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The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 9, 1911

1716

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 9, 1911

AS TO PERSECUTION

We hold no brief for the savages of any country. We contend, however, that chronicling the record of inhumanity and ascribing it to the Church is not in consonance with the facts of history.

We are of the opinion that the reputable Protestant historian, finding in the archives of the past no evidence to condemn the Church as the champion of cruelty for the sake of religion, should curb the verbosity of some clerical firebrands, and it must be borne in mind that we should not judge other ages by present day standards. In the ages that are gone the Church was fashioning the Christian out of nations that had been born on battle-fields and nursed to the sounds of turbulence and war. We may not admire all the words and deeds of churchmen who made history, but viewed in the light of their difficulties we cannot in justice grudge them their praise. But we cannot understand why some writers are so prone to depict the Reformers as men of peace, longing only to give the world the blessings of religious liberty.

They dress Luther in the garments of humility, though scholars tell us that he was a blustering and truculent ruffian. Henry VIII is depicted as a brave, statesman-like ruler, eager to have done with Rome, though history says bluntly that he was dominated by lust to such an extent that neither religion nor honour could keep him from the abyss of degradation. So why not accept the verdict of their own writers and have done with fairy tales. Why not believe Hallam no special pleader when he says that "persecution is the deadly original sin of the reformed churches, that which cools every honest man's zeal for their cause in proportion, as his reading becomes extensive," Guizot, puts it strongly: "The Reformation of the sixteenth century was not aware of the true principles of intellectual liberty. On the one side it did not know or respect all the rights of human thought; at the very moment it was demanding these rights for itself it on the other hand it was unable to estimate the rights of authority in the matters of reason."

THAT GOOD MAN

That good man who wrote in the Presbyterian about the blood-thirstiness of the Church should take an antidote to correct the poison of ignorance. As a preliminary means to his cure we recommended a small amount of Irish history. Let him take up the career of the pious Cromwell, who harried and so destroyed the Irish, singing psalms to the while and doling out godly words to his exultant followers. As an object lesson in gentleness he shipped eighty thousand Catholics to the slave-market in Barbadoes, and drove others into Connaught to survive as best they might. Then he might have a look at the penal code. Edmund Burke denounced it as unique in its diabolical intent; but the Presbyterian man may not agree with him. What were some of the provisions of this code, fashioned bear in mind by those who abhorred the sanguinary policy of the Church? We might expect to have from their planting the finest efflorescence of Christianity. Let our readers, however, judge for themselves. According to this code an Irishman and a Catholic could not have his children educated in his own country. He could not own a horse worth more than £5. He was forbidden to build schools. He could not enter any of the learned professions. He could hold no civil or military office. He could not exercise the right of franchise. His faith was proscribed and his priests were hunted down by the advocates of the Reformation brand of liberty. Legislation was invoked to make Ireland but a memory. It strangled Irish industry. In 1663 and 1732 an Irishman could not export beef or wool lest the English trade should be imperilled. That legislation created the famine that heaped up Irish corpses in the ditches and poor-houses and work-houses. Let it be remembered that during the deadly years of famine and pestilence neither for honour nor elementary decency. The food was indeed needed at home, but the "Crombar Brigade" and soldiers tore it from them and sent it in the shape of rent to the landlord. And all this iniquitous and monstrous legislation was fashioned and put into force by the individuals whose descendants taunt us with cruelty. We have no desire to excite animosity; but we

protest against childish appeals to bigotry. But is the editor of the Presbyterian obliged to give space to effusions which serve no other purpose, save to perpetuate prejudice. He has work enough to do, we presume, without being pestered by Presbyterians who batten upon the history that is a conspiracy against the truth. One word more on this point. Our readers know that Orangemen invented liberty. They have watched over it and are guarding it now against Roman aggression. They safeguard the integrity of the Empire. Mildest mannered of mortals, they exist but to maintain the balance of equal rights and to shine as models of broad-minded Christian charity. But some Lord Earl Spencer, who had been years ago Earl Spencer, who had been Lord Lieutenant, spoke as follows: "I have had some experience in Ireland. I have been there for over eight years, and I don't know of any specific instance where there has been religious intolerance on the part of the Roman Catholic against his Protestant fellow-countryman. But religious intolerance has been shown, and where? It has been shown, in Ulster, where more than half of the population belong to the Protestant faith. I believe the Protestants have been the chief cause of keeping up the animosity."

In the Dominion the Catholic is an exponent of the spirit of tolerance that springs from Christian charity. The Catholic voter does not oppose a man because he is a Protestant, and he is averse to beclouding the current issues with appeals to the bigoted.

THE "SMART" DIVINE

The non-Catholic world is wearing of the "smart divine" who, in order to exhibit his pretentious scholarship, dissects the Bible, to the bewilderment of the man in the street. But, as Mr. Dooley remarked, "Hogan says a professor with a shovel and a bad bringin' can go out anywhere along the drainage canal and prove to you that the Bible is no more than an extray avenar edition of the history of the world."

WISE

Had there been anything better than kindness, says St. Francis of Sales, Jesus Christ would have told us so; and yet He only gives us two lessons to learn of Him, meekness and humility of heart. Let him who is enamored of severity become from me, for I will have none of it.

THE BITTER-MINDED

One of the most pathetic figures on the earth is the man of evil mind. One may at first be angry at his snarling and grumbling, but in the end we have a profound pity for him. For it is conducive to compassion to see anyone spilling out the venom of a poisoned heart on all things and persons. Created for happiness, taught by word and example of the necessity of charity, yet he lives among the sordid phantoms of a diseased mind, and does what he can to make his existence a curse both to himself and others. But betimes he is happy in his own way. He will not delight in the success of his brethren, for his jealousy will not allow that, but a morsel of scandal, an opportunity to wreck the character of his neighbour, the failure of another, a chance to carp and to insinuate and to calumniate—this will give him unhallowed merriment. Blind to the beauty of the world, deaf to the music of kindness, interested only in the noise and fetid exhalations of a darkened soul, he is a horrible example of all that a Catholic should not be. He was against Christ, and yet cherishes the hope of hearing: well done good and faithful servant.

A SAD STORY

The old gentleman who visits us now and then attended a funeral the other day. The body, he says, rested in a magnificent coffin. There were flowers from sorrowing sons and daughters. There were tears and wringing of hands. And the old woman with her eyes closed in death saw neither flowers nor heard the grief. She had worked hard and deprived herself of many things to give the children an education. She asked no better recompense than to see them good men and women. But when she was feeble and going down into the valley she was paid back with indifference and neglect. The son's wife did not like the old woman—she did not have a convenient accent. The son himself was too busy to whisper a word of love to the old mother, who went her way not protesting, for the maternal heart breaks without utterance. And when she died there were flowers and professions of affection. One thing, however, that these children will always hear is the accusing voice of conscience that will scourge them while life lasts and that will tell them how they three

away the purest and best thing this side of heaven—the love of a good mother. They miss, when too late, the wealth of self-sacrifice that was theirs, the affection that was poured out unceasingly upon them. And in their heart of hearts they will regret that when they could they did not give the poor old mother a word of love and of tact and of help.

A RECENT AUDIENCE WITH THE HOLY FATHER

(Written for the Catholic Record by a priest of the diocese)

The writer was favored on a recent visit to Rome with an audience at the Vatican, some particulars of which will be of interest to your readers. Last June an auditor was admitted with three other American priests by the Fathers of his community, the Congregation of the Resurrection, to attend a general chapter of the Order in Rome. Having completed the business of the chapter and a little parliament of the order an audience was granted to the order Fathers on July 11th. The writer having reached the Vatican with several of the other Fathers some time before the appointed time then passed through the bon tone di Bronzo, the main gate, where the beautifully uniformed Swiss Guard were on duty, and sat down inside the gate on the benches provided for the guards. One of the guards armed with the Halbard, the old Swiss weapon, walked up and down while an officer was on hand to challenge every one who tried to enter the gate. Having satisfied himself that the new arrival had a right to enter, he allowed him to pass on. Many, however, were turned back, though it is not difficult for any one to enter provided he is recommended by some trustworthy person known to the Vatican authorities. The Vatican is an enormous complex of buildings, containing over one thousand rooms, chapels and halls, and twenty courts. At about 11 o'clock a. m. all our Fathers having assembled, they passed along the Royal Passage towards the "Scala Regia," at the far end, then mounted the wide marble stairs leading to the court yard of St. Damasus, the same being the main palace, where the dignitaries on a visit to the Holy Father leave their magnificent equipages. Crossing this court-yard which is surrounded by an arch of large and small rooms, each one leading into the next, perhaps a dozen of them, until we reached the ante-room nearest the Holy Father's office, facing the Tiber in the distance. Here the Holy Father was busy with the Archbishop of Montreal, Mgr. Bruchesi. While waiting we had ample time to inspect the ante-chambers. They are all square and of the same height. I should judge about thirty feet, the walls are of immense thickness, and the windows run down even with the floor, forming deep bays and curtained off even with the inside of the walls. The ceiling is all inlaid marble, polished like a mirror. The walls are covered with the richest tapestries or oil-paintings. The ceiling and boarder down the walls for about 5 or 6 feet are of rich red damask, the door frames are richly moulded and gilded. The furniture is plain and sparse. A few simple chairs of some costly wood, excellent workmanship, stand along the walls. Each room has only one window, which has a table on which are placed a vase or a clock; not a rug or a carpet anywhere. Thus, all the rooms whether large or small, are very much alike. No brick-work anywhere to be seen. The walls are covered with each other. Again a few of the 'Guardia Nobile' in their dressy uniform of elegant bearing stand in a group or move around silently, keeping a watchful eye on the visitors.

Just a little after the noon bell the Pontiff's office door opened and out came His Holiness dressed in a stainless white wool soutane and a white skull cap had the privilege of seeing and hearing Pope Pius IX., and Leo XIII. a couple of times, and now Pope Pius X. for the first time. Pius IX. was of average height, strongly built and inclined to be stout towards his last years. His face and figure were a sight to behold. Particularly when addressing a larger audience his eyes flashed and his face beamed with a light that seemed to burn within him. A born orator and all action when speaking, he carried every one with him. His addresses were always models of neat, well knitted homilies somewhat in the style of St. Gregory the Great or Leo the Great. Leo, the XIII., was small of stature and astonishingly slim. His face and figure appeared almost transparent in their slenderness. Only his eyes seemed like burning fire. In speaking he was very deliberate and every word and sentence appeared as if weighed two and three times. With his beautiful, ringing voice he uttered his well ordered, Ciceronian periods deliberately, with telling effect. Pius X. again is of middle size, and of powerful frame, erect and well proportioned. His face is beaming with kindness and love, while his eyes, too, are keen and penetrating. In speech and action he is not so oratorical as Pius IX. was, but fluent and logical and to the point. Like Pius IX. he has a considerable fund of humor.

As he entered the ante-chamber we dropped our knees in solemn circles. Facing the door he came through, our

Procureur directed him toward the head of our semicircle where our Superior General knelt. But the Pope said: "No! I will begin at the other end, where the younger Fathers were. He gave each one his hand and ring to kiss (the kissing of his foot, like many other old ceremonies, is abolished). As he passed along from one to the other, each one had a little talk and he moved upward. As he moved upward my neighbors edged forward so that I was almost crowded out of the ring and could reach his hand only with a difficult shove of my shoulder. Arriving at the head of the circle, the Procureur presented the newly elected Superior General to His Holiness. "So," said the Pope, "you elects the old one, I fear, but have been too easy and good that you elected him again (smiling). The Pope was just on the point of beginning his address to us when I broke in: Most Holy Father! My children of the Holy Water and St. Agatha would like to be heard first." "What is it?" he asked.

In a few words as possible I gave him the contents of the address, viz.: That the first communicants of the above named parishes were anxious to thank him for the privilege of early and frequent communions. (It was wonderful to behold how his face brightened up radiantly at this) Then followed a special Communion of atonement on the 20th September for the insults and injuries heaped annually on the Vicar of Christ and his Church on that day. Then I handed him the address of the children—over six hundred in number. The address had been drawn up by the children and was signed by them, also giving the age and name. His Holiness received the address and Peter with evident delight and said: "This must wait for further consideration."

Then he gave us a talk full of kindly interest and encouragement. "The Vatican is a museum of the most precious relics, medals, etc., which every one carried with him. 'Your Holiness, does this include the Crozier Indulgences?' I inquired. 'Certainly,' was the reply. 'And the Indulgences of the Mount Carmel Sepulchur?' 'Everything I can give.' Then I asked whether I could give the Papal Blessing to the people of Berlin, Waterloo and St. Agatha. 'Surely you may,' was the answer, and to the Sisters and school children and the members of our congregation? I put in, "All, everybody," he said. Hereupon he gave us his blessing and then went out by the second and third ante room where many others were awaiting a brief audience. While all this was going on the door of his office remained open. Some of our party went in to look around. I only went in from the door. It is a large square room like the ante rooms, simply furnished and filled with book cases on the walls.

On his return to his office, we dropped on our knees again and received the parting blessing as he disappeared through his office door. Then we retired. I thought that, on account of the manifold and serious duties that must be met on the part of His Holiness, my address business was done.

The next day at the noon hour I received a large envelope. On opening it I was delighted to find in it the Italian copy of the children's address that I had the morning of our audience. Below the address the good Pontiff had written his reply in his own handwriting, clear and clean cut as a school boy's exercise. It was in Italian: "I thank you for the children for their filial attachment to the Vicar of Christ. I thank them for their beautiful address and particularly for their promise of a holy Communion on September 20. With all my heart I bless them, their parents and teachers. I hope and pray that they will always remain as pure, innocent and pious as they were on the day of their first Communion. (Signed) Pius X. Pope of Rome."

No one ever left London happier and prouder than Father Spetz. This precious document he will treasure and revere as long as he lives. It is the nicest memento he ever carried away from any place.

THE CHURCH IN CHINA

NEED OF MISSIONARIES AND FUNDS. APPEAL FOR SUPPORT TO CORK CITIZENS. (Cork Examiner, Aug. 12.)

To-morrow, in St. Patrick's Church, King Street, Cork, at the 12 o'clock Mass, the Rev. J. M. Fraser, Missionary Apostolic, in China, will make an appeal in aid of the propagation of the faith in that country. A native of Toronto, Canada, Father Fraser, on joining the priesthood, volunteered, with the permission of his Bishop, for the Chinese mission, and was specially educated for that purpose in the Missionary College at Genoa. He has already spent eight years in Ning-Po, in which there are 750 towns and villages, and has returned to Europe for the purpose of seeking aid towards the further spread of the faith in that country. He is looking for funds to provide churches and missionaries.

His sermon should prove full of interest. Generally he will speak on the work which the Catholic Church has done and is doing in China—the great field of labour that is still before it. He will tell of the efforts which non-Catholic bodies are making in the furtherance of their particular religions, and contrast the monetary and other aids at their disposal with the meagre means and limited numbers of those engaged in spreading the light of Catholicity among the pagans.

As he entered the ante-chamber we dropped our knees in solemn circles. Facing the door he came through, our

Sunday should be exceedingly large. He states that there are at present 600 native priests and a number of missionaries. They have orphanages, supported mainly by the Holy Childhood Society, and in Ning-Po, where he himself is stationed, there is an orphanage containing something like 500 little girls saved from premature death or paganism by aims and by the same society. There are altogether some 1,200,000 Catholics in China but this is only a drop in the ocean when the population of the country—something over 400,000,000—is considered. It is hard to grasp the vastness of this number, but it shows the great necessity which exists for missionaries to carry on the work of evangelization, and also the need of funds to support these missionaries. Some figures which he gave strikingly illustrate this. Within the Chinese dominions there are, all told, but ten English-speaking Catholic priests, and the need of funds to support these missionaries is enormous. English-speaking missionaries—men and women. These non-Catholic missionaries got millions of pounds every year for the extension of their work, not only for their mission boards, but from private sources as well. In addition, representatives constantly collect all through America and England, and it is only a few months since they got \$800,000 in a very limited space of time.

That the Catholic missions in China, Father Fraser went on to say, did not progress or make headway to anything like the extent they might, was due to the want of funds and to the want of missionaries. If there was a missionary spirit created at home and if the people took a lively interest in the propagation of the Faith, he thought both could be obtained. In America this spirit was awakening, and he thought that we were establishing a Foreign Mission College, where young priests would be prepared for the China and other missions.

Father Fraser added that at Ning-Po he has already built one church at a cost of £300, and is going to build four more when he gets back, which will be about the end of the year. Meanwhile he intends to visit America. Besides putting up the church, he described as being, owing to want of money, at best but miserable shacks, and was going to replace them by more substantial buildings when he returned to China. One of the new edifices was to be called the Church of the Holy Rosary, and was to be erected in a suburb of Ning-Po, which contained 100,000 inhabitants. There was a good many Catholics, comparatively speaking, there already, but they had neither church nor priest.

