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CUBA

Halifax, May 30th, 1914.

The Editor of THE CATHOLIC RECORD, London, Ont.:

Sir,—I have read with interest the article which under the heading of "American Clergy in Cuba" appears in the issue of THE CATHOLIC RECORD of May 8th.

After reading same, I find myself under the imperious necessity not to contradict the opinion imparted by the person signing under the name of "The Gleaner," for it is always my aim to respect the different views of others, even if they are not in accord with mine, but that it is not true cannot be overlooked without a protest, so that the truth will be re-established, a thing that I desire to do, not only in the legitimate defense of my country, but so that the numerous readers of your paper will not be misled.

Certainly, it is a regrettable error when he states that "the present Government does not give promise of much stability." The Cuban people and foreign countries having commercial relations with us have never shown so much confidence regarding the stability of the present Government, not only on account of the honesty and morality of the administration presided by General Menocal, but it is also shown by the spirit of peace which reigns all over the island and the unlimited credit enjoyed by the Republic at the present time.

It is entirely untrue his version that "Ex-president Gomez plays to the gallery by declaring: 'We are all colored people.'" There is not a particle of truth in such a ridiculous statement. General Jose M. Gomez is a direct descendant of Spaniards, so he is as much of the white race as any one could be and like him there are 70 per cent. of the population of Cuba. The balance or 30 per cent. are colored. This is fully verified by the last census taken in the Republic.

In conclusion, please allow me to state that the article in question contains many inaccuracies and shows

that the writer of same has a very narrow knowledge regarding Cuba, its people and its traditions.

Hoping you will have the courtesy and kindness to publish this letter in an early issue of your paper, I take the occasion, Mr. Editor, to offer you the testimony of my highest esteem and consideration. N. PEREZ STABLE, Consul General for Cuba in Canada.

ST. PETER'S SEMINARY

On Saturday, June 6th inst., in St. Peter's Cathedral, London, His Lordship the Right Reverend M. F. Fallon, D. D., conferred the following orders:

PRIESTHOOD.—Rev. Charles Augustine Fallon, O. M. I., Tewkesbury, Mass.; Rev. Andrew Parnell Mahoney, Dresden, Ont.; Rev. Thomas McCarthy, Monkton, Ont.

SUBDEACONSHIP.—W. Frid Langlois, Windsor; Joseph Bell, Blyth; Frederick Costello, London; Hubert Dignan, London; Arthur Finn, Windsor.

MINOR ORDERS.—Francis McCarty, Kinkora; William Moran, Kingsbridge; John Young, Loyal.

TONSURE.—Leonard Forriat, London.

Bishop Fallon was assisted by Rev. D. O'Connor, archdeacon; P. J. McKee, assistant priest; J. Harding, master of ceremonies.

In the sanctuary were: Right Rev. Mgr. Aylward, Rev. T. West, Rev. J. Fallon, O. M. I., Rev. J. Ronan, Rev. M. J. Brady, Rev. Father James O. F. M., Rev. Father Howard C. S. B., Rev. Father Powell C. S. B., Rev. J. T. Foley, Rev. J. Hanlon, Rev. F. X. Laurendeau, Rev. F. Valentin, Rev. John Hogan, Rev. James Hogan, Rev. T. J. Ford, Rev. W. J. Kelly, Rev. J. Dantzer, Rev. D. Forster, Rev. J. Stanley, Rev. F. J. Brennan, Rev. J. G. Labelle, Rev. A. Furth, Rev. E. Goetz, Rev. A. Siroder, Rev. A. Goodwin, Rev. D. J. Egan, Rev. J. Gleeson, Rev. T. Corcoran, Rev. J. Quigley, Rev. P. Maiorana and Rev. F. Crociata.

FUTILE WORK

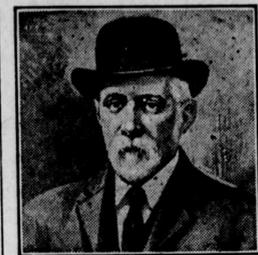
What chaff is fed humanity by heresy, is evidenced every day by its pronouncements on Catholicism. Lately we read of a celebrated preacher who interested his auditors with this bit of ignorant interpretation. In a certain town, he was attracted by the crowd around a home. On entering he found a priest whom a dying man sent for, before he lapsed into unconsciousness. The priest "oiled him and sent him all unbeknowning to heaven." The audience gave a pitying smile at the absurdity of the procedure and the preacher scored one on his cleverness.

