Catholic Record.

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

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"You are so Brave " You are so brave, so loyal and so true, You bring such sunshine to the last fare When some far duty calls me forth from you. What fears consume your heart 1 cannot

tell; Not mine to know what prayers or tear

Not mine to know what players of a set of drops pour From your pet heart when you have closed the door. But this I know: How long, how far I

My honor and my babes are safe with

And light and sweetness shall illume

our home You are so brave, so true.

You are so brave, so loyal and so true, I should be worse than crayen did I fail

To make the last long kiss I had from

you My knightly sword and shield and triple You cannot see, through leagues of space

that part, If passion or if peace be in my heart But this belleve: How long, how far I

roam, Whate'er my brain may plan, or hand may do, I would be worthy to be welcomed home,

By you so brave, so true.

-Thomas A. Daly.

THE POWER OF THE KEYS --- INDULGENCES

By Rev. E. R. Hull, S. J., in the Bombay Examine Question : What authority have we

etc.

ized .

or charity, etc.

Answer: The power of granting indugences and in the Church's power to grant them? Answer: The power of granting in-dulgences rests ultimately on the words of Christ: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever then shalt heaven on and whatsoever thou shall losse on earth shall be loosed in heaven," and : "Whose sins ye shall forgive they are forgiven, and whose sins ye shall retain they are retained." The powers exed by those words are so equalified it would be difficult from the tex pressed by those words are so equalified that it would be difficult from the text itself to place any restriction on their meaning. If, therefore, we wish to know what limits they really have, we must turn to the Caurch, who shows by must turn to the Caurch, who shows by her practice what the words do and what they do not include. In virtue of these words the Church claims the power of administering the sacrament of penance—pronouncing absolution where the proper dispositions are present, and withholding it where they are absent. By the same words she claims the power to imnose consures and to remove them.

By the same words she claims the power to impose censures and to remove them. By the same words too she claims the power of granting Indulgences. The best way of understandingn Idul-gences is to look back to history. When St. Paul imposed a penance on the in-cestnous Corinthian, he used the power of bindue. Whon atterward, an account of binding. When afterward, en account of the good dispositions of the sinner, he withdrew the penance and restored the Corinthian to communion, he exer-cised the power of loosing. This loosing was in effect an Indulgence-the remis-sion of a temporal penalty due to sin. A similar discipline was carried on in the early Church. Heavy temporal penances were imposed on great sinners with a view of making satisfaction to God for their sin. Sometimes the penance lasted for several years. In the first stage the sinner stood or lay in the porch of the church, clad in garb of mourning. Later on he was admitted to the church, but apart from the con-gregation, and excluded from the more proportionally higher value than one of the service penitent showed a high degree of compunction the Church would shorten the time of penance; and this was in effect an Indulgence. Again, when the confessors and martyrs were suffering for the faith some of the penitents would ask for their intercession. The confessor would then write out a little billet begging for an exercise of leniency. The Church, knowing the value of the vor may have greater effects than an Inulgenced work performed with some much lower degree of fervor. prayers of confessors and martyrs, accepted these billets and sometimes These remarks are necessary in order to prevent inquirers from imagining that Induigences involve a sort of comremitted the remainder of the penance for their sake. This was also an Indul. plicated arithmetic. In their legal form they may seem to do so, but in practice they lend themselves to nothing of the All this was at first done in a purely practical way; and it was only by de-grees that theologians began to work out the theory which lay at the back of kind. In using Indulgenced prayers it is perfectly useless to reckon them up into totals, etc. The thing to do is to it. Their theory was as follows : In dealing with sinners God requires not 1. Their theory was as follows: in dealing with sinners God requires not but also a readiness to undergo penance for the same—to do something as it were in satisfaction for the sin commit-ted. Hence, while extending reconcili-ation to the sinner he leaves behind a debt of penance or satisfaction to be paid by some ulterior act. This is called "temporal punishment due to sin after the guilt has been remitted." Nevertheless God's mercy can extend after the guilt has been remitted. All she says is: "Let the that many do. All she says is: "Let the that many do. All she says is: "Let the faithful recite this prayer with all the devotion of which they are capable, and devotion is so perfect as to rise tration of this mercy to some extent in the hands of His Church. Hence it is that the Church can decide what amount of penance will be suitable to meet each case, and under what circumstances to increase or relax it.

means that God attaches a special exer-cise of His mercy to those practices which are done under the administration of His Church. Hence although " penances" are not quite the same things as "Indulgences," still it may be practi-cally be said that essential features of an Indulgence are contained in every sacramental penance imposed in confes-By degrees there arose also a practice

By degrees there arose also a practice of granting Indulgences outside the sac-rament of penance. Thus a man who found himself incapable of performing a certain vow (for instance, pilgrimage to the Holy Land) sought a release from the obligation by having it commuted into some casier and more feasible work. Similarly those who could not properly fulfil the term of penance appointed could have it commuted into almsgiving. Sometimes only a part of the penance (say serven days, or forty days, or a year) * was commuted, and this gave rise to what are called " partial " Indugences. In other cases the whole penance was commuted, which gave origin to what is

In other cases the whole penance was commuted, which gave origin to what is called a "plenary" or full Indulgence. Thus plenary Indulgences were granted to those who joined the Crusades or the war against the Turks. Sometimes, too, Indulgences were attached to contribu-tions of alms for some notable ecclesias-tical work. For instance, the new basil-ics of St. Peter was to a large extent built by the alms of the faithful enriched with Indulgences. Indulgences were with Indulgences. Indulgences were also sometimes attached to taking part in the celebration of certain devotions,

ESSENTIAL FEATURES Thus by a gradual process the present practice came into vogue viz., of attaching partial or full Indulgences to the recital of certain prayers, such as are found in any prayer book. But although the form has changed, the inner meaning remains always the same. In every In-dulgence the following points are real-ized. a lifetime of sin. It is, in fact, of the nature of mercy to return much for little Another difficulty sometimes urged is this: "How strange that whereas, in the early ages men had to undergo seven years of severe penance, now the same effects are supposed to be secured by the private recital of a short prayer." We answer: Certainly in point of labor and trouble the difference is enormous. But when it is a question of the divine mercy, labor and trouble do not neces-sarily enter into the case. God might, if He so willed, wipe away the whole debt of temporal punishment at the same time as He wipes away the guilt; that is to say, by sacramental absolu-tion mithent enter the same time as the size of the source of the sour ized : 1. The thing indulgenced is always some work of devotion, such as a prayer, a visit to a church, membership of some pious confratenity, an act of almsdeeds

2. In every case the Church attaches ome satisfactorial value to the work over and above that which, ceteris par-

ESSENTIAL FEATURES

ibus, it would have by itself. 3. This satisfactorial value rests on the merits of Christ either taken in the merits of Christ either taken in themselves, or as a bearing fruit in the iives and good works of the saints—over all of which the Church possesses