A FRENCH BAPTISM

A foolish document, which suggests the idea of a practical joke, is given in the columns of "The Public Ledger." It tells how a form of "civil baptism" is being advertised by the Mayor of the commune of "Place la Motte." The French form of William is Guillaume; the name "Styx" is that of a fabulous river bordering the abode of the dead. The name "Styx" is the story he veritable and not merely a yarn of the "ben trovato" order, it is comic Nemesias-like that the persons who want to get away from the law and the forms of religion are compelled to use the language of religion in the parodies they invent as a substitute for it. The document which is attributed to this curiously named functionary speaks of the place of its origin as "the Commune of Liberty," whereas the introductory verbiage in the "Ledger" entitles it the Commune of the "Place la Motte." The proclamations of Bombastes Furioso and similar important buffoons are recalled by the text of the instrument. It begins thus: "Marie Philiberte, daughter of Louis and Philiberte Smith, excise collector, be thou welcome in the midst of the great family of spirits emancipated from the yoke of the law. In the presence of M. Philiberte and Mme. Marie, who assume the honor and duties of being godfather and godmother, I, William Styx, officer of the Civil Registry and Mayor of the Commune of Liberty, in free thought, in the name of the glorious revolution of 1789, the mother of the Rights of Man, in the name of the democratic and non-religious Republic of Liberty," whereas the introductory verbiage in the "Ledger" entitles it the Commune of the "Place la Motte."

The papers announce the death of the "Foe of Catholics for thirty years," the Rev. James A. O'Connor, founder and pastor of Christ's Mission. We are told that in addition to founding Christ's Mission, the object of which is to convert Roman Catholic priests to Protestantism, Mr. O'Connor was editor and publisher of "The Converted Catholic." He was born in Ireland in 1816, emigrating for the priesthood in Baltimore and in Paris, France, and was ordained a priest in 1871. He was a priest for eight years, then became a Protestant and in 1879 founded Christ's Mission. He asserted that in thirty years of work he had induced 161 priests to become Protestants and had similar success with thousands of men and women. This poor priest was a mythical reformer. We get away from Christian usage and the vocabulary, do what they may. They cannot dispense with the godfathers and the godmothers.—Catholic Standard and Times

THE ESCAPED NUN

(London Tablet)

One wonders if the lady known as the Escaped Nun, with whose "horrors" we in England have long been "sapped and full," yet survives to draw her audiences in America. Her kind is the subject of an article in the "Catholic World." With a subject charged with melancholy, Katharine Tynan's article is yet not devoid of smiles. For, long before she reaches the end of her space, she takes leave of the Escaped Nun (not always in her opinion, "a conscious liar or criminal," but perhaps as often as not the victim of hysteria or the dupe of exploiting agencies) and rejoins the company of the many Nuns of assorted fancies and her love who never "deserted." She has her high praises for the Dominican Nuns of Siena Convent, Drug-eda, whose pupil

she is as proud to remember herself as part of the making of a poet who of theirs they, one supposes, must be of theirs but is also made. "Mine happened to be a very old-fashioned convent," she writes. "It has been established during the penal days when a priest's head had the same value as a wolf's, when the adherents of the Old Religion sheltered themselves behind old walls, and practised their rites in secret. The shadow of those penal days yet hung heavily over my old convent. It secluded itself from the place of something sunny, bright, clean—so clean that the strongest sun showed no mote in the atmosphere."

Mrs. Hinson's first and most intimate knowledge was that of a convent of Contemplative, and of such Nuns she writes: "To me, if I were not a Christian or a Catholic, the thought of the Contemplative Orders would be like the thought of water wells in the desert. When one thinks of the mass of sinning and suffering humanity, of the suffering of the lower creation of the things that every day and every night put out the stars and moon and make a gobelin of the sun, it is good to turn and look upon the cool, green places of the world from which atonement and intercession arise through the hours of day and night, as though the world swung a censor before the Throne of God. But many readers of this Catholic World article will not learn for the first time of its writer's insight into the work and personality of Nuns, whether of the Active or Contemplative Orders. For her first prose volume, to the writing of which she brought equally a fidelity all her own, was entitled "A Nun, her Friends, and her Order," being the biography of her countrywoman, Mother M. Xavier Fallon.

The Mother M. Xavier Fallon above referred to is a grand aunt of Right Rev. Dr. Fallon Bishop of London.—Ed. Record.

THE GOSPEL STORY IN SILENCE

Telling of the Chapel of the Ascension in London founded by Mrs. Russell Gurney as "a church of silence, where no sermons are preached or hymn sung," Rev. William E. Barton explains in the Ladies' Home Journal: "Journeying through Italy in the days of her widowhood she found comfort in some of the paintings that lined the walls of the churches of that land. It came to her with a feeling of loneliness that she would find such churches in London; and she asked herself why should there not be a church in which the very heart of that greatness where people could see the gospel story with their eyes and receive its message in silence, without distraction of music or sermon in the midst of their weariness."

Mrs. Gurney could have found what she wanted in any Catholic Church in London. Poor or rich, humble chapel or Cathedral, every Catholic Church in London or elsewhere has its walls lined with "Stations of the Cross" in which all people desiring it "can see the gospel story with their eyes and receive its message in silence without distraction of music or sermon." And this is of daily occurrence in most Catholic churches. Going round the Stations is a standard Catholic devotion, well known to all Catholics, in which is presented in painting or statuary the gospel story of the suffering of Christ from His condemnation by Pilate to His death on the Cross.

Every Catholic Church is "a church of silence" during the greater part of every day and open free to all corners "in the midst of their weariness."—N.Y. Freeman's Journal.

A MYTHICAL REFORMER

The Glasgow Observer relates the following curious case: "The following piece of business was reported in the press as having been transacted at the Edinburgh United Free Church Presbytery meeting held recently. The Case of the Rev. A. J. Grant, The Clerk (the Rev. Mr. Harvey) informed the Presbytery that he had received from the Rev. A. J. Grant, formerly minister of Lochranza, intimation that he had joined the Church of Rome. He moved that they declare Mr. Grant no longer a member or a minister of the United Free Church of Scotland. This motion was adopted."

The Catholics of the United States last year alone contributed the stupendous sum of more than \$100,000,000 for elementary education. Were these 130,000,000 children of the Catholic schools of that country thrown to-morrow upon the public school authorities to be educated, the taxpayers of the United States would be compelled to raise \$41,000,000 additional revenue every year, and in addition there would be created an expenditure of from \$300,000,000 to \$400,000,000 to provide grounds and buildings to properly accommodate the additional children.

CATHOLIC NOTES

The manuscript of a hymn to Rome, entitled "O Roma Nobilis," by the late Abbe Liszt, has been discovered in the library of the Academy of St. Cecilia, Rome.

The Pope has sent to the Queen of Spain and to the Infanta Isabella a gold medal each, as a sign of his recognition of the assistance they gave towards the success of the recent Eucharistic Congress of Madrid.

The London Tablet states that Bret Harte, the only surviving son of the well-known American writer of that name, has been received into the Church in Rome by Doctor Hagen, Vice-Rector of the Irish College.

Premier Caillaux, of France, announces his intention of suppressing the department of religion in the next year's budget. This will abolish the ministry of religion, which up to the present has survived the separation of Church and State.

The Holy Father has appointed the Right Rev. Mons. Fraser, rector of the Scotch college, Rome, to be his representative at the celebrations in honor of the five hundredth anniversary of the founding of St. Andrews university which are to take place in St. Andrews, Scotland, from September 12 to 15.

Canon Augusto Coimbra has been condemned in Portugal to six months' hard labor for a sermon against divorce. A telegram published by the daily papers states that a number of Portuguese priests and laymen have been arrested on the suspicion that they are opposing the Republic.

Miss Susan P. White, sister of Chief Justice E. D. White, of the Federal Supreme Court, died recently at her summer home at Fort Hope, Ont. She was a daughter of former Governor White, of Louisiana. She was noted for her charities and made a specialty of assisting gentlefolk in bad financial circumstances. Most of her life was spent in New Orleans.

Among interesting visitors in Rome recently was Right Rev. Matthew Makhl, Bishop and Vicar Apostolic of Changanacherry, Malabar Coast, India, one of the three Colored Bishops in the world. Bishop Makhl and his secretary, Rev. Joseph Chandu, who is also colored, and, like his Ordinary, speaks excellent English, were received in audience by the Holy Father.

Application has been made to the Pope for a dispensation allowing Henry E. Wessling S. J., to be ordained to the priesthood, although he is totally blind, since a dispatch from Buffalo, N.Y., states that a certain Canon, last year, Mr. Wessling lost his sight experimenting with acids. His appeal for a dispensation has the indorsement of Archbishop Falconio and others.

The first permanent mission to be established in the Shetland Isles since the Reformation has been started at Lerwick, writes the Edinburgh correspondent of the London Universe. A substantial church has been built, which was recently blessed by his Lordship the Bishop of Aberdeen. Hitherto a barn or a hall has been used as a temporary chapel, and Catholics are happy that "Ultima Thule" again possess a Catholic church.

The famous Jesuit, Father Bernard S. Vaughan, whose sermons at the Farm Street Church of his order in London, during two recent successful seasons, created much excitement in the English "smart set," is about to make a protracted tour in the United States, traversing the country from coast to coast. Father Vaughan attended the Eucharistic Congress in Montreal a year ago.

The Ambala correspondent of the Morning Post (Delhi, India), writes that Colonel Tate, R. A., M. C. S. M. O., Ambala, was received into the Church by Rev. Father Anthony Douglas, O. M. C., military chaplain of Ambala. The Bombay Examiner says that the Colonel was a warden and member of the committee of the Church of England and that his wife and three children were received into the Church some time ago in England.

There was a touch of Irish wit in the version of King George and Queen Mary when they were leaving Ireland: "Come back to Erin, Mavourneen, Mavourneen." "Come back again to the Isle of the blest; Come in the springtime with Home Rule Mavourneen, And Erin will clasp thee with love to her breast."—ANTAGONIST CASKET

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THE MAKING OF A SMALL CAPITALIST

I am not a Rockefeller or Carnegie or...

What I have done is what any average man...

My mother was the most managing woman I ever saw...

She managed her husband and each one of her children...

The first I can remember, there had been sickness and pa was out of a job...

I seem to remember much washing that winter...

"Now just you 'em a little in that, Jim; you can if you'll roll your sleeves up to here..."

We moved to another run-down cottage, but the yard was larger and there were four rooms...

Mother managed all of us children as we grew up...

I was perhaps seven years old when Ed, my brother, started in as an apprentice in a machine shop...

One evening, after hearing from Ed, particularly glowing accounts of the men over him and their work...

"A capitalist? What's a capitalist, Jim?" I asked in wonder...

"Not long afterward a discussion arose among the neighborhood boys concerning what would be when we grew up, whereupon I proudly announced for myself: 'A capitalist!'"

When talking mother how they had laughed and had pointed to the patches on my knickerbockers...

On the next day the future capitalist accompanied his mother to the sure-enough savings bank uptown...

My mother never paid me for work about the house or yard...

Mother never hesitated, however, even when I was very small, about finding a place for me to earn outside money...

Thus spurred and encouraged, I started for Mrs. Truber's...

I certainly was proud of that first dime. When I brought it home...

With this encouragement and a good-natured tolerance on the part of the man, I closely watched every detail of the work...

I did so—two afternoons. The painters were amused at me...

I told ma what I had learned about the cracks, rubbing with the grain and slicking it up smooth...

I don't remember the first whitewashing I ever did, but I think I must have been about ten years old...

It was after my first successful grass-cutting and brick-paving at Mrs. Truber's that she asked me one spring if I knew anybody she could get to do her whitewashing...

It did not take me long to get home and proudly tell my mother of the astonishing order...

I was going to school regularly, but out of school hours I found time for much grass cutting, walk-paving and whitewashing...

Never mind them, Jim; none of them has as much money as you have—and you've made it honest work...

I heard, and held up my head again. I think the idea of being a carpenter occurred to me when I was about twelve years old...

A year before, after some of the older children had been working for some time, mother made payments of \$10 each on her plan of owning her home...

When she finally managed to have the shed-kitchen added I was too small to help much...

My mother, however, did not allow my saving-bank account—the account of the capitalist—to be touched...

"Now, Jim," she would say, "don't you think for a minute it's because you're so smart or such an extra kind of a boy that you have had that money..."

The job I found easiest to get was clerk and driver at the grocery where I had been the summer before...

This way and up that way, and have the old dirty-faced pallings come out fresh and clean? It makes you feel like you are doing something, don't it, Jim?"

"It seems to me anybody who can do our front fence as well as that could make more money painting other folks' fences..."

"Why, you can, I do believe!" she answered with feigned surprise—not meant to deceive me...

"You surely could nail on a paling if it was needed, and tack up the rest of the fence if it was shabby!"

"I did not doubt the wisdom or justice of our oracle, and I heeded. I repaired and painted forty-six front fences while we were again from two to fourteen years old..."

"Don't let any man think, because I'm telling you it happened to me and the age at which I did certain work, that there is no age limit to job work..."

In the middle of September I started in the High school and went there two months, when my father was taken down with a long siege of inflammatory rheumatism...

My mother, however, did not allow my saving-bank account—the account of the capitalist—to be touched...

"Now, Jim," she would say, "don't you think for a minute it's because you're so smart or such an extra kind of a boy that you have had that money..."

The job I found easiest to get was clerk and driver at the grocery where I had been the summer before...

I stayed there all winter, for it was four months before my father got back to work. In the following spring one of my sisters married...

"I think I would like it," I replied thoughtfully. "You wouldn't make so much money at first, but I think we can get along, now that summer is almost here, and you might make more money in the long run..."

"Sure," I replied, in my best grown-up manner. "I might be a contractor myself some day..."

"The upshot of it all was that in a few days I had quit my grocery job and was with Mr. Ohlring for \$2.50 a week..."

Fortunately much of Mr. Ohlring's work was in the section of the city where we took our walks...

I started in again at the High school that fall, a year behind my class, and went for several months. I studied hard and enjoyed it after not having had the chance for so long...

I did not attend school after that, except night school. In the summer I was back with Mr. Ohlring—earned more and had learned more...

I haven't given you any idea of my mother yet, if you think she was content to let my education stop here or let me fall into a rut in my work...

The summer I was seventeen I was working again with Mr. Ohlring, and in July we overhauled a cottage for a man who had bought it as a speculation...

"That gave me a thrill—I talked and talked about it, and dreamed of it by night; and finally I exclaimed: 'Ma, why can't I do that myself?'"

"You can, Jim," she answered with quiet assurance and a confident look through her glasses...

It was then the first of September and I had \$15 in the savings bank. After I had taken the initiative we talked much of how to get a bargain in a house...

I found my first investment or speculation the spring of eighteen. It was a straight three-room cottage, about fifteen years old, with brick foundation, but leaky shingle roof...

I talked it over earnestly with my mother and she went with me to look at it when I asked her what she thought about my buying it...

Then I told her—in its favor: It was on a pretty good block, with many German neighbors who owned their own homes, and kept their lawns and sidewalks well kept...

On the other hand—against it: It needed thorough repairing, inside and out—a new roof to begin with...

"Most of this work I can do myself," I explained; "and you know the house stands so that I can build on two little rooms across the back here, a kitchen with a narrow window facing the street, and a dining room beside it, with a glass door opening on a little porch here, facing the street..."

"There must be some way to arrange it," my mother said, and we talked it over and investigated. It was finally decided that my single sister, twenty-two years old, should take the title in her name, and the title company would lend \$300.00 on it—the amount desired—at 6 per cent, for one year...

I got Mr. Ohlring and paid him to look over the whole place carefully, figure out exactly what was needed in carpenter work and make out the bill of lumber for it...

I dug the foundation for the two extra rooms, and acted as helper to an experienced bricklayer that I got for a day to water-brought back brick and with cement mixed with the mortar I had a splendid foundation at slight cost...

While I had the house torn up I found I could get the illuminating gas put in cheaply, and did so, in order to set the place a better advantage; had the cooking gas put in the new kitchen, the water brought back, and a sink and drainboard placed by a window in that light, cozy little room...

Sleeplessness, indigestion, neuralgia and sciatic pains and weakness and irregularities of the vital organs become a thing of the past when Dr. Chase's Nerve Food is used...

It is only natural that you should get strong and well when this building up treatment is used, for it supplies to the blood in condensed and easily assimilated form the elements which go form new, rich blood...

for three feet to give the hardwood effect. The wall paper I selected with great care, and it was as attractive as I could make it for the money...

I got the neighbors on each side to stand part of the expense of the necessary lumber, and repaired thoroughly each side fence all the way back, and had the coalshed built in the yard...

I asked \$150.00 for the place, and might have gotten it by waiting and giving considerable time on the interest payments. I had many nibbles and offers, ranging from \$100.00 to \$140.00...

Of course I consulted my mother before closing the trade, and she advised it. "Yes, Jim; a quick sale is a doubly good sale, and lets the other fellow have a chance to make something out of it..."

