderate and Conservative Deputies were successful. Thus in Paris not a single representative of the Opposition was disturbed. At Lyons, M. Aymard, who belongs to the dwindling Old Guard of Liberals was returned by a majority of nearly 8,000, and at Marseilles M. Joseph Thierry, defeated his Socialist opponent by 10,235 votes to 2,901. Such facts as these were points of light in a result the general drabness of which was scarcely removed by the wholesome checks administered to M. Millerand, and M. Brisson who were condemned to face the electors a second time. These elements are advocates of the policy of "through" where religion is concerned to which by word and deed M. Combes long ago committed himself, and in connection with their reverse it is noteworthy how few candidates have the audacious temerity to stand forward as the supporters of a state monopoly of education. Thus then, though the result of the election was to leave the parliamentary position almost unchanged, it contained certain significant elements which seemed to some to

offer some ground for hope that the position of the Moderate parties might be strengthened.

Prominent among those who looked upon the result with a spirited call to the electors to flock to the polls on Sunday and by a large and considered vote to do something towards making more decisive in the direction of resistance to demagoguery. The hopes and expectations thus expressed were not entirely disappointed. The results of the 252 ballots which took place on Sunday. Not that from a Catholic or Moderate view the position was bettered in any decisive extent; that was not achieved, nor indeed was it looked for. But this much seems clear, that whilst the United Socialists received some accession of strength, the followers of M. Combes suffered a diminution in many instances. This means that the Radical Socialists were the principal losers, a result which cannot but be welcomed, for it marks a further stage in the weakening and disruption of the Bloc which during recent years has wrought so much harm to the Church and the cause of religion. Amid much that is yet uncertain there are certain two things seem to stand out clear—that the introduction of 200 Deputies who are new to the Chamber involves a profound modification of its membership, and that the new Chamber contains a large majority pledged to electoral reform, the supporters of proportional representation being placed by the count of the poll in a position to be elected. The total result of the appeal to the electorate may be summed up, then, by saying that the Bloc is dislocated, the United Socialists having made some important gains and the Radical Socialists having lost strength, while the Liberal and Progressive groups have somewhat bettered their position. In other words, the seating of the new Chamber indicates, as the Temps put it on the morning of the first ballots, "a twofold evolution. On the one hand, universal suffrage has gone to the Republicans, who offer guarantees of resistance to demagoguery; on the other, it has given preference to Socialists whose programme is plain, and rather than the vague promises on which the Combes administration has been relying very decisive in all this, but the gains of the United Socialists and the election of a man like M. Thalmus apart, the movement is the right direction. No group or party can claim victory. Catholics indeed hold their ground, which so far demonstrates that their forces in the country are still able to carry on the struggle with a chance of bettering their position, but only on condition of harder work and more united action. They stand, a faithful minority, open to the attacks of those men who have sent the religious into exile, closed some 20,000 schools and institutions and despoiled the Church. M. Briand remains in power; among the Radical Socialists, his declaration at Saint-Chamond that "the real Republican is the man who, whilst desiring of further progress, renounces nothing in the work of securing to the people the fruits of the ten years; the man who claims this work and is determined to defend and maintain it."—The Tablet.

Feast of the Sacred Heart

The feast of the Most Sacred Heart was celebrated with becoming honor at the Convent of the Sacred Heart, London, Ont. At 9 a. m. Solemn High Mass was sung by Rev. Father de la Mue, assisted by Rev. Father O'Neill, deacon, and Rev. Father Nagle, sub-deacon. In the afternoon, at the Benediction of the Most Blessed Sacrament, all the available space in the beautiful chapel, not occupied by the pupils, was filled by the many friends of the house. The altar was exquisitely decorated with a profusion of roses and carnations and myriad lights. Rev. Father Aylward moved all hearts to an increased devotion to the Adorable Heart of Jesus in an eloquent address, in which he traced the origin and growth of this beautiful devotion, born as it were, on Calvary, later referred to Blessed Margaret Mary, and in our own day carried into all parts of the world by the most devoted of her disciples, the Religious of the Sacred Heart. The Rev. Father paid a glowing tribute to the work done, not only in this city, but throughout the world, by this well-known order, in the field of education, and concluded by begging all present, both ladies and children, to carry into their homes this available devotion so calculated to unite all hearts in the bonds of love. The singing at the various services was done entirely by the pupils, who, arrayed in their simple white dresses, added much to the beauty and appropriateness of the celebration.

Assumption College, Sandwich

The scholastic year of the college closes June 10th. On that day the commencement exercises take place at 10.30 a. m. They will be preceded by a solemn High Mass of Thanksgiving, Solemn Mass at 8.30 a. m. followed by a banquet in the students dining hall at 12.30. The exercises this year will be especially interesting in as much as the new Bishop of London, Right Rev. Dr. Falton, will make his first public appearance in the college that day. To all the old friends among the clergy and laity, to all the alumni, clergy and laity, a hearty welcome is extended. The present address of many among the lay graduates is unknown and the faculty is unable to extend to them a personal invitation. The priests of the college will be pleased to learn that they have accepted this public invitation and will be present to greet the Right Rev. Bishop and to renew their acquaintance with the other old boys and the staff.