Now this waggishness at the expense of truth is as false in fact as it is wrong in its deduction. The priest does not send any one to heaven except himself; the subject of the sacraments does that if it be done, as the result of personal sanctity. This loose expression about a most solemn hour, in order to "tickle the ears of the groundlings," has made the Pro-

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H. SWAN, Esq.

PORT BURWELL, ONT., May 8th, 1913. "A man has a poor chance of living and enjoying life when he cannot eat. That was what was wrong with me. Loss of appetite and indigestion was brought on by Constipation. I have had trouble with these diseases for years. I lost a great deal of flesh and suffered constantly. For the last couple of years, I have taken "Fruit-a-lives" and have been so pleased with the results that I have recommended them on many occasions to friends and acquaintances. I am sure that "Fruit-a-lives" have helped me greatly. By following the diet rules and taking "Fruit-a-lives" according to directions, any person with dyspepsia will get benefit." H. SWAN

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testant pulpit a travesty on conscientiousness. Man's own will, aided by the sacred agencies that the Church generously furnishes saves a man's soul; these, and nothing else. All things beside are outside of him; his good will and the enrichments that it appropriated, are what counts in the hour of death and judgment. This, regarding the question of fact.

Now as to the right involved in the story. Would this minister, who is supposed to cater to principle, delude his hearers into the belief that, because the man was unconscious, therefore he could not receive the sacrament of forgiveness and unction? If so, he is to be pitied for not knowing what he is talking about. The sacraments of the Church operate from the sacramental, work done altogether in the dependent of the consciousness of their subject. The priest interprets the mind of the person to receive the sacraments, and this he can readily do from precedent, or purpose, and as a result, he gives the graces that Christ's blood purchased. The sacraments are for men and men's wish for them, expressed or understood, is the angel that leads their bestowal.

In the case of the baptism of a child, the infant does not know anything about the ceremony that is opening for its sweet soul on life's morning, the gates of heaven, and is making it a relative to Christ and a participant in His benefactions. Why? Because the minister of bap-

tiism interprets the babe's wish and acts thereon. The babe is a creature of God, fresh from the fingers of the Omnipotent that fashioned the little life, and so as a creature has no choice whatever to do anything save what God wishes it to do. Thus interpreting the situation, the priest gives the sacrament and the babe receives all the graces just the same as if he knew their fruits as grandly as did the generous Christ who saw them blossom on His redeeming Cross.

Is it possible that there should be found no one in the sneering assemblage who was sufficiently sensible to say to himself and then to his friends that the minister was foolish in believing that a man's will died when he lapsed into a state of coma. How about the document, called a "testament," that is formally probated and legally respected even when the hand that traced it is dust? Would the preacher have us understand that in mere temporalities the will of a man moulds the purposes of the living, even after he has gone to the grave, but in spiritualities, the dearest of all goods, his will dies with his understanding?

Why this abbreviation in the greater question, and why this lengthening in the lesser one? For shame that knavery should share with folly heresy's platform where ignorance insults its auditors by believing that the preacher, adroitly twisted to look like common sense, can be palmed off upon the gullible and the thoughtless! For shame that recklessness of expression is undoing the dictionary and that sophistry is applauded as logic!

Protestantism is resorting to the trick of the cuttlefish, believing that the best way to hide its own ugliness is to muddy the whole stream. It tries to look truthful, interesting and logical in the same degree in which it defames Catholic truth, debases Catholic practices and slanders Catholic premises and conclusions. It has only the power of contradiction; it has no creative force. Catholicism creates, and Protestantism like a babbling youngster says, "I say no," and its work is done.—Buffalo Catholic Union and Times.

DIED

COLLINS.—At Moira, Ont., on May 28, 1914, Mr. Charles Edward Collins, aged eighteen years and eleven months. May his soul rest in peace!

MCDONALD.—At Ayton, Ont., on May 28, 1914, Mr. Alexander McDonald, native of Inverness, Scotland. May his soul rest in peace!

Give us a man, young or old, high or low, on whom we know we can thoroughly depend, who will stand firm when others fail; the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous, in such a one there is a fragment of the Rock of Ages.—Dean Stanley.

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Several days will be spent in London and Paris before proceeding to Lourdes. After the Congress, Toulouse, Marseille, Nice, Venice, Lucerne, Milan and Rome will be visited. Bookings for the Pilgrimage should be made as soon as possible, in order that the organizers may be enabled to complete necessary arrangements for accommodation at Lourdes and Rome.

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