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"I found another in less than three weeks. It was not a place that would bring me such a large profit, but I felt I could not lose on it—a four-room cottage, the kitchen very small, eight by ten; with a metal roof and brick foundation...

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had been there so long that the owner could not have had time to rent it...

I had that house in a different place in a man's yard and paragoner to the work myself...

I did not find an accepted within my work was afraid to venture...

In December, due to offer for \$1, that had many good watch that had \$12 a month and need considerable paper...

I used advertisement good deal in selling the ads of it accordingly—adhering truth, but advertising...

FOR SALE—cottage on a fine lot, with a good foundation; fresh out. Apply to C. St.

Every piece of points; and it is tiser to put the strikingly, to attract think well of the least a chance to...

A good advertisement in water in it and well. It was all truthful on the good point...

Four rooms, both ed, front porch, fruit trees, bath, district, but walk to enjoy while you dollars cash; bal to—etc.

At this time the vacant lots near cheap, streets are been idle for years who had taken it to sell. I could hundred dollars...

"Why don't you see what you can do in building to fix over others." After thinking for two days...

Are You Anaemic or Bloodless? If So, the Spring is a Most Trying Time for You. Your Hope Rests in Getting the Blood Rich and Red by Using Dr. Chase's Nerve Food. Shortness of breath and fatigue with slight exertion, failure of the vital organs to properly perform their functions and pallor of the gums and eyelids, are among the indications of anaemia or bloodlessness.

SEPTEMBER 9, 1911

had been there so long—moving there when rents were low—and that the place had since been so poorly taken care of that the owner could not well raise the rent.

I had that house shopped up into a different place in a month—a tinner and paperhanger to help, but did most of the work myself; and what with paint and paper, whitewash and sand and painted walks in the yard, the place looked and was nice enough to command \$11 a month rent easily. Six weeks from the time I got it I sold it for \$1,150—all cash to me. My net profit was \$127, which I considered something more than wages. My net capital then was nearly \$1,300.

I did not find another bargain that seemed within my capital that fall and was afraid to venture then into debt; but I continued to do job repair work, carpentering and painting. I tried never to be idle and was never idle long.

In December, during a cold snap, I was offered for \$1,200 a little cottage that had many good points. I could have paid that, but it rented for only \$12 a month and needed some repairing, considerable paper and paint. The owner had had it on the market for some time, without pushing it, and quickly accepted my offer of \$1,125 cash.

The weather was not favorable for repairing; but by working on the coal-pipe and fence and mending days, inside painting and paper on rainy days, and outside painting and whitewashing on the few fair warmer days, I had it greatly improved in less than a month. I did not try to do much besides clean and renovate which did not cost a great deal. I sold it soon after for \$1,250 cash, which meant a net profit to me of \$78—unless I charged up my own work. The investment was turned over quickly and I was well satisfied.

I used advertisements in the papers a good deal in selling, and learned to watch the ads of others and plan mine accordingly—adhering strictly to the truth, but advertising the best points.

For instance, that last cottage had no sink in the kitchen; no water in the house—only in the yard; no lighting gas in the house; and though the neighborhood was respectable, several houses on the square were owned by colored people, and a good many of the negroes, quiet and respectable, lived next door.

There were some things that the cottage did not have to offer; but the following advertisement, inserted alternately in the two afternoon papers for four days, was strikingly truthful, attracted favourable attention at once, and, combined with the attractive appearance of the premises, soon sold the property.

FOR SALE—Four-room T-shaped cottage; high lot; asphalt street; artificial stone sidewalk; metal roof; brick foundation; freshly repaired throughout. Apply to Owner, 2117 W. Helm St.

Every piece of property has its good points; and it is the part of the advertiser to put them forward, honestly, strikingly, to attract the persons who think well of those points, to get at least a chance to show the property.

A good advertisement I saw recently sold an old house in two weeks, with no water in it and which needed painting. It was all truthful too; simply brought out the good points, as follows:

SEMI-CENTRAL COTTAGE
Four rooms, both gables, newly papered, front porch, high lot, attractive yard, fruit trees, stable, in residence district, but walking distance; a home to enjoy while you save. Six hundred dollars cash; balance on time. Apply to—etc.

I found another bargain that spring which kept me busy until the first of July. With my profit on that, my savings from job work and my former capital, I had, all told, fifteen hundred dollars—and I had continued all along to give mother six dollars a week for household expenses.

HOW PROFITS FILLED UP
At this time there happened to be two vacant lots near my house for sale, very cheap, streets and alleys all made and on a good cottage block. They had been idle four years and the new owner, who had taken them as a trade, wished to sell. I could get them both for six hundred dollars cash.

"Why don't you buy them, Jim, and see what you can do to please the public in building a cottage? You've had to fix over other people's ideas before."

After thinking and figuring and planning for two days, during which mother never said another word to me about it, I finally told her I believed I could make a little money in that way. So I bought the lots. The title was taken in Mary's name—the sister next older than myself—who was just twenty-one; the other had married that spring.

"Well, Jim, what can you do?"
"I think, ma, I can put up a house on one lot for \$300 if I get just a helper and do most of the work myself. I'll make it a four-room T-shaped cottage, well ventilated, with a brick foundation and a metal roof; two front rooms fourteen by sixteen each; Colonial front porch, three columns; little side porch one Colonial column; cabinet mantels in two front rooms; both gables; bathroom; closets; ladder staircase between two rooms leading to floored loft room above, with good windows at front and back of house; high-pitched roof." With the closets figuring, using some old but sound material, and hard work I did manage to build it in that way and had it finished by the first of October.

It was a very attractive little place and sold as soon as finished for \$1500—all cash to me, for a trust company carried the deferred payments. That great profit for the capital invested and three months' hard labor, but pretty good for a nineteen-year-old. I was proud and happy and satisfied—and my mother was too. Another lot all paid for \$1500 in cash. I looked large in the eyes of both mother and capitalist.

I immediately commenced another cottage on the remaining lot, though it was so late in the season—another frame cottage similar to the first, but slightly different to give it individuality, and somewhat enlarged and improved. This had a small reception hall and tiny bedroom added to the four rooms, with a

little bath downstairs; while the room above was a trifle higher in the centre and more finished. I worked on this as the weather permitted and did not have it entirely finished until spring; but I had no difficulty in selling it then for \$1800. The purchaser went into the Home Savings Company and paid me all cash. That house had cost me more than the first—I figured lot and all at \$1378; but it gave me a nice profit; and I had now about \$2000 of available capital.

My father being ill for a time, my sister Mary's marriage and must needs for my little sister—who had decided to take out into my capital to the extent of \$300 that fall; but I gave the money gladly, proudly, and I hope humbly and thankfully, after my small mother got through lecturing me.

BUILDING BETTER THAN BUYING
I made a little money that winter, and the next spring I did well on two small cottages I built at the same time—building more cheaply in that way—and sold to advantage. By the time I was twenty-one I had \$2400 capital, and we had a great dinner and family reunion, and a jolly good time all round.

For instance, that last cottage had no sink in the kitchen; no water in the house—only in the yard; no lighting gas in the house; and though the neighborhood was respectable, several houses on the square were owned by colored people, and a good many of the negroes, quiet and respectable, lived next door.

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being retained to secure that. In this way the second lien was paid before the first, and frequently the buyer would find he could pay the second lien off in half the time allowed, would get eager to have his home paid for and would do this. I have often had coupon bonds drawn for those second liens, so much of the principal of the second-lien balance being payable each year "in twelve monthly installments as per coupons hereto attached, each coupon being for one-twelfth of the principal of the bond and for interest on the entire second-lien balance," as my lawyer put it. Then I have left one of those bonds with a trust company where I do business and had the buyer who signed them some in each month, pay a coupon and get same as his receipt; the payment being deposited to my account in the savings department. I then had no trouble in collecting and found it a great convenience, as I could check from said savings department any time I wished.

I have sometimes arranged in the following way with a cottage purchaser, who had one-fourth cash or nearly that—for the Home Savings Company will lend three-fourths of the value on city property. I have arranged for a mortgage for six or nine months—until he could get a loan; having him sign a written agreement to place a mortgage on the property to the extent desired as soon as it could be obtained—the company would usually wait three or four months paying me so much a month on the balance of the purchase price.

Occasionally, but not always, the small monthly-payment notes can be sold to advantage and cashed in one case. I have found a number of the last few years, with my personal endorsement on them—the notes being secured both by real estate and by my personal warranty; but nearly always they can be put up as collateral with individuals who have money to loan. Personally I have not often used them so; but many do, where the little monthly notes are perfectly good, but only slow in payment.

By the time I was twenty-five years old my capital had increased to \$75,000. In the next two years many changes took place. My father died; my little sister—the last single—married; my mother and I were left, alone in the world. I had had and acquired more and more property in the last few years, and I made her lonely, now that all were gone. So I fixed it up, sold it and invested that and mother's little insurance money for her; and she went to live with one of my married sisters for a time.

By the time I was twenty-seven my capital had run up to \$12,000 and mother talked to me of getting married—rather argued it—and I was not at all thought to me and perhaps I did not need much urging; for soon I built an attractive little house and brought to it a fine, ambitious soul—one to stimulate me, to help me, to help me enjoy what we had and acquire more—to plan unselfishly for good and the happiness of others also.

The next year I was particularly fortunate in my building and selling; I built some cottages, as a rule I have found the larger or small houses safer, more apt to sell quickly and to advantage—desirable when you wish to get your capital and profit out as soon again.

At twenty-eight I had a very successful year. The last three years have not added remarkably to my wealth, but there has been a comfortable increase, despite the increased cost of living and our increased scale of living. No bouncing boys have come into our home to share in our profits and add to our joys.

I have not done much manual work in building for some time because I have not had the time—have found it pays better to plan for others, to let other people do the knowledge gained by my long period of actually doing such work, as well as the discipline so gained, has been invaluable.

In my later building I have tried to get in mind, besides comfort and luxuries which people appreciate and are demanding more and more, even in small buildings. I use more concrete for foundations, walks and porches; and I watch carefully the ventilation of both houses and buildings over vacant lots, and a rustic box across the front of the porch filled with unusually large ferns—with, inside, a furnace for winter, some unusual windows and a fireplace with a motto cut into the mantel—sold an attractive little place built before the war at a low price. It cost me, complete, about \$1900, and I did none of the work—the actual work—of building. I got \$2500 for it, all cash and petitions from two other parties to plan and build and sell them artistic little homes at the same price. It cost me, complete, about \$1900, and I did none of the work—the actual work—of building. I got \$2500 for it, all cash and petitions from two other parties to plan and build and sell them artistic little homes at the same price.

I had gotten in touch with a good lawyer, thoroughly honest and highly respected who had some moneyed clients who loaned money on first mortgages on real estate at six per cent. The lawyer examining the title to the property and getting a small fee from the borrower for securing the loan. The borrower paid also for the examination of title and the recording of the mortgage, so that the interest was net to the lender.

There was always a careful examination into the personality of the borrower and the margin above the loan was always safe; but they would often loan a larger amount upon a given piece of property than a title or trust company. I found, in selling, I could frequently place to advantage a loan to the purchaser in this way that benefited him and enabled me to get more of the purchase money in cash.

There are different classes of purchasers of cottage property. The smallest class is that which pays all cash. Many have from \$500 to \$800, and then can negotiate for another class, perhaps the largest, who have only \$150 or \$200 saved up, and yet wish to acquire a home.

COTTAGE MORTGAGE NOTES
I found, in dealing with this class, that I could frequently place a first mortgage for a safe amount of the mortgage to be paid in four, five or six years after date, say. Then I arranged for the difference between that \$150 cash and the cash realized from the mortgage—both of which came to me as seller—to be paid in monthly installments during the first three years after date, a second lien upon the property

the ground for light and air; the four days are high. There is a reception hall, a living room, dining room and kitchen on the first floor; three bedrooms and bath above; and a good servant's room, storeroom, etc., in a high-pitched attic. There are no separate front yards, but all enjoy the court. It is built substantially and makes a fine appearance, but is carefully planned to keep down the expense in finishing. It is nearly completed and being papered now, in most of my later building I have not used the last white coat of plastering, but paper instead over the smoothly finished first coat; the cost is not greater, even when excellent paper is used, and the effect is far more desirable.

These houses can readily be rented for \$40.00 a month, said rental to include furnace heat and care of front walks and of the court. I have already two offers for it from men looking for apartment houses as investments. If I could I have borrowed money on it to complete it, but I shall sell it in a couple of weeks at a net profit of about \$7,000.

I have not made so much as many men of my years and I have worked much harder. I have carried out a car for six or nine months—until he could get a loan; having him sign a written agreement to place a mortgage on the property to the extent desired as soon as it could be obtained—the company would usually wait three or four months paying me so much a month on the balance of the purchase price.

Occasionally, but not always, the small monthly-payment notes can be sold to advantage and cashed in one case. I have found a number of the last few years, with my personal endorsement on them—the notes being secured both by real estate and by my personal warranty; but nearly always they can be put up as collateral with individuals who have money to loan. Personally I have not often used them so; but many do, where the little monthly notes are perfectly good, but only slow in payment.

By the time I was twenty-five years old my capital had increased to \$75,000. In the next two years many changes took place. My father died; my little sister—the last single—married; my mother and I were left, alone in the world. I had had and acquired more and more property in the last few years, and I made her lonely, now that all were gone. So I fixed it up, sold it and invested that and mother's little insurance money for her; and she went to live with one of my married sisters for a time.

By the time I was twenty-seven my capital had run up to \$12,000 and mother talked to me of getting married—rather argued it—and I was not at all thought to me and perhaps I did not need much urging; for soon I built an attractive little house and brought to it a fine, ambitious soul—one to stimulate me, to help me, to help me enjoy what we had and acquire more—to plan unselfishly for good and the happiness of others also.

The next year I was particularly fortunate in my building and selling; I built some cottages, as a rule I have found the larger or small houses safer, more apt to sell quickly and to advantage—desirable when you wish to get your capital and profit out as soon again.

At twenty-eight I had a very successful year. The last three years have not added remarkably to my wealth, but there has been a comfortable increase, despite the increased cost of living and our increased scale of living. No bouncing boys have come into our home to share in our profits and add to our joys.

I have not done much manual work in building for some time because I have not had the time—have found it pays better to plan for others, to let other people do the knowledge gained by my long period of actually doing such work, as well as the discipline so gained, has been invaluable.

In my later building I have tried to get in mind, besides comfort and luxuries which people appreciate and are demanding more and more, even in small buildings. I use more concrete for foundations, walks and porches; and I watch carefully the ventilation of both houses and buildings over vacant lots, and a rustic box across the front of the porch filled with unusually large ferns—with, inside, a furnace for winter, some unusual windows and a fireplace with a motto cut into the mantel—sold an attractive little place built before the war at a low price. It cost me, complete, about \$1900, and I did none of the work—the actual work—of building. I got \$2500 for it, all cash and petitions from two other parties to plan and build and sell them artistic little homes at the same price. It cost me, complete, about \$1900, and I did none of the work—the actual work—of building. I got \$2500 for it, all cash and petitions from two other parties to plan and build and sell them artistic little homes at the same price.

I had gotten in touch with a good lawyer, thoroughly honest and highly respected who had some moneyed clients who loaned money on first mortgages on real estate at six per cent. The lawyer examining the title to the property and getting a small fee from the borrower for securing the loan. The borrower paid also for the examination of title and the recording of the mortgage, so that the interest was net to the lender.

There was always a careful examination into the personality of the borrower and the margin above the loan was always safe; but they would often loan a larger amount upon a given piece of property than a title or trust company. I found, in selling, I could frequently place to advantage a loan to the purchaser in this way that benefited him and enabled me to get more of the purchase money in cash.

There are different classes of purchasers of cottage property. The smallest class is that which pays all cash. Many have from \$500 to \$800, and then can negotiate for another class, perhaps the largest, who have only \$150 or \$200 saved up, and yet wish to acquire a home.

COTTAGE MORTGAGE NOTES
I found, in dealing with this class, that I could frequently place a first mortgage for a safe amount of the mortgage to be paid in four, five or six years after date, say. Then I arranged for the difference between that \$150 cash and the cash realized from the mortgage—both of which came to me as seller—to be paid in monthly installments during the first three years after date, a second lien upon the property

they could have no difficulty about accepting the doctrine of the Eucharist, Veneration and Communion of Saints, the Sacraments, especially the Sacrament of Penance, the Immaculate Conception and a very few other dogmas which the Church has defined. The reason they so eagerly reject these articles of faith is because they either do not understand or wilfully reject them. It would be otherwise if they believed in an external supreme authority in the Church.

Aside from these articles, which establish the unity of the Church, what a great field of doctrinal belief and theological speculation is left to the liberty of a Catholic conscience!

To have liberty of conscience and at the same time the guiding star of absolute, infallible truth is the privilege of every Catholic, and if Protestants will wonder which side of the shrine of privilege they will have accomplished Church unity without any further effort or trouble, and again will they be restored to the universal fold where there "is but one Shepherd"—Interment Catholic.