Every grief is a poen, and only a poet can drink in its depths of pathos and measure its source of inspiration.

CATHOLIC NOTES

Archbishop O'Connell, of Boston, ordained fifteen new priests on Friday of last week at the Cathedral.
On Sunday, May 1, Archbishop Bourne of Westminster, issued a letter declaring the new Westminster Cathedral free from all debt, owing to the united generosity of English Catholics. The solemn consecration of the edifice will take place on June 28.
Sixty-four well trained Catholic Chinese printers are employed at the Nazareth Printing Press of the Paris Foreign Missions at Hong-Kong. About five hundred different works have been printed at this press, and most of them have run into many editions of several thousand volumes to each edition.
The work of honoring historic characters and making historic spots which has been taken up by patriotic and historic associations, received a notable addition through the progressive spirit of Buffalo assembly of the Knights of Columbus, when on Wednesday, May 11, an appropriate memorial erected by this organization was dedicated to the memory of Father Louis Hennepin.

The Archbishop called a meeting of the physicians of the entire archdiocese of Boston to be held in the conference hall of the Cathedral, the purpose of which is to further science of medicine on thoroughly Catholic lines and to strengthen the hearts of Catholic physicians in the performance of their holy faith and in the exercise of their noble profession.
The Duchess of Norfolk is presenting a great bell which is now being cast at White-Chapel foundry to Westminster Cathedral. The bell, which will be cast St. Edward's bell, will weigh 55 cwt. with a girth of 67 inches. From the same firm which casts St. Edward's bell come the most famous bells in the world, such as Big Ben, at Westminster, weighing 13 tons and 11 cwt.

Miss Mary Angela Dickens, the novelist, granddaughter of the great and only Charles Dickens, was recently received into the Catholic communion, in a popular author whose work bids fair to find an enduring place in English letters. Her books should be "A Valiant Ignorance," and "Unveiled." Her father is the eldest son of the great novelist.

Bishop Morris of Little Rock has asked the Government to use fifteen acres of the ground at St. Joseph's Orphanage, Levy, Ark., for demonstration and experimental purposes. Ten acres of which Bishop Morris is in danger of losing to the Government, in his effort to save the orphanage, is himself one of the closest students on the experimental plot, and almost daily has been seen in the weeds and potatoes. Bishop Morris is himself one of the closest students on the experimental plot, and almost daily has been seen in the weeds and potatoes. Bishop Morris is himself one of the closest students on the experimental plot, and almost daily has been seen in the weeds and potatoes.

The newspaper report that the property of the Friars of the Atoneinent at Graymour, Garrison, N. Y., embracing the Mount of Atoneinent (twenty-four acres) and St. Paul's Priory, is in danger through litigation is entirely false, says The Lamp. But the unrighteous eviction of the Sisters of the Atoneinent from their convent through legal process is imminent. A fine new altar has been presented to the Graymour community by the Catholic workmen on the New York Aqueduct and the officers attached to the works.

Some weeks ago Simplicissimus, a German comic paper of the stamp of the Roman Asino, published a grossly insulting caricature of the Bishop of Salzburg. The editor was arraigned before the Criminal Court of Stuttgart and sentenced to two months imprisonment, without the usual alternative of a fine. The public prosecutor, in announcing the insult to be the gravest that could be hurled at one commissioned to watch over the purity of morals; Protestants, he added, had been the first to report the matter to him and to demand prosecution.

Fulfilling a vow made sixteen years ago, when a sudden shift of wind saved his storm-beaten vessel from driving on to a lee shore, off Cape Cod, Captain Joseph Mesquita, one of Gloucester's (Mass.) best known fishermen, gave away to the poor two thousand loaves of bread. This gift he made at the Church of Our Lady Immaculate, after a special Mass attended by the captain and his crew of sixteen men. Then, headed by a band, the shipmates marched in picturesque array to the church to the captain's home, where in celebration of his vow and of the feast of the Pentecost open house was held.

While more than a thousand people looked on, some cheering and others loudly railing in prayer, Rev. Charles P. Raffa of St. Charles Borromeo's Church, Louisville, Ky., was lifted eighty feet through the air to the fifth floor of the uncompleted elevator to administer the last consolation of religion to Martin Wigginton, who lay dying. Wigginton, a young structural iron worker, fell from the eighth floor fatality injuries. Wigginton, realizing that he was dying, called piteously for a priest. Father Raffa, when it was seen that Wigginton could not be brought down alive, asked that he be raised to him. He took the Blessed Sacrament with him, and as soon as rope ladders could be stretched was swung to his parishioner.

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