LOURDES
PHYSICIAN HAS "SEEN, HEARD AND TOUCHED THE SUPERNATURAL."

"The attitude of the medical profession has changed of late," said Father Woodcock, S. J., professor of philosophy at Stonyhurst, in a recent lecture in Liverpool. "Largely numbers of doctors go annually to study for themselves, at first hand, the wonders which occur in the shrine of healing. Prejudice still exists, but will always exist, but many doctors have honestly put their names to the testimonial which lies for signature in the bureau admitting that events occur which 'Science cannot reasonably explain by the sole forces of nature.'"

In dealing with the famous de Lourdes case, Father Woodcock spoke of a recent discussion in the British Medical Journal with regard to "Faith-healing" and its bearing on Lourdes. He severely criticized the way in which a distinguished medical man, writing on the cure, calmly sets aside the evidence of his conferees, or rather denies the existence of such evidence, though it is given in a scientific journal over the signature of three doctors. It is interesting to note that a conference of over a hundred medical men at Lille, after weighing all the evidence for this instantaneous cure of a leg that, after remaining broken for eight years, showed no signs of uniting, accepted frankly the miracle and passed a resolution admitting its supernatural character.

The words of a distinguished physician, Prof. Verge, of Montpellier, after the words of science: "At Lourdes I have seen, heard, and touched the supernatural," and they are words which give the lie to the critical principle of Roman. "The supernatural is impossible."

FROM SINS CONFESSED
IMPORTANT DISCOVERY IN ROME OF FIRST CENTURY INSCRIPTION

A notable French artist, M. Charles Desvergues, educated in Rome, has described in a recent number of the Univers an important discovery among the ruins of the Eternal City. In this critical hour in the history of the Church, the Modernists, in accord with various Protestant writers, are very careful to assign certain dates to the institution of the practice of confession. They teach as a foregone conclusion that there are certain vestiges of auricular confession before the ninth and tenth centuries. But now the Roman archaeologists are publishing a picture of a green marble slab lately discovered upon which is read the following inscription in Greek: "Here the Blessed St. Peter absolved us the elect ones from the sins confessed."

This stone and its inscription are visible to all who desire to examine it. Its epigraphic characters are, beyond doubt, those of the first century. The learned Prof. Ballerini, although himself a free thinker, has declared it a unique monument that must annihilate completely all the conclusions of the "new criticism." According to Ballerini, the stone is nothing less than what Christian tradition is used to call "the Confessionary of St. Peter."

It is not a question of baptism, as some might at first sight be inclined to believe, because the sins which are forgiven are those of persons who are already baptized and actual Christians. Hence the words "us the elect ones," and then the expression, "the sins confessed." It is this a matter of real "confession" and that made to St. Peter who using the power given him by our Lord has forgiven the sins confessed to him.

It is not the only memorial of the practice of sacramental confession in those days of primitive Christianity, as all the great Christian writers of the time refer to the practice, but it is sufficient to show us that the practice was real and living even in the times and under the hands of the apostles themselves.—The Pilot.

Gentleness is the great point to be obtained in the study of manners.—N. N. P. Willis.

Never add artificial heat to the body by wine or spice until thou findest that time hath decayed thy natural heat.—Sir Walter Raleigh.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 15th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and Catholic spirit.

Mr. Thomas Coffey: My Dear Sir—Some time past I have read your issue and find it to be both good and true. It is a Catholic spirit pervades the whole.

Yours faithfully in Jesus Christ, D. Falcooni, Arch. of Larino, Assisi, Italy.

LONDON, SATURDAY, SEPTEMBER 9, 1911

FATHER JONES' "HURONIA"

Under the auspices of the Ontario Government and as the Fifth Report of the Bureau of Archives, there has been published the most exhaustive treatise on the Huron Indians and on the Jesuit Missions of the seventeenth century that has ever been given to the world.

A native of the Province of Ontario, Father Jones' life has been mostly passed beyond its borders. Born in Brockville in 1833, the son of Henry Jones and Lucy Macdonell, (sister of the late William John Macdonell of Toronto) he was educated at the Brockville District Grammar School, and at St. Mary's College, Montreal.

taught for ten years in Fordham University, New York, and Woodstock College, Maryland, and in 1873 was ordained priest at the latter institution by Bishop O'Hara of Scranton. After two years' professorship in St. Francis Xavier College, New York, he returned to Montreal, and with the exception of two years spent in Guelph, has since remained there, serving terms in the interval as minister of the Church of Gesù, and rector of Loyola College. His work, however, as already stated, has mainly centered in the Archives of St. Mary's, and while done "far from the maddening crowd," and in a spirit of religious seclusion, his name as an authority on American and Canadian history has nevertheless spread far and wide amongst scholars, and has won for him the recognition of universities and learned societies in both Europe and America.

LOYD GEORGE, a dispatch informs us, while laying the cornerstone of a chapel at Heath, appealed to the Christian Church, to right the wrong from which the masses are suffering. "There are multitudes in the country who do not earn enough to keep body and soul together," said Mr. George. "On the other hand," he continued, "some who neither toil or spin have a superabundance. As long as these conditions exist there will be social outbursts."

PASTOR RUSSELL

With the imprint of what is called the International Bible Students of London, Ontario, a fly sheet, of which Pastor Russell is the author, is distributed at the homes of the people regularly every Sunday morning. Pastor Russell essays to be a Henry Ward Beecher or a Talmage. Possibly he thinks he is a grade higher than either of these reverend gentlemen who were noted preachers in their day.

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant Churches would mean that they ceased to protest and that she relinquished her peculiar claims.

Russell has a large audience because he says things that have never been said before, thinks things that have never been thought before, and makes propositions which have never before seen the light of day in the history of the world. He is original, Pastor Russell, and therein lies his strength. As for Catholics, they will say to him "The old barque of Peter is good enough for us; we know where we are. If you want to come into the Pope's fold you will be made welcome, but we cannot go into your fold because there can be no compromise with error. The one true Church established by Our Lord Himself, cannot trim its sails to suit all the vagaries of the human mind."

TELEGRAPHIC DESPATCHES lead us to the conclusion that the King of Portugal may soon come into his own again. The Republicans, or, rather, the Free Masons, are now, we are told, completely divided. The division, no doubt, has been caused, at least to some extent, in the distribution of the spoils. President Arraiga is devoting all his energies to conciliating the rival factions, but the chances of his succeeding are not considered bright.

AN ECHO OF NE TEMERE

A case recently occurred in this city which will offer further proof of the necessity of the recent legislation of the Catholic Church in regard to marriage. John Bologna and Lillian Roberts, the first named a Catholic young man, and Miss Roberts a non-Catholic, fifteen years of age, obtained a marriage license, presented themselves before a Methodist minister, Rev. N. D. Drew, and were duly married. It was a clandestine marriage, a romantic runaway escapade, Cupid being very busy in the negotiations. The report of the matter in the London Free Press tells us that Mr. Bologna endeavored to have the marriage performed at St. Peter's Cathedral, but the priest refused to solemnize it until the girl received the consent of her parents.

Would it not have been much better were the Rev. Mr. Drew, instead of depending upon the judiciousness of Rev. Dr. McDowell, to have postponed the ceremony and consulted the parents of the young people. We do not question the reverend gentleman's sincerity, nor do we question the sincerity of all his confreres, who in other places in the province perform the marriage ceremony with the utmost despatch. That would be ungracious. But this incident surely ought to open the eyes of our non-Catholic friends to the fact that the Pope has given us a proof of eminent wisdom in issuing the Ne Temere Decree, the legislation which has been so severely condemned by the church parliaments of the sects and by the dignitaries of the Loyal Orange Association. In this connection we would speak a careful reading of the splendid paper on the Ne Temere Decree which appears in this issue of the CATHOLIC RECORD.

It looks as if there was a conspiracy on the part of the dealers in food stuffs to unduly enhance prices; and like conditions prevail to a greater or lesser extent in every civilized country in the world. In North and South America the movement has obtained gigantic proportions. There are those who think these matters of trade will regulate themselves. Others are of the opinion that the law makers must intervene to save the people from the exactions of these organized freebooters, called middlemen, who have become possessed of the lever to get very wealthy in the shortest possible space of time.

THE TORONTO GLOBE is of one mind with the CATHOLIC RECORD as to the necessity for inflicting severe punishment upon those who adulterate the people's food. In regard to the use of formaldehyde in milk, our contemporary says "If milk dealers are caught using illegal preservatives to keep milk apparently sweet, they should be prosecuted to the utmost limit of the law. The man who would bedevil milk in this way is himself far gone in diabolism." Has anything been done to punish the man who was found guilty of using the poison we have named in Toronto? True, he had his milk spilled in the sewers, but is that all that is to be done with him? From time to time we receive government reports demonstrating the extent

to which our food supply is adulterated. The report is duly and decorously issued by the government officials, and there the matter rests. Seldom have we heard of a prosecution of the guilty party. Amongst the powers that be there must be an awakening pretty soon, otherwise the agitation will get quite warm.

to which our food supply is adulterated. The report is duly and decorously issued by the government officials, and there the matter rests. Seldom have we heard of a prosecution of the guilty party. Amongst the powers that be there must be an awakening pretty soon, otherwise the agitation will get quite warm.

AS TO SCHOOLS

Rev. Dr. Ross, a Presbyterian minister of this city, preaching in St. Andrews Church on a recent Sunday, said: "In our educational matters we need men of vision. We boast that our Ontario education is the best in the world, but it may be better yet. It will always be a blemish on our education as long as our children study in two different kinds of schools. We are making an education too much like a mint to grind out money makers. We must study the history to bring us the mistakes of the past that we may gain thereby. Our education is weak on the moral side. It is a strange thing there is no system of teaching morals in our schools. We are in danger of losing the sense of right by this lack. Our boys grow up and go into business with this training. They are successful, but have no appreciation of right. The consequence is that the great corporations show an astonishing readiness to lie. There is certainly something wrong with the moral training. We want men who will go back to the old system of teaching, men to stand by their obligation to that which is right."

It is not quite clear what Dr. Ross means when he states that it will always be a blemish on our education as long as our children study in two different kinds of schools. Doubtless he would, if the power were in his keeping, abolish root and branch of the Catholic Separate schools, and bring all the children of the country into the public schools. He would too, we doubt not, have morals taught therein and enforce the reading of the scriptures without note or comment. The children would be expected to interpret each verse in their own way. The Doctor has not given the matter serious study, otherwise he would not have made a suggestion surrounded with such insuperable obstacles. Instead of bringing all the children into one public school, it would be more meet were he to lend his energy to raise the public schools to the high standard attained by the Separate schools, where definite religious training is imparted and where secular studies have risen to such a high plane that in almost every section of the province they entirely outstrip the work done in the public schools. Dr. Ross may feel assured that the Catholic Separate schools will ever be with us, marching onward and upward in religious and secular work. We have no suggestion to offer as to how he might improve the Public school system so that the children might acquire a higher moral standard when they go out into the world. There could of course be established a system of Protestant Separate schools, but they would be a failure from the very beginning because of the serious divisions amongst the sects. To make them suit our Protestant neighbors each individual sect would demand a school of its own in which the distinctive doctrines of that sect would be imparted to the children.

SOCIALISM AGAIN

We received during the week a two-column clipping from a Socialist paper, forwarded most probably by a reader of our article on "Socialism Unmasked" in our issue of the 19th inst. The writer of said clipping sets out to prove that Catholics are committing a huge blunder when they attack Socialism on religious grounds. In support of this contention he quotes from a speech of the Hon. Charles Russell, son of Lord Russell, said to have been delivered before the annual congress of the Catholic Young Men's Society of Great Britain. The fact that neither the place nor the date of this remarkable speech are given makes us very suspicious of its authenticity. The antecedents of the speaker add to our suspicions concerning the correctness of the quotations from his utterances on the occasion referred to by the socialist editor. And now for the speech itself of this noted Catholic leader.

A PECULIAR SITUATION

A press despatch from Paris informs us that the agitation against the high prices of provisions continues, and disorders of considerable proportions were reported from twelve places in Northern France. The usual procedure is for a crowd of women of the lower class to assemble and do their marketing together, bearing large placards on which are the prices which they are willing to pay. If the shopkeeper assents to sell his goods at the price offered the women buy; but if he refuses they pitch all of his stock into the street. The man next door generally yields, though the crowd in its excitement may sack the place out of spite without inquiring whether the dealer is willing to reduce the price of his goods. The police ordinarily are inadequate to keep pace with the movement, and tragicomic incidents are reported from some localities where the storekeepers have attempted to defend their stock.

It looks as if there was a conspiracy on the part of the dealers in food stuffs to unduly enhance prices; and like conditions prevail to a greater or lesser extent in every civilized country in the world. In North and South America the movement has obtained gigantic proportions. There are those who think these matters of trade will regulate themselves. Others are of the opinion that the law makers must intervene to save the people from the exactions of these organized freebooters, called middlemen, who have become possessed of the lever to get very wealthy in the shortest possible space of time. The first Napoleon adopted a drastic but very effective method of dealing with the combines of his day. Prices of foodstuffs were so high that the poor people found it almost impossible to make purchases. Napoleon fixed the price of each article and announced that those who would break the law by demanding a higher price would be shot. Many of the dealers lost their lives, and prices quickly became normal. Such an ex-

treme measure as this would not suit our day, but most certainly some measures will have to be adopted to regulate matters of trade and commerce. Men who enter into combinations with the view of charging exorbitant prices for foodstuffs, etc., should be treated as conspirators, and the punishment should be made severe. The infliction of a nominal fine is an absurdity. The fine is paid and the conspirators continue to do business at the old stand in the old way. Truly the modern world has given us a multitude of men who in business matters have no regard whatever for the moral law.

THE BLACK HAND

The situation among the criminal portion of the Italians of New York is becoming serious. Last week there were some bomb outrages. Fortunately no lives were lost, but for this no credit is due the Black Hand operators. A member of that organization threw a bomb from a fast moving automobile at an Italian fruit store, the proprietor of which had refused to comply with his demand for money. The police department of New York has become unusually active in the work of suppressing these murderers and have now in their employment seventy-five thousand Italian detectives. The detective bureau has a list containing the names of no less than five thousand Italian convicts believed now to be in New York. Since the 14th of July the police records show fourteen cases of bomb throwing. The agents of the non-Catholic "missionary" societies tell us that the Italians have been "emancipated" that they are not now under the thraldom of the priests. They have been "emancipated" with a vengeance. But how is the American government going to deal with the situation. When so many criminals from Italy have been permitted to take up their abode in the city of New York, it looks as if the methods of the immigration agents were very loose. The prospects of reforming the Black Hand murderers and making them good American citizens are very poor indeed. Will the American government go so far as to adopt heroic measures, by putting Italian criminals and those whom the police have good reason to suspect are undesirable citizens, on board ship and send them back to Italy to be dealt with by the Italian government and Mayor Nathan.

SOCIALISM AGAIN

We received during the week a two-column clipping from a Socialist paper, forwarded most probably by a reader of our article on "Socialism Unmasked" in our issue of the 19th inst. The writer of said clipping sets out to prove that Catholics are committing a huge blunder when they attack Socialism on religious grounds. In support of this contention he quotes from a speech of the Hon. Charles Russell, son of Lord Russell, said to have been delivered before the annual congress of the Catholic Young Men's Society of Great Britain. The fact that neither the place nor the date of this remarkable speech are given makes us very suspicious of its authenticity. The antecedents of the speaker add to our suspicions concerning the correctness of the quotations from his utterances on the occasion referred to by the socialist editor. And now for the speech itself of this noted Catholic leader.

He is made to begin his address by a reference to the origin of Socialism, which he ascribes to "the present deplorable and appalling state of society." We are then confronted with a quotation from Cardinal Gibbons, for which again neither time nor place are given, and the very first sentence of which is devoid of all sense. We are confident that the great American Cardinal never wrote or spoke such nonsense as is attributed to him in that sentence. And then comes the absolutely false statement that "except upon the lines of Socialism there is at the present moment no other remedy proposed." "Socialism alone holds the field" declares the speaker, and the admiring editor puts his words in display type. Have the distinguished orator and the applauding editor forgotten the immortal cyclopaedia of Leo XIII. on the condition of the workingman, the labor question and socialism? They contain the only practical solution of the difficult and dangerous problems connected with the labor question and the impoverished condition of many of the world's workers. And the policy of Leo is the policy of the Catholic Church to-day. Obedience to her authoritative voice and not to that of the socialistic demagogue is the only hope of the social as well as of the religious world of to-day aye, of all times and in all lands.

The hon. speaker next proceeds to define socialism as "the municipalization of the sources of the production of wealth, or in other words, it is a system under which the State is to own all the productive business and manufacturing in a country instead of their being owned, as at present, by a fortunate and favored section of the community." State ownership then of all the sources of wealth is the

socialistic panacea for all the ills of the world. But its wonderful corrective and curative powers cannot be proven from the history and experience of modern nations. No country in the world perhaps has experimented more in the state management of public utilities than France. And yet nowhere under the sun is there more social unrest and discontent to-day than in that country. Within the past year France has suffered from one of the most colossal and disturbing strikes which the world has ever witnessed. And, mark it well, most of the strikers were government employees. So, apparently, state ownership does not make for peace, prosperity and contentment. Nor need we go so far afield to prove the chimerical character of the municipalization of the sources of wealth. Who will make bold to say that the Government employees of Canada are the most happy and contented class in the country? On the contrary, they often complain most bitterly of the treatment which they receive and compare, most unfavorably, their condition with the condition of the employees of concerns owned and operated by capitalists. We have yet to learn that the employees of the Intercolonial Railway, for instance, are any better paid or any more contented than those of the Canadian Pacific or Grand Trunk.

Because state ownership of railways, telegraphs, telephones, the postal service, etc., may and does co-exist with the practice of Christianity in many countries, the Hon. Mr. Russell concludes that there is nothing in socialism contrary to Christianity or Catholicism. But Socialism, as we proved in our other article, referred to above, stands for a great deal more than state ownership. It advocates many other revolutionary changes which are radically opposed to the teachings of the Christian religion. And hence the definition of socialism given by Mr. Russell is far from being complete. Again, he says that English Socialists do not advocate the expropriation of private properties without compensation. M. Jaurais, a leading French socialist, says: "It is impossible to tell with certainty whether the general expropriation of capitalist property will be carried out with or without compensation." So according to this brilliant light of collectivism, and many other lesser luminaries of the socialistic world, the disciples of Karl Marx are ready to espouse unadulterated expropriation if they find that it is necessary for the attainment of their cherished schemes. But Mr. Russell does not think that even such unjust expropriation is either anti-Christian or anti-Catholic. He ingeniously attempts to prove this astounding assertion from the fact that all governments justly claim the right to tax the property of the people for the conduct of public affairs, for national defence, etc. He appeals to the justice of income taxes, death duties and increment taxes. But the veriest tyro in the study of economic problems can see at a glance that there is a whole world of difference between the exaction, on the part of the state, of a fair tax for the upkeep of public institutions, the administration of public affairs, the protection of the homes and hearths of the people and the wholesale confiscation of all private possessions, which is one of the rotten planks of modern socialism.

The noted English Catholic publicist who is paraded in the article under examination as a protagonist of Socialism warns us against accepting the extreme views of individual Socialists as representative of the real Simon, pure, esoteric doctrine of communism. But as every ism and ology has its accredited exponents, so also has Socialism. And who are they? There is Marx, Bax, Bebel, Jaurais, Hyndman, Blackford, Hardie, Ramsay, McDonald, et al. These men are the acknowledged leaders and captains of the Socialistic phalanxes. If we cannot learn the truth about Socialism from such men as these to whom shall we go? Now in our former article on this question we proved from quotations taken from the speeches and writings of several of these champions of communism that its creed to-day is frankly and openly anti-Christian. And so the assertion of the Hon. Mr. Russell that it is not both absurd and untrue.

The fact that this misleading and villainous article has been clipped from a socialistic weekly and forwarded to us, most probably by a Catholic, is another proof of what we have already stated, namely, that some of our Catholic people are unfortunately becoming more or less imbued with the false and dangerous doctrines of Socialism. We would advise the sender of this clipping, and all others who are inclined to sympathize with the promoters of communism, to read Mr. Larmour's little book, or the works of the Jesuit Father Cathrein, "The Religion of Modern Socialism," by Father Ming, S. J., "The morality of Modern Socialism," by the same author, "The Fundamental Fallacy of Socialism," by Arthur Preuss, or other standard works by Catholic authors on this question. Would to God that such useful books were more widely read by our Catholic

people. If they were the Church would be spared the sad spectacle of seeing her children allying themselves with the sworn enemies of God and His Church.

NOTES AND COMMENTS

The outcome of the war on religion in France, so far as it affects French prestige in the East, is not such as to bring joy to the average Frenchman. It was all very well to make war upon helpless women, and upon a body of men whose vocation precluded more than passive resistance, but when it comes to lowering the tricolor in the eyes of foreigners it is, to use a homely expression, a horse of another color. And that is the effect which quite legitimately follows upon the atheistic tendencies of recent governmental regimes in the Republic, French prestige abroad has, in the past, been more closely bound-up with the presumed Catholic character of the French nation than a certain type of Frenchman will care to admit. But that it is so a recent event in Asia Minor has demonstrated to a certainty. In the light of it the French Protectorate over Christian missions would seem to be a thing of the past.

IT IS INTERESTING to recall that the first blow to this Protectorate was dealt by an American religious. Shortly after his election as General of the Minor Conventuals, Father Dominic Certain went to Constantinople, and as certain disturbances had occurred there gravely affecting his order, and despite repeated representations, been long neglected by the French authorities, he immediately called upon the Ambassador to request the exercise of his authority in seeking redress. But the General met with very scant courtesy at the hands of this august French official, and was given clearly to understand that he must exercise his patience still further since it was not convenient to raise the issue just then. Father Dominic, bowing to this decision, quietly withdrew and walking across the street to the Italian Legation formally asked the Marchese Imperiali to assume the protection of his order throughout the Orient. The request was at once complied with, and within half an hour, the Table's Roman correspondent remarks, the thing was done.

THE FRENCH Government, we are further told, was furious over this unexpected turn of affairs, and made every effort by indirect representations to Propaganda, and even to the Holy Father himself, to have the change rescinded. But, as they were politely told, it was too late, and, as a direct result, one body of missionaries after another has transferred the protection of its interests to Italy or Germany, until now, the famous French Protectorate has under its jurisdiction scarcely any but French missions. The latest to pass from beneath its control is the Carmelite Mission in Syria, which, in the last week of July, was formerly transferred to the protection of Italy. The action of France in appealing to the Vatican in the matter of the Minor Conventuals was in the light of recent events at home an object lesson in effrontery.

Speaking of missions, we publish in this issue a communication from Father John Fraser of Ningpo, China, with respect to his work in furthering the interests of his mission in Ireland. Since leaving his diocese, Father Fraser has made a prolonged sojourn in the United States and Canada; has visited Rome and had a private audience with the Holy Father; spent some time in England and Scotland, and in Ireland has had good success in procuring volunteers for the work in China. We have had occasion frequently to refer to Father Fraser, and to his labours in the Celestial Empire. While yet a student of the Propaganda he offered himself to the Vicar Apostolic of Peking, and shortly after ordination entered upon the duties of his chosen office. There he has met with signal success, and, at the instance of his Bishop, has now come to America and Europe on a two years' furlough to solicit help for the Chinese mission. The most important result of his visit is the foundation of a Seminary for foreign missions in New York. It is still undecided whether Father Fraser shall remain in New York to preside over this Seminary, or return to China to resume his work there. But in either event, his visit cannot but result in a great impetus to the missionary spirit on this continent. Among recent recruits at Wei-hai-wai, it is gratifying to note, is Father Eusebe Meunier of Montreal.

IN THE MUSEUMS of England no exhibits attract more attention or are more worthy of study than relics of the Roman occupation of Britain. These, as may be supposed, are not any too numerous, but such as exist have an interest all their own. One of the most remarkable was on exhibition at Sheperd's Bush, near London, during the Coronation. The Roman legions carried two metal standards, which were regarded as so sacred, that none were surrendered

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COMMENTS

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whilst a soldier lived to defend them. One was the Eagle, the other the Imago. The exhibit at Shepherd's Bush was the Imago of Nero, and is the only specimen known. It is supposed to be the standard of the Ninth Legion and has fallen into the hands of Queen Boadicea in the only defeat which met the Roman arms in Britain during Nero's reign. It was dug up in Essex in 1827 and is in a fine state of preservation. It is described as a very beautiful piece of work in the form of a cross, with three bronze rings, one above the other, forming the upper part. The cross piece consists of a few bars in the form of the pediment of a temple, and the lower portion is a larger ring with the medallion in the centre. It is at once the oldest of British trophies and the only complete Roman military standard in existence. As such it is of special interest to classical scholars everywhere.

A PROCESS now before the Holy Office at Rome is that of the Beatification of Father Dominic, the Passionist, who on a memorable October morning in 1845 received into the Church at Littlemore, near Oxford, John Henry Newman, the light, the life, the soul of the far-famed Oxford Movement, and who was destined to so greatly influence the course of religious thought in the country of his birth. Father Dominic was described by the great neophyte as "a simple, holy man, but withal gifted with remarkable powers." His career in England extended over only nine years, (1840-1849) but his work was of an enduring character, and he died of cholera, a martyr to duty, on the platform of a railway station, whence he had gone on a mission of mercy. He was also a philosopher of profound attainments, and was the author of numerous treatises in moral and mystical theology. He has been called "a re-builder of the fallen temple of the Church in England." The manifest holiness of his life and his death in the odor of sanctity soon procured for him the title of Venerable, and the introduction now of what is called the "Apostolic Process" (the "Ordinary Process" being concluded) of his Beatification is an event of profound interest to all students of the Catholic Revival in England of the middle of last century.

A CURIOUS foot-note to the history of bibliography might relate to the habit many eccentric people, penurious in character, have had of making the family Bible the repository or hiding-place of bank notes, where they have been discovered by chance long after the original owners' decease. An instance of this, recently come to light, concerned a young nobleman in England, Financial embarrassment had overtaken him, and being obliged to part with a portion of his inheritance, he had occasion to consult the family Bible for a date there recorded. The book evidently (like so many family Bibles) had lain long years untouched, for upon opening it the young man to his pleasurable surprise, found between its leaves a number of Bank of England notes, more than sufficient to meet his more pressing liabilities. Then he recalled his mother's dying exhortation, so long unheeded that "help might be found in the Bible when all other sources failed."

THIS RECALLS other anecdotes of the same kind which we have read of in the past. A needy student bought an interesting old Bible at a second-hand bookseller's, and was delighted to discover between its pages, banknotes to the value of £1,000. In another, purchased at an auction of old books (we think the celebrated Ashburnham collection dispersed at Sotheby's famous auction room in London in 1898 and 1899), £700 was found concealed beneath its outer cover. And it will be remembered that when a change was made in the librarianship of the Library of Congress at Washington some years ago, because of supposed irregularities in funds handled under the copyright law, cheques, postal and express orders, and even paper currency to the value of thousands of dollars, were later found stowed away in innumerable volumes. One discovery led to a systematic search of the entire library. Then the truth came out, that, owing to the prodigiously over-worked librarian's unmethodical habits, remittances received for copyright had been temporarily laid aside in this way and forgotten. The discovery led to the reconstruction of the entire system, the librarian being relieved of the administration of the copyright law. With these instances before him, it might not be a bad idea for the student or householder possessing a library of old books—particularly Bibles—to overhaul them. They might experience a windfall.

WHILE ON the subject of Bibles, it may be in order to relate an amusing incident told in Pyle's "Pleasant Memories of a Busy Life." It concerns Adam Black, founder of the well-known publishing house of Adam and Charles Black, Edinburgh. One day, soon after Mr. Black commenced business, a rather suspicious-looking man came stealthily into the shop, and, leaning over the

counter, whispered into the proprietor's ear: "I've got some fine smuggled whiskey, which I'll lit you have at a great bargain." "No, no," said Mr. Black indignantly, "I want nothing of the kind; go away." Evidently in doubt as to the sincerity of this righteous outburst, the man leaned further over the counter and whispered again: "I'll take Bibles for't."

THE ORIGINAL "Blue Stocking," a term now usually applied to pedantic members of the female sex, was a man, Benjamin Stillingfleet, grandson of the famous Anglican bishop of that name, who was one of the most brilliant and enterprising of that memorable company who, under the name of the Blue-Stocking Club, met, in the days of Horace Walpole, at Mrs. Montague's in Portman Square. His urbanity, wit and powers of conversation became so essential to the success of her parties that, when he was absent, it was a common observation among the guests: "We can do nothing without the blue stockings—blue worsted stockings being a regular feature of Stillingfleet's attire. Consequently, Mrs. Montague's assemblies came presently to be known as Blue-Stocking clubs, and their frequenters blue-stockings. Gradually—we are not told just how—the term fastened upon learned woman-kind, and now-days refers altogether to a type, pedantic, and, it may be, somewhat undomestic in taste and habit. A Miss Weeeler has recently favored the world with an entertaining volume on "Famous Blue-Stockings," which has issued from the press of Methuen & Company.

THE NE TEMERE DECREE

REMARKABLE PRONOUNCEMENT THEREON BY A PROMINENT MEMBER OF THE CHURCH OF ENGLAND

We are pleased to be able to present to our readers this week the following address delivered by Walter Mills, Esq., K. C., son of the late Hon. David Mills, at the Synod of Huron held in Stratford on the 15th of June last. A request had been made for it for publication as a fair presentation of the case from an unbiased non-Catholic. We ask our subscribers to hand the copy of the RECORD containing this address to their non-Catholic neighbors. It will give them much new light on this important subject. It is of importance that they should read this document for the reason that they have become possessed of erroneous impressions regarding the decree because of having pursued the opinions of Holland and other persons who, on the one hand, are ever disposed to oppose anything that comes from Rome, and, on the other, by non-Catholic clergymen and laymen who made little or no study of the merits of the question. The following is the resolution moved by Rev. Canon Downey. It was spoken to by Rev. T. A. G. Wright of Sarنيا:

MR. MILLS'S ADDRESS.—That the Synod of Huron, duly assembled, do hereby endorse the declaration of the Archbishops and Bishops on the subject of the decree Ne Temere, and do hereby resolve that the most solemn protest against the decree and against the enforcement of the same, and against the dissolution of the Holy Synod of Huron, by the ordinary law and a grave menace to the very life of our people. My Lord and Gentlemen.—In rising to speak upon the question which is raised by the resolution offered for the consideration of this Assembly, I do so with considerable diffidence; and because I shall make a departure from what it has been the custom at public religious assemblies to put forward as the popular cry whenever this subject has been discussed, I beg to assure you, my Lords, that what I may say, however I may seem to differ from the assumption that the previous speakers have gone upon, or should it seem to reflect upon what your Lordship has said in the very able and excellent deliverance which you have presented to this Synod, my respect for yourself and the high office which you hold is absolute. The question is an important one not only to ourselves, but by reason of the attention which has been fomented by agitation in various conferences throughout the country.

It is an easy matter to stir the populace by a cry; a word with a subtle intimation which the hatred or prejudice of a hostile faith imparts may prove a very dangerous missile when thoughtlessly uttered to the ear of the ignorant and easily-maddened crowd. The cry of "stop thief" used to work like magic in accumulating a crowd which joined in a hue and cry to overtake some poor unfortunate and perhaps innocent summary could be gathered together in the streets of old London by this cry, and like a herd of mad, unthinking, terrorized cattle, would run in a jostling, struggling endeavor to reach whom they knew not until exhaustion, confusion or a satisfied curiosity ended their murderous pursuit. The effectiveness of an anti-Catholic cry was well illustrated in the case of a man who passing through Chicago and having been taken ill was placed in St. Joseph's Hospital in that city; when convalescent he walked leisurely down into the streets of the business center and looking up in wonder and amazement at the tall mercantile houses and turning aimlessly corner after corner he came suddenly to a stop and began to consider the way he should return; realizing that he had kept no account of his whereabouts he accepted a passer-by and asked him to kindly direct him to St. Joseph's Hospital. The man replied, "I am sorry, sir, I cannot direct you where I do not know it myself. But I can tell you how to find your way there." "Thank you, I shall be much obliged." "Well, then," said his informant "continue on the way you are now proceeding about two blocks and turn to your right, and, after you have walked three or

four blocks, across the street you will see Kelly's door. Go right over there and stand in the middle of the floor and yell with all your might "To hell with the pope!" and I'll guarantee you will walk up to my door and knock at it." "There is a disposition to be moved with the more than ordinary fanaticism by the anti-religious agitation. History reveals with what terrible and cruel consequences the means of men have been poisoned by the vert of religious bigotry; the individual unhappy, society disintegrated and the national life paralyzed. Since Christianity entered the world we have had the history of religious fanaticism, but of one sect of the Christian faith against another. So much of importance has been placed upon the difference between two-dee-dee and two-dee-dum in theological controversy that the essential unity of the Christian faith against another. So much of importance has been placed upon the difference between two-dee-dee and two-dee-dum in theological controversy that the essential unity of the Christian faith against another. So much of importance has been placed upon the difference between two-dee-dee and two-dee-dum in theological controversy that the essential unity of the Christian faith against another.

I should like to warn you against fanatical agitation. Too often the clergy have led in this sort of thing, and I want to be silent lest they should be thought to favor a wrong. In the present instance all the discussions and resolutions which have characterized the various religious assemblies throughout the country go to show that the position of the Roman Catholic Church is misapprehended and the Ne Temere decree misunderstood. We hear without question any slander of the Church of Rome. We are too apt to learn the facts concerning her from her enemies and we regard her, through the misty wall of sectarianism, as a monstrous and an enemy. Now, this attitude is unfair; we should study her through her best men, read the writings of her best authors, visit her churches and meet her priests and by close association learn that her great aim like our own is to reclaim sinners and to glorify in the popular stories of the historians which prejudice or bigotry has attributed to Roman Catholicism as some of her atrocities.

You know the story of John of Barneveldt, the merchant and seal-keeper of Holland. During forty years as a troubled and fertile an epoch as any in human history, destined to stand out as one of the greatest statements of his time, at the time, at many critical moments of the States-General, nearly every public document having been written by his own hand; though it was the States-General; that spoke, behind all, as Molydey says, "the ever-omnipotent hand, the fertile pen, the eloquent and ready tongue, were seen, heard and obeyed by the great European public, by the monarchs, statesmen and warriors of France from many critical moments of history," yet through the ambition, antagonism and bitterness of Maurice of Nassau he became charged with a plot to hand over Protestant Holland to Catholic Spain, and after trial and sentence of death he was led to a platform of the public square of the Hague, and there in the presence of a great and silent multitude this grand old man who had maintained the independence of Holland in the midst of the monarchial states of Europe, bowed down his head on the block and the executioner struck it off at a single blow. This wicked appeal to religious prejudice gave a new impetus to the patriot for treason and prevented a weak populace from asserting their defiance for fear of the charge that they favored a hostile religious sect.

The massacre of St. Bartholomew and those which followed it, which it is customary to attribute to the Church of Rome were the crimes of the powerful Lorraine family who aspired to the throne of France at the approaching dissolution of the then reigning House of Valois. The Guises headed the Catholic League and fearing the growing strength and towering genius of Henry of Navarre they fired France, then five-sixths Roman Catholic, by appealing to the masses of the score that Navarre, whose mother, Jeanne d'Albret, had reared him a Protestant would threaten Catholicism should he ever gain the crown of France; and so bloodshed and sack and ruin followed in France until all the House of Valois had died, and after, until Henry IV, upon the advice of Maximilian de Bethune, Duke of Sully, his Prime Minister, became a Catholic king for the peace and safety of his country. So we readily attribute to the Church those crimes which should lie at the door of ambitious princes or unscrupulous statesmen who have relied upon the masses of the people for their chances of success upon appeals to the sectarian prejudices of the people.

Now if we are to come to the consideration of this question with preconceived prejudices we cannot do right. We should desire to be fair and to do so right. Let us be right rather than popular. It is an easy thing to go with the crowd, but that is not the course for a dignified religious assembly of trained men, anxious to do right and to be right. Let us not be afraid of losing our belief in some old and cherished notion, but try to get at the truth whether it will destroy popular ideas as to the Church of Rome or not. I have here in my hand a Lancelotti Letter of Pope Pius X. published throughout the Catholic world on the occasion of the celebration of the resurrection of Our Lord at Easter, 1908. This is the document which is commonly known as the Ne Temere decree. Ne Temere means "lest rashly." It is a general review of the dangers of modern religious philosophy and a warning to the clergy to be not hasty or rash in taking up with every new doctrine that the schools of the philosophers may enunciate and defining the position of the Church on various matters of theological controversy. In this decree is contained a special declaration on the subject of the celebration of the sacrament of holy matrimony. In order that this sacrament may be validly celebrated between Roman Catholics it is pointed out that it is necessary to go before a priest and that in that church it is treated as a holy sacrament you can also appreciate that there must be a celebration of the event according to the Rites of the Church. The Church of Rome treats marriage as a union consecrated, where the parties undertake to accept their relation as established for life "until death do us part," and that the union so blessed with the prayer of the priest

and the declaration that "whom God hath joined together let not man put asunder" it is a bond indissoluble. Upon every marriage certificate contained in the usual effects of canon law to control the behaviour and well-being of citizens of a spiritual organization as such. Nevertheless I desire to point out to you its value as a principle according to the Rites of the Church. The seven sacraments of the Church are and have been reckoned since the time of Peter Lombard to be Baptism, Confirmation, the Supper of Our Lord, Roman Catholic Church Law and Extreme Unction. The Church of England teaches not that there are less than seven, but that there are only two generally necessary to salvation. The Church of Rome makes it imperative on all persons baptized in the Roman Catholic Church in order to celebrate a valid marriage that they should do so in the presence of the priest of their Church. This was once the law of the old Church of England. It was once the Law of the Presbyterian Church in Scotland and in North of Ireland. It was once the Law of the Church, that where no difficulty existed the presence of a clergyman must be deemed indispensable and the service of a Roman Catholic Priest would not be sufficient. In Armenia, by the Persian Law, Christian marriages are recognized if valid according to the religious ordinances of the parties, but Armenian priests have refused to marry certain parties under conditions offensive to religion. A Roman Catholic priest performed the ceremony according to the Rites of the Catholic Church, but having obtained a special license to do so on the ground that the man was a Roman Catholic and the woman a Protestant, it was held that by the law of the country where the celebration took place the marriage was invalid and certain forms had not been complied with, therefore there was no marriage.

To some a little nearer home I might state the case of a man who married in the English Church at the English Consulate at Beirut in Syria, at the consulate, her father and others being present at the marriage, it was celebrated by an American missionary according to the Rites of the Church of England. The judges held that they were bound by the authorities and that on the facts there had been no valid marriage. That marriage took place in 1834 and that decision in 1841. You have heard a good deal that has been said through the press about the Hebert Case and a great deal of agitation has been aroused by associating the decision in that case with the Ne Temere Decree. But the Civil Code of Quebec has been the Law of Quebec and the section which I have just read to you was in that law at the time of its adoption 150 years ago. There is a case upon which the decision in the Hebert Case was founded and which was reported in the Law Journals of the Province of Quebec 30 years ago. It is the case of Laramee vs. Evans. In that case it was held, that the only functionary proper to celebrate a marriage between two Roman Catholics is the proper Curé of the parties, and the marriage therefore of two Roman Catholics by a Protestant minister is null. The presence of an official of the state and no clergyman of any denomination can officiate so as to create the relation of husband and wife between parties, but Catholics after obtaining their priests to have their union solemnized according to the Canon Law.

Now you will have noticed that I read to you a statement of the question of dispensation under the decree Ne Temere. It was the practice that when a Roman Catholic desired to marry a non-Catholic he was required to go to the priest of the non-Catholic party and have the marriage ceremony solemnized or officiated at by her own minister, and obtain from the priest a dispensation which he placed in the hands of the officiating clergyman of the non-Catholic party and he would then know that there would be no objection raised by the Roman Catholic church to this mixed marriage. Under the decree Ne Temere, notwithstanding that dispensation may be obtained, the Catholic party is, under the provision which I read to you, obliged to have the relation which he has entered into sanctified by the blessing of the church. It may be seen by the last paragraph which I read to you that in no way does the church presume to apply to any but those of her own church. Now as to the application of this law in relation to the civil contract legally consummated; in no province or state on this continent, except in the Province of Quebec, has the Canon Law any bearing upon the Civil Law respecting the celebration of marriage; so that where the marriage for instance in the Province of Ontario is performed by a Protestant clergyman, a Justice of the Peace, or any other official, no jurist would undertake to say that the contract so performed would be affected by the provision of any Canon Law. The position of the Church is that it cares nothing about the Civil contract of marriage, that is a provision of the state with which the Church has no concern. It does not interfere with the Civil Law; but in the celebration of marriage whatever the Civil requirements of the Law are the Church always complies with the law while celebrating the marriage as a sacrament.

In the Province of Quebec according to the Civil Code there is this provision under section 127. After enumerating in previous sections the different religious persuasions, according to law, this section comes in as the only provision in the law of any State in this continent which shows respect for religious institutions. It reads, "Other impediments recognized according to the different religious persuasions as results from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different Churches and religious communities." This is not applied to any individual Church. It is not single out the Church of Rome, but it says to all the religious persuasions of the Christian community that, "the law makers of this Province have assumed that you have a sincere regard for your religious affiliation and that you

are not a hypocrite but are sincere in the faith which you profess to adopt in preference to all others. It says to the Methodists, Congregationalists, Presbyterians, Baptists and Anglicans and all others of the various Christian denominations; if there are any impediments which exist according to the law of this Province respects them for Christianity is recognized as part of the common law of the land. The law of this Province not only tolerates your faith but it so far respects it as to require that its conditions shall be observed before the validity of the marriage can be asserted. The Church of Rome has a provision, according to the decree Tametel and decree Ne Temere, which makes it imperative on all persons baptized in the Roman Catholic Church in order to celebrate a valid marriage that they should do so in the presence of the priest of their Church. This was once the law of the old Church of England. It was once the Law of the Presbyterian Church in Scotland and in North of Ireland. It was once the Law of the Church, that where no difficulty existed the presence of a clergyman must be deemed indispensable and the service of a Roman Catholic Priest would not be sufficient. In Armenia, by the Persian Law, Christian marriages are recognized if valid according to the religious ordinances of the parties, but Armenian priests have refused to marry certain parties under conditions offensive to religion. A Roman Catholic priest performed the ceremony according to the Rites of the Catholic Church, but having obtained a special license to do so on the ground that the man was a Roman Catholic and the woman a Protestant, it was held that by the law of the country where the celebration took place the marriage was invalid and certain forms had not been complied with, therefore there was no marriage.

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in the presence of their own Curé, following the formalities of the law and the rules of the Roman Catholic Church to which the parties belong; that the Rev. William Timberlake, a Protestant Minister of Montreal, had not the right to act as Curé of the said contracting parties, seeing that the priests, rectors, vicars and the latter is a Protestant; that the said marriage contracted at Montreal, the 14th July, 1908, has been declared null and invalid as to its bond by decree of a competent ecclesiastical authority; that the plaintiff is well founded in demanding the annulment thereof as to its civil effects; that for these reasons the said marriage is illegal and null and ought to be so declared.

Considering that plaintiff has established the allegations of his declaration, as well by written as by verbal proof; Doth declare the said marriage contracted as aforesaid to be null and invalid as to its civil effects, which said marriage has been previously annulled by the religious authority under the jurisdiction of which they are; doth confirm to all legal effects, the said declaration of the said ecclesiastical authority pronouncing the nullity of said marriage as to its bond and doth give it full force and effect from a civil point of view without cost.

True copy, A. Moreau, Dep. P. C. S. (Sgd.) CHARLES LAMENDEAU, J. C. S. The question of the soundness or unsoundness of this judgment is matter for judicial decision and not for debate for the mere sake of ecclesiastical pyrotechnics. According to the Civil Code marriage must be solemnized openly, by a competent officer recognized by law. Any "All priests, rectors, vicars and other officers authorized by law to keep registers of Acts of Civil Status, are competent to solemnize marriage." But none of the officers thus authorized can be held to solemnize a marriage to which any impediment exists

FIVE-MINUTE SERMON

FOURTEENTH SUNDAY AFTER PENTECOST

GOD AND MAMMON

"No man can serve two masters." (Matt. vi, 24)

When the Philistines had captured the Ark of God they carried it into Azotus and put it into the temple by the side of their idol Dagon. When they returned in the morning they found the idol lying upon its face on the ground before the Ark of the Lord (I Kings v, 1). What is the moral of this incident? That God and the evil spirit can not dwell together, and that we can not serve both God and the evil spirit. Our Saviour again impresses this upon us in the words of to-day's Gospel: "No man can serve two masters, God and mammon."

We are told that when Christ entered the house of Zaccheus the evil spirit of covetousness departed and Zaccheus was converted. Before that day he had constantly schemed to acquire wealth, and he had been hard and merciless to the poor, but now he became merciful, even generous toward them, and he thought only of God and the salvation of his soul: "Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold" (Luke xiii, 8). In Zaccheus, before his conversion, you see, my dear Christians, what an influence avarice and greed may have upon man. They prevent him from loving God and his neighbor, and hence from caring for the salvation of his soul. If you therefore care for and strive only for wealth, your hearts will not be with God, but with the things of earth, and your salvation will be in danger.

Avaricious people have no purpose other than the gain of money and do not hesitate to resort to injustice, and even fraud, to attain their purpose. Therefore the Apostle says: "The love of money is the root of all evils; for that which will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, and snare men into destruction and perdition" (I Tim, vi, 9, 10). Covetous persons oftentimes cheat and deceive their neighbors in many and various ways, e. g., by using false weights and measures, by adulterating merchandise, substituting inferior qualities etc. Their one thought is to increase their possessions, everything must yield to this. Especially in our times is it a very frequent occurrence to hear how people are snared out of their money, or other possessions, by a multitude of schemes. It is very sinful to obtain goods of any kind by false pretences, and the wealth thus acquired is sinful wealth. Remember my dear Christians, that our Saviour says: "You can not serve God and mammon." If the only desire of a greedy person is to increase his riches, if he is not particular about the principles of honesty and justice, how can he be at the same time serve God? But some will say: "There are many honorable rich people who are God-fearing; they attend church, and receive the Sacraments, and lead a good life." It is true there are many such people, people who came into possession of their wealth, in honorable ways, and use it in a proper way. But, alas, there are among the wealthy some who pretend to lead a Christian life, who do deeds of charity for reputation and fame. Such people do not serve God, they serve mammon, they seek their gratification in things that can not bring them eternal life.

It is well to remember then that you can not serve God and the mammon. If you serve the mammon of money you can not hope to enter into the kingdom of God, for the Apostle says: "For know you this and understand this, that no covetous person hath inheritance in the kingdom of Christ and of God" (Ephes. v, 5). And Christ declares emphatically: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God" (Mark x, 25).

Let us, my dear Christians, beware of attaching ourselves to the vain and passing things of this world, they tend to cast our souls into eternal destruction. Lay not up to yourselves treasures on earth; where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven; where neither rust nor moth consume, and where thieves do not break through nor steal" (Matt. vi, 19, 20). Virtue and good deeds are the treasures which merit heaven. Endeavor to become rich in these things; lay up an abundance of such treasures, for they alone will help us in the life that is to come. Amen.

WHAT OF THE NEXT GENERATION?

No truer words ever were spoken than these from the Southern Guardian of Little Rock, Ark: "The increasing number of mixed marriages is no good omen. It not only breeds, but betrays, the existence of religious indifference. Those who enter the matrimonial state should be deeply imbued with the sense of responsibility for their offspring; and it takes all the devotion of father and mother, and the religious atmosphere of a Christian home, to plant the faith, that most precious heirloom, deep into the hearts of children. That our young do not think of this, but follow merely their fancy in choosing their partners, is a calamity—a declaration of faith among the present generation. How will it be with the next, if our young men and women do not bethink themselves?"

Love, of course, is said to be blind, and it is this paralyzing blindness that has wrecked many a life and created for scores and thousands of young men and women a hell upon earth. If a person really thinks anything of his religion and marries a person of another faith, we care not how earnest ante-nuptial promises have been, sooner or later there is bound to be trouble. Especially is this the case when children appear on the scene and become of school age. The non-Catholic father cannot see the necessity of placing the child under the tutelage of the Catholic teacher. The

public schools are there and they are good enough for his offspring. If the mother be weak she gives in sooner than have any trouble. The man can make himself very disagreeable and his home very unhappy by his persistent belittling of everything Catholic. Oftentimes, under these conditions, the wife becomes rascally rather than have constant quarrels with the man. The man may later cease to exist and the entire family falls away.

Stand by your religion, young men and women; if you cannot find among your own the person you think you want for life partner, a million times better that you remain single. You will find there is little peace or contentment in a mixed marriage, that is, provided you are an earnest, practical Catholic.—Catholic Sunday.

IN THE OLD MISSIONS

LONG ABANDONED STRONG-HOLDS IN TEXAS TO BE RESTORED—HISTORIC SENTIMENT

It is a far cry from the warwhoops of Apaches and Comanches to the industrious bustle of a peaceful city; from the savage hiss of flint-headed arrows to the pealing of church bells, and from the howling of wild beasts in the wilderness to the welcome of a hospitable people, writes the Rev. Father D. S. Theolan in the St. Louis Post-Dispatch. No less a grief, comprising the development of two centuries, lies between the first and second advents of the Franciscan Fathers in San Antonio, Tex., where they propose gradually to reoccupy and to restore their crumbling missions, founded in the eighteenth century for the conversion of the Indians. The chapel of the oldest of the missions is the renowned Alamo, where the Thermopylae of the New World was fought and where James Bowie and David Crockett, met Spartan deaths.

San Antonio's sense of historic sentiment and its gratitude to the brown-robed and barefoot friars who, in the cause of the cross, were the devoted forerunners of civilization in Texas, have prompted the city officials, clergy and citizens to extend an invitation for the return of the disciples of St. Francis of Assisi to their ancient seats.

The management of the restoration is in the hands of the Rev. Benedict Schmidt of St. Louis, who is provincial of the Sacred Heart province of the Franciscan order. A delegation of friars will go to San Antonio from the Franciscan monastery at 3140 Meremec street, St. Louis, the first one to be chosen being Father Philbert Haase, because of his proficiency in the Spanish tongue. Their companions will be recruited from the other forty-six Franciscan cloisters of the province.

The first Franciscan ministry in Texas extended from 1528 until 1834, and during that period nine friars suffered the death of martyrs. The ninth of these, Pray Antonio Diaz de Leon, called "the last Franciscan in Texas," was assassinated seventy-seven years ago, after writing an affecting farewell letter, in which he predicted his doom.

Twenty-one years previously the province had been suppressed and the Franciscan mission, which had been preliminary to the Mexican revolution against Spain, was abandoned. The revolutionary movement was led by the priests Hidalgo y Costillo and Morelos y Pavon.

To-day—a century, lacking two years, since the missions were dismantled and plundered and most of the missionaries pursued into exile—the Franciscans have been requested to resume their ministry in the old missions, the ruins of which are a tourists' spectacle in and near San Antonio.

These missions are five in number: San Jose de Aguayo, founded in 1720, and declared to be the most beautiful monument of mission art in North America; La Purissima Concepcion de Aconcha, San Capistrano, San Francisco de la Espada and San Antonio de Valero, of which the Alamo was the chapel. According to present plans the first to be repaired and reoccupied will be the Concepcion mission. Save the Alamo, which belongs to the State of Texas, all the buildings are the property of the Catholic diocese of San Antonio.

The plan of the Franciscan revival was conceived by the Right Rev. Bishop J. W. Shaw of the San Antonio diocese. By his invitation Father Schmidt went to San Antonio last February to work out the details of the details of the proposed reclamation of the missions. After the restoration is accomplished the blessing of His Holiness the Pope will be besought upon the enterprise.

At least two friars of the Franciscan community of St. Louis will go to San Antonio to prepare for the coming of those who will inhabit the Concepcion mission. Despite its age and decay, it is estimated that the building may be made habitable by a reasonable outlay of labor and expense.

If the rehabilitation of the Concepcion mission fulfills expectations, steps may be taken to restore the other missions at San Antonio. But the Franciscans wish it understood that sentiment alone does not govern their motives in the reclamation of the missions. The entire program may not be completed unless the friars find abundant work for the order and an adequate ministry for them to perform in San Antonio. They could not endure to serve as mere objects of interest to sightseers—as enhancements of the pietism of the old missions.

Much of the new work planned in Texas will be among the Mexican population, and for this reason only Spanish-speaking monks will be sent to San Antonio. What the Franciscan ministry means, in a practical sense, may be seen from the following report of the United States government: "The Franciscans transformed the uncouth savages, into masons, carpenters, plasterers, smiths, tanners, shoemakers, blacksmiths, millers, bakers, cooks, brickmakers, carters and cartmakers, weavers and spinners, saddlers, shipbuilders, agriculturists, hatters, vintners—in a word, they filled all the laboring occupations known to the civilized world."

The past, and possibly future, prosperity of the Franciscan missions in Texas may be estimated from the fact that in 1834 twenty missions in California harvested the following crops: 2,200,000 bushels of wheat, 600,000 bushels of barley, 800,000 bushels of corn, 160,000 bushels of beans, and 100,000 bushels of peas and lentils. They owned 232,000 head of cattle, 298,000 sheep, 34,000 horses, 35,000 mules, 8,900 goats, and 3,400 swine.

It was almost two centuries ago that the Franciscan missionaries braved the wilderness to the most remote savage tribes and the sufferings of exposure and hunger to found these institutions for the conversion of the Indians. To-day, the crumbling piles are saved to the almost complete of mission architecture in the world. Despite the decay of time, the effect of cannon shot and shell and the vandalism of souvenir hunters, the San Antonio buildings are still stately and impressive. It has been estimated that most of them could be restored at a reasonable cost.

The missions were constructed by almost incredible labor and perseverance. Saving the Alamo, there is not a hewn stone in the entire mission. The hewn stones were brought from great distances in baskets on the backs of Indians and cemented together with mortar, forming a material something akin to concrete.

The San Jose mission, in particular, retains much of its original beauty, despite the ravages of time. Its west window and front door are tumbled down and the fortress wall which once surrounded it has given place to a barbed wire fence. Yet the structure's stately lines may still be distinguished.

The oldest of the missions, San Antonio de Valero, gave its name, that of St. Anthony of Padua, to the future city of San Antonio.

By the restoration of the San Antonio missions, Texas will be annexed to the jurisdiction of the Sacred Heart province of the Franciscans, the headquarters of which are in St. Louis.

The province now comprises the states of Ohio, Indiana, Illinois, Missouri, Nebraska, Tennessee, Iowa, Minnesota, Wisconsin and Michigan, together with a western division called a commissariat, composed of the states of California, Washington, Oregon and Arizona. There are thirty-two cloisters in the central states and fifteen in the commissariat, besides three colleges and about a score of fathers in Indian mission work.

There are three other Franciscan provinces in the United States—that of St. John the Baptist, with headquarters at Cincinnati; that of the Holy Name of Jesus, with a provincial at Paterson, N. J., and an Italian province in New York. Besides, there is a Polish commissariat in Wisconsin.

All these provinces are grouped into what is called the twelfth district of the order, and are represented at Rome by a defensor, or delegate. The twelve districts of the world are commanded by the minister-general of the Order of St. Francis, at Rome.

The Gulf between barbarism and civilization lies between present conditions and the circumstances under which the Franciscans first established themselves at San Antonio. Then they trudged for hundreds of miles through thickets of cactus and sagebrush and forests of mesquite. At any hour a volley of arrows might come whistling toward them from an Indian ambush, or a beast of prey leap upon them.

How richly has been fulfilled the vision seen in faith two hundred years ago by the Franciscan empire builders of the southwest!

PROTESTANT VACATION SCHOOLS

One of the recent forms of proselytizing is seen in the vacation schools for poor children in New York. We refer to those that are conducted by the Federation of Protestant churches in this city. How is it that Protestants generally do not, and many of them will not see the unalterable position of Catholics, who so long as they are loyal children of the Faith must believe, and live up to the belief, that they cannot save their immortal souls in any but the Catholic Church? To wean them, therefore, the little ones away from their Church or their Faith is to force them into the commission of an act of treason, the maliciousness of which over an ordinary act of treason is to be measured by the sacred character of that Society, whose founder and invisible head is Christ, and whose members owe Him their allegiance from the day of their baptism to the day of their death.

The Presbyterians may, say the denunciations on Methodists, and Episcopalians on Baptists, without incurring any such reproach, for they all admit virtually that one religion is as good as another, and that Baptists, Methodists, Presbyterians and Episcopalians stand an equal chance before the Just Judge of receiving a reward for their good work. Catholics concede that they do not, and why will not our denunciations be made to the denunciations of Catholics and not make them perform renegades to the highest allegiance that man can have on this earth? A writer in the New York Tribune gives a picture of what he saw when he strolled into the Madison Avenue Presbyterian Church on a sultry, humid morning recently. The place was alive with children of every age. "An attractive Broadway girl in crisp white linen was seated at the piano, and the music, being led by an energetic youth, whose physique bespoke the Princeton football field. And the children! What were they? Not well-dressed, conventional little Madison Avenue Presbyterians, but Giuseppe and Moses and

Esther and Pat and Fritz, hatless and not seldom shoeless, who have travelled all the way from the East Side. At sight of this the visitor falls to dreaming. A vision arises. Is not this church unity, in only in embryo? It is quite as wonderful as the Pentecostal gathering addressed by Peter, Moses and Father and Fritz and Pat and Giuseppe are there, and, of course, Carlotta and the bambino. More fortunate than Peter's audience they can talk English, for here is the song they sang: "Somebody did a golden deed, Proving himself a friend in need; Somebody sang a cheerful song, Brightening the skies the whole day long. Was that somebody you? Was that somebody you?"

And this doggerel is set forth as the common ground of a united Christianity! It is simply weak paganism. Cannot something be done by Catholics themselves to prevent these inroads upon the faith of the little ones?—America.

WHEN THE POPE COMES DOWN FROM THE VATICAN

June 29, the feast of St. Peter and Paul, always marks a deep change in the life of Rome. The lectures end in the great ecclesiastical universities and the tired students still held here by the annual examinations, look forward to the delightful months among the Castell. The English-speaking residents disperse in all directions; the stream of visitors dwindles to vanishing point; the orators of the Chamber of deputies give the reporters a long rest; the King and Queen of Italy go home to Racconigi; the Bloc on the Capitol suspends its sessions; the cabinet doze idly on their boxes in the shade, and their deadly taximeters are still. Even their deadly taximeters are still. Even their deadly taximeters are still.

Then the Pope comes down from the Vatican with only a few attendants. He prays for a while before the Blessed Sacrament; he kisses the bronze foot of the famous statue of the Prince of the Apostles, arrayed to-day, according to ancient custom, in cope and tiara; and then he kneels before the high altar. Underneath rest the bodies and relics of St. Peter and the College of Apostles; all around are tombs of Pontiffs and the monuments of the holy founders and the dome above seems held in place by the words: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." All the history of the Papacy is summarized and symbolized

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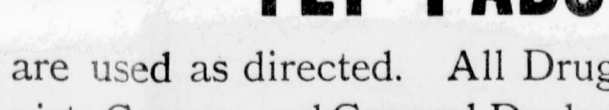
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THE NE TEMERE DECREE

CONTINUED FROM PAGE FIVE

to the law of the Church of England and the law of the land as well.

Of course that law was based upon an error—a misapprehension of the Jewish law.

The change in the law of England and of this country in this respect has been made in recent years.

You will notice that in the judgment which I have read that there is reference to the date of the baptism of each of the parties named in the parish in which they were respectively baptized.

(1) "After the celebration of a marriage the parish priest or who takes his place has to write at once in the book of marriages the name of the couple and of the witnesses, the place and day of the celebration of the marriage, and the other details prescribed in the ritual book of the Ordinary; and these even when another priest delegated by the parish priest himself or by the ordinary has assisted at the marriage.

(2) "Moreover the parish priest has to note also in the book of baptisms that the married persons contracted marriage on such a day in his parish. If the married persons have been baptized elsewhere the parish priest who has assisted at the marriage has to explain either directly or through the episcopal Curia, the announcement of the marriage that has taken place to the parish priest in the place where the person was baptized, in order that the baptism may be inscribed in the book of baptisms."

You will understand the importance of this provision in the decree and this importance is recognized by Hammick in his work on the "Marriage Law of England" in which he says, "The strictness of the clergy of the Roman Catholic Church in whatever concerns the law of marriage and the facilities at their disposal for making preliminary enquiries in almost any part of the world giving them advantages in guarding against deception which may be usefully kept in mind by superintending registrars in receiving notices for the marriages of Roman Catholics in other than their own churches or chapels. It is stated, however, that when persons of the Roman Catholic religion shun their Church, knowing the facilities which the clergy have for discovering the fact of their marriages, and have recourse to the Registry Office or to the Established Church, not improbable some great impediment of which one or both parties are conscious—for example they have a husband or wife living, in Quebec, America, or in some distant part of the country—may exist, and their motives in so doing is to escape detection."

Now observe the value of this provision, for a Roman Catholic has his name inscribed in the book of his baptism usually in the Parish of his birth. It is impossible for him, when the question of his marriage is in the hands of a man of conscience to commit such fraud as were rampant in Europe before the promulgation of the "Tamec six Decree" and which may be committed still in the various "Gretina Greens" throughout the world.

At Windsor, for instance, a man may come from Pontiac, Saginaw, Kalamazoo, Grand Rapids, or Detroit, and bring with him a young girl six or seven years of age; if a Roman Catholic and he should repair to the residence of a Priest and produce his license which he has obtained from an official in Windsor, and ask to be married, the Priest cannot marry him without knowing first who he is and who is his young woman appearing to be under age. The applicant in vain replies that he has the license and that he has satisfied the official issuing the license on that point—the priest must be satisfied himself. He must know who this young woman is, and who her parents are, and he must know from themselves that he has their consent to celebrate this sacrament. He must further know from the book of baptisms in the parish where the man was baptized, that he has not already a wife. The priest must know these things for himself. He cannot according to the law of his Church rashly perform a ceremony of marriage between two parties without knowing these things, consequently the provision was made in the decree, they must be married by the priest of the parish in which they reside; and now under the Ne Temere decree even the priest who comes from outside must know from the priest on the inside that the parties are competent to marry. So that if a man were baptized in Italy and married in the Yukon, the priest in the Yukon must know from the priest in the parish in Italy whether an entry is made in the book of baptisms as to this man's marriage, because if he ever was married according to the rites of his Church the particulars of his marriage will appear in the book of his baptism in the parish in whatever part of the world he may come from.

Neither the law of the land nor that of conscience operates as a restraint upon the clergyman of any other denomination equal to this, nor offers the safeguard to the contracting parties or their friends in this Province of Ontario where we find so presumptuous a spirit of reform.

Is there not much to be said in favor of the sacramental character of marriage?

riage? Do not most young people prefer the solemnity associated with the entering into so important a relation to the frivolity which sometimes characterizes the ceremony as performed in some of the Protestant churches, where the clergyman considers himself merely a civil officer to obtain the perquisites and the people who through the pews go into the pews armed with slippers, old shoes, stockings, baby dolls, bags of rice and marriage to be amused and insoluble indignity upon the blushing bride. Is it not a mortification to a delicate mind to be the subject of so gross consideration at the hands of her friends, and the supposed sacred relation which she has determined upon is treated as a nasty joke. Is it any wonder that divorce in such minds should be deemed only a matter of course. A man desirous of being loosed from the matrimonial bond, but without the cause for which divorce may be granted in Canada, can desert his wife and family and migrate to Dakota, where, after a residence of ninety days, he can obtain a decree of divorce on the ground of his wife's desertion. It is not so in all the States, for there is not a uniformity of law upon the subject of marriage or divorce. There is not uniformity in this country either. But into whatever country you may go, whether Christian, or Jew, or Mohammedan, within the pale of the Roman Catholic Church there is one law for all. Are you going to lend your influence to ask the State to use the machinery of Government to break down this barrier which ought to meet with commendation, the principles of which ought to be the law for all people. Protestants practically ask that legislation which conforms to Catholic doctrine be repealed and their arguments be made law.

Assuming such a position, how can they consistently claim there is any "interference with the ordinary law?" How can it be said to have a law making marriage sacred and indissoluble and placing around it the most impregnable safeguards against fraud, violence and intolerable lust, there can be any "grave menace to the social life of our people?"

Now it has been the custom to refer to the Catholic Church as interfering with the marriage relation, that her priests attempt to sow dissension amongst persons who have not been married according to the rites of their Church. I can assert, as well as if I were of the Church, that this is not the case, that it is the obligation imposed upon the priest to do all he can to prevent dissension and to bring about harmonious relations between any discord arising. It is not only his duty but he would be going against his positive instructions to the contrary were he to do otherwise than to attempt to bring about a reconciliation. It may not be popular to state these things, but it is on the side of truth and we should prefer the truth rather than be popular; let us stand out and apart from the rabble, let us be great because we are right. I know the difficulty that stands in the way of most clergymen is the fear that they should seem to countenance something contrary to the generally accepted opinion if they do not say right. I know the lines that are customary. Lord John Russell said, "Some there are who shut their eyes to one truth lest it should impair another they deem more sacred, but one truth can never quench another truth than one sunbeam can quench another sunbeam. Truth is one as God is one. Go forth to meet her in whatever garb; welcome her from whatever quarter she comes; till at last beyond the grave you still have a blaze of glory, which is the heavenly herald and guardian of moral and apostolical progress. Let it not be the reproach of any one of us, that born in a land where thought and speech are free we ever lent the helping hand through custom or fealty of intolerance to extinguish one spark of that divine flame called the Soul, or that we ever turn away from a righteous and peaceable endeavor to loosen the fetters which still bind it throughout the world. Let not the flaming sword of Christianity be omitted by the gall of ferocious polemical discussion. Your chances for achieving good will be greatly marred by such a course."

It is his disposition to express in extreme language our hatred of any system which runs counter to our own that mars our influence and make us pignus in the eyes of the broad, intelligent, thinking world; it is something worth while to stand out and be great in one's time and not for the sake of gaining a temporary foremost place to yield to the sinister influence of passion and prejudice. Let us be intellectually honest and let us have moral courage and be not afraid to assert ourselves in a position which is right rather than follow the crowd. We should not cavil at the Church of Rome that she chooses to govern her own people in her own way. We should consider whether we are drifting. The tendency of Modernism is to tear down what we formerly considered the standards of faith. In some churches we have removed the crucifix and put from view that which was considered as a sacred emblem throughout the Christian world, and to hold it in horror because it was preserved as sacred by the Church of Rome. In some quarters we deny the divinity of Christ, we question the doctrine of the atonement and dispute the Trinity and deny the virginity of the Virgin Mary; we are indifferent as to forms of baptism, and one by one all those things, which were at one time considered important and sacred by the Church, are gradually being swept away, and by and by the only monument which will be left to preserve intact the faith of our fathers will be the church of Rome.

Our tendency through Modernism is to dissent from the straight teaching of the old schools, to adopt something of the philosophy of the Grecian school, to challenge the old tenets of Faith, and in our efforts to harmonize the doctrine of Christianity with modern thought in science and philosophy, we have reduced the Christian system to a religious metaphysics not incompatible with the theories of the agnostic, and the doctrine of the immanence of God in Man, becomes a theological symbolism. This method of treating the Christian

system is very aptly stated by Mr. Fairbairn of Mansfield College, Oxford, in his Philosophy of the Christian Religion. The story of the historical Jesus as the Saviour of Mankind is replaced by a creature of the mythical imagination; and so uncontrolled by authority, without any fixed standard of faith, we are drifting step by step into a system of empiricism and quite apart from the dogmatic foundation upon which the early church was erected. We may be right in not recognizing any constituted authority in our system. Indeed with the various divergences of opinion standards of authority are scarcely tenable. We agree to man the right of private judgment and then try him for heresy if he differs from us. In the recent trial of the case of Dr. Workman at Montreal we have had the admission of eminent men in a Protestant Church that no man therein speaks with authority.

We may be right in pursuing a course tending to eliminate the deity as a real and substantial entity and to develop our system as spiritual comprehension of a metaphysical ideal, and adopting the school of higher criticism, abandon literal understandings of what may be thought the traditions of a mythological age, and grow into the adherence to Christianity for its utility as a moral force in the world. But let us not be intolerant of our brother in the Church of Rome because he holds to the old traditions, that his Church speaks with authority, that she is the same yesterday, to-day and forever. Let us not forget that he is our Brother, and as you know him better you will like him more.

There was once a traveler in Wales who, standing on a hill and looking over the valley, saw on the opposite hill what appeared to him to be a huge monster, but as he journeyed down the hillside and crossed over the valley still he saw it throughout the world. Let not the flaming sword of Christianity be omitted by the gall of ferocious polemical discussion. Your chances for achieving good will be greatly marred by such a course.

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system is very aptly stated by Mr. Fairbairn of Mansfield College, Oxford, in his Philosophy of the Christian Religion. The story of the historical Jesus as the Saviour of Mankind is replaced by a creature of the mythical imagination; and so uncontrolled by authority, without any fixed standard of faith, we are drifting step by step into a system of empiricism and quite apart from the dogmatic foundation upon which the early church was erected. We may be right in not recognizing any constituted authority in our system. Indeed with the various divergences of opinion standards of authority are scarcely tenable. We agree to man the right of private judgment and then try him for heresy if he differs from us. In the recent trial of the case of Dr. Workman at Montreal we have had the admission of eminent men in a Protestant Church that no man therein speaks with authority.

We may be right in pursuing a course tending to eliminate the deity as a real and substantial entity and to develop our system as spiritual comprehension of a metaphysical ideal, and adopting the school of higher criticism, abandon literal understandings of what may be thought the traditions of a mythological age, and grow into the adherence to Christianity for its utility as a moral force in the world. But let us not be intolerant of our brother in the Church of Rome because he holds to the old traditions, that his Church speaks with authority, that she is the same yesterday, to-day and forever. Let us not forget that he is our Brother, and as you know him better you will like him more.

There was once a traveler in Wales who, standing on a hill and looking over the valley, saw on the opposite hill what appeared to him to be a huge monster, but as he journeyed down the hillside and crossed over the valley still he saw it throughout the world. Let not the flaming sword of Christianity be omitted by the gall of ferocious polemical discussion. Your chances for achieving good will be greatly marred by such a course.

It is his disposition to express in extreme language our hatred of any system which runs counter to our own that mars our influence and make us pignus in the eyes of the broad, intelligent, thinking world; it is something worth while to stand out and be great in one's time and not for the sake of gaining a temporary foremost place to yield to the sinister influence of passion and prejudice. Let us be intellectually honest and let us have moral courage and be not afraid to assert ourselves in a position which is right rather than follow the crowd. We should not cavil at the Church of Rome that she chooses to govern her own people in her own way. We should consider whether we are drifting. The tendency of Modernism is to tear down what we formerly considered the standards of faith. In some churches we have removed the crucifix and put from view that which was considered as a sacred emblem throughout the Christian world, and to hold it in horror because it was preserved as sacred by the Church of Rome. In some quarters we deny the divinity of Christ, we question the doctrine of the atonement and dispute the Trinity and deny the virginity of the Virgin Mary; we are indifferent as to forms of baptism, and one by one all those things, which were at one time considered important and sacred by the Church, are gradually being swept away, and by and by the only monument which will be left to preserve intact the faith of our fathers will be the church of Rome.

Our tendency through Modernism is to dissent from the straight teaching of the old schools, to adopt something of the philosophy of the Grecian school, to challenge the old tenets of Faith, and in our efforts to harmonize the doctrine of Christianity with modern thought in science and philosophy, we have reduced the Christian system to a religious metaphysics not incompatible with the theories of the agnostic, and the doctrine of the immanence of God in Man, becomes a theological symbolism. This method of treating the Christian



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that when the King realized that he was growing worse he said to this attendant: "If you find that the doctors consider my life in danger, let me know at once, for I do not want to go to the house of the devil." He frequently complained that the members of his family were not allowed to come near him. On the night of January 8 he repeated: "In my present state I cannot think about politics—a little politics for the soul is indispensable for me." He expressed his desire to speak with a priest and not having one he gave orders that a carriage should be prepared for him to go to the Holy Father and to ask pardon for the outrages committed.

At about 5 o'clock on the morning of the 9th he had a weakness and felt that he was dying. The Ministers then called in Canon Anzio who was waiting in the next room. Fortunately after a few minutes the King recovered consciousness and recognised the Canon whom he called by name. A short conversation took place between them, he made his confession, but with great difficulty for the death rattle prevented him from speaking clearly. The confession lasted ten minutes. His son Humbert, noting the shortness of the time, asked the Canon if he thought that was long enough to ensure eternal salvation for the King. The Canon replied in the affirmative and told the Prince to be tranquil. Shortly after Holy Communion was administered to the King who had much difficulty in swallowing it. "At one time," says his attendant, "I saw the Canon looking for pen and paper to write, but he was told that they were not to be had, and warned against writing or manifesting any intention of dying. I have been ordered to do so. I was also able to make out the following words—they were not clearly uttered, but they were several times repeated: 'I have no longer any illusion. I have been saved. I was acting for a good end, but my will was perverted. I want to die a good Catholic, I want to go to the Pope to ask his pardon for the wrongs I have done him. I authorize that the Holy Father be told all that you judge necessary to say and do that I may die a good Catholic.'

"These ideas were expressed more clearly to Canon Anzio to whom he said 'I repent of the wrongs done to the Pope and to the Church.' During his last hours he has continually tried to speak, but the sound was more of a rattle than a formation of words. But his conduct showed the state of a Christian who knows that he is dying, who has the faith and desires to be saved and has a great fear of being lost. Some of the ministers were objectionable to him because they would not let him do what he wished or let those he wanted to see come near him. At about 2 o'clock he had his son Humbert called and the latter remained by him for a quarter of an hour. I knew him well and the vicissitudes of his career and said many things which I certainly do not approve he always showed respect for religion. The evil was that he was constantly being told that the priests were his enemies and he was always kept away from them. Whenever he entered a church he behaved devoutly and I have several times in his room seen him make the sign of the Cross and pray. It is certain that he died repentant and I hope that God has pardoned him and that he died in His grace." To which all good Catholics will heartily say: "Amen."

"I have been a dreadful sufferer for the past eight years. The doctors said I had neuralgia of the muscles of my back; the pain was so great it would draw me up and I tried different doctors, but could find no cure until I used Egyptian Liniment, which was highly recommended by Mr. Fraser of this place. It had the desired effect, and I secured prompt relief and have had no trouble in over 15 months. I only used one bottle, and can now load my own produce, pressed hay, etc. myself. Egyptian Liniment has made my old days brighter, and I trust others may be benefited through the publication of this letter."

You will find it splendid for rheumatism, sciatica, and all bruises, sprains, burns and frosts. 25c. at all druggists'. Free sample on request. Douglas & Co., Napanee, Ont.

Secured Prompt Relief From Severe Neuralgia of Eight Years' Standing

Mr. James Tait, of Westmeath, Ont., writes: "I have been a dreadful sufferer for the past eight years. The doctors said I had neuralgia of the muscles of my back; the pain was so great it would draw me up and I tried different doctors, but could find no cure until I used Egyptian Liniment, which was highly recommended by Mr. Fraser of this place. It had the desired effect, and I secured prompt relief and have had no trouble in over 15 months. I only used one bottle, and can now load my own produce, pressed hay, etc. myself. Egyptian Liniment has made my old days brighter, and I trust others may be benefited through the publication of this letter."

Again I would urge upon you to be honest and courageous in this matter. Do not allow your traditional or preconceived prejudices to sway you. It is the part of the great man to follow his conscience even against the majority. The resolution is calculated to offer a plea to fulfilmate against the Catholic Church and to gratify an unworthy itching for notoriety as an anti-Romanist. But it were better to forego this temporary pleasure for the nobler satisfaction of achieving good. I am reminded here of what Mr. Edward Phelps, a great

American jurist, said of Daniel Webster. He stood out on account of his fearlessness, on account of his intellectual honesty and moral courage destined to stand the tallest figure of his period, the noblest product of the history of his time. Like Mount Blanc among the Alps when you are at the foot of it, and all the little excrecences of daily life are in the way, and other large hills and mountains rise up around it, you do not comprehend its vastness, but when the traveller journeys away to the westward one after another the mountains that have challenged its superiority recede behind the horizon until all has disappeared, and when on the banks of Geneva he looks back for the last time, there stands the monarch towering among the stars, magnificent and undiminished and alone."

Mr. Mills' address, followed by an excellent presentation by Mr. Matthew Wilson, K. C. of Chatham, of the relation of the civil and canon law, and other speakers, among whom were Messrs. John Ransford, of Charlton, E. C. Henderson, of Windsor, His Honor Judge Holt, and His Worship, J. C. Judd of London, whose temperate spirit and moderate tone and fairness in treatment of the subject showed that Mr. Mills' address had not been without a wholesome effect.

Indeed at the close of the Synod His Lordship the Bishop of Huron, in referring to the work of the Synod, said: "Referring to the debate on the Ne Temere decree, I think it was one of the best ever heard in the Synod, and I am sure that in no public assembly in this country where this subject has been discussed has the Church of Rome found a more able defender. I do not say this in any spirit of depreciation, I am rather proud of it. I am only glad that our Roman Catholic friends (or brethren) may know that we entertain and encourage the spirit of toleration in our midst."

VICTOR EMMANUEL

FAVOR RECEIVED.—A subscriber wishes to acknowledge a favor granted after prayers to the Blessed Virgin and the Souls in Purgatory and promise to publish.

PRaise FOR POPULAR CEREAL

Some interesting and at the same time extremely gratifying letters recently have been received by the manufacturers of Kellogg's Toasted Corn Flakes. They come from the most part from fathers and mothers of families, whose children have been benefited by a steady diet of this favorite breakfast food.

Many of them testify strongly and in a whole-hearted way to the general bodily improvement observable in the young ones after they have eaten Toasted Corn Flakes regularly for even a short time. Others state enthusiastically how vigorous and healthy the general health of weakly children has become.

Many of the enthusiastic parents have gone so far as to send photographs of their children after a few weeks' daily use of the cereal and to judge by the plump bodies, healthy clear complexions and bright eyes of the tots, the diet is unusually good. One in particular photographed with a box of Kellogg's Toasted Corn Flakes in front of him. The picture of rosy health and happiness that amply justifies the careful parents in their selection of the main item of his diet.

The most pleasing feature to the manufacturers in that it is so generally appreciated, is that it represents the spontaneous expression of the gratitude and satisfaction of many parents at having found in Kellogg's Toasted Corn Flakes a food which nourishes their youngsters and improves their health, mentality and spirits to a marked degree. In these circumstances there are many who would naturally feel impelled to write to the manufacturer stating their happy experience. The receipt of an occasional letter of this kind, voluntarily written to the makers of a food product is most like a ray of sunshine, but that such a large number should find their way into the mail of the Kellogg Toasted Corn Flakes Co. is surely a peculiarly forcible indication of the favor with which the public regards their goods. From this it may be deduced that the actual results from the regular use of this food are strikingly demonstrated in a very short substantiate the claims they make for it.

THE WESTERN FAIR

Big Electrical Exhibit Will Be One of the Features

The management of the Western Fair are progressing nicely with the work of preparation for the ever popular exhibition, which opens on September 8th. The grounds will be lighted with hydro-electricity and will be one of the features of the fair.

TEACHERS WANTED

POSITION WANTED AS PRINCIPAL OF A Separate school by a second class professional male teacher with twelve years of successful experience as principal of separate schools in Ontario. Apply to Box W. R., CATHOLIC RECORD, 1719-3.

WANTED TEACHER FOR MATTAWA Separate school, holding third class certificate to teach English. Apply stating salary to J. A. Fink, Sec. Treas., Mattawa, Ont. 1719-3.

TEACHER WANTED FOR R. C. SEPARATE school Section No. 18, Yvonnand, Hastings Co. with normal certificate. Salary \$200. Please address all communications to Michael Daley, London, Ont. 1719-3.

TEACHERS WANTED FOR PUBLIC SCHOOLS Section No. 1, Brantford, holding second class professional certificate. Apply stating experience and salary expected to W. F. Burke, Brantford, Ont. 1719-3.

WANTED EXPERIENCED TEACHER AS Principal for R. C. Separate School, No. 3, Bancourt. Must speak and teach English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas. Isaac Beaudry, Paincourt, Ont. 1719-3.

WANTED TEACHER FOR R. C. SCHOOLS No. 1, Springville, Salary \$275. Must speak English and English. Rev. Thos. H. Tramer, Sec. Treas., 1719-3.

McCANN.—On Saturday, August 19, 1911, at her late residence 1848 Yonge St., Davisville, Ont., Ann, beloved wife of Lawrence McCann, in her eighty-third year. May her soul rest in peace!

O'HALLORAN.—Died, in St. Catherine's, on Sunday, August 27, 1911, Catherine O'Halloran, wife of Martin O'Halloran, aged sixty-two years. May her soul be at peace!

The true dignity of life is not found in escaping difficulties, but in mastering them.—Dean Stanley.

HOME BANK OF CANADA

Quarterly Dividend Notice

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the Paid Up Capital Stock of the Home Bank of Canada has been declared for the three months ending 31st August, 1911, and the same will be payable at its Head Office and Branches on and after Friday 1st September next.

The Transfer Books will be closed from the 17th to 31st August, both days inclusive.

By Order of the Board, JAMES MASON, General Manager

LONDON OFFICE 394 Richmond St.

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ONE HUNDRED ROMAN CATHOLIC PROFESSIONAL teachers required for schools opening during the month of September. Apply to Canadian Teachers Agency, Box 97, Regina, Sask. or to the nearest office, 2155 Tenth Ave., West Calgary, for Alberta appointments.

TEACHER WANTED FOR PUBLIC SCHOOL Section No. 5, Peckton, Ont. Duties to start after the 17th to 31st August, 1911. Apply to George Hamilton, Sec. Treas., Arns P. O., Ont. 1719-3.

FEMALE JUNIOR TEACHER WANTED FOR Separate School, Wickham, Ont. Duties to begin immediately. Apply stating qualifications and salary expected to Rev. Charles Belanger, S. J., Wickham, Ont. 1719-3.

MALE TEACHER WANTED FOR R. C. Separate School, Wickham, Ont. Duties to begin immediately. Apply stating qualifications and salary expected to Rev. Charles Belanger, S. J., Wickham, Ont. 1719-3.

WANTED FOR THE OPENING OF THE school, the month of September, two Catholic lady teachers, holding second class professional certificate and having sufficient knowledge to teach and converse in the French language. Apply to Rev. Father Denis Dumais, S. J., Sec. S. S. Station, Ont. 1719-3.

WANTED FOUR SCHOOL SECTION No. 2, at Peckton, Ont. Duties to start after the 17th to 31st August, 1911. Apply to Edward Wilde, Sec. Treas., Hoyt, Ont. 1719-3.

TRAINED NURSING SCHOOLS OF THE Good Samaritan Hospital, Suffern, New York.

ORGANIZER WANTED FOR THE CATHOLIC Order of Foresters. One who can speak French and English. Apply stating qualifications and salary expected to Rev. Charles Belanger, S. J., Wickham, Ont. 1719-3.

G. M. B. A. Branch No. 4, London

Meets on the 2nd and 4th Thursday of every month at 7 o'clock at their Rooms, St. Peter's Parish Hall, Richmond Street. F. H. RAMANAN, President, JAMES S. McDONALD, Secretary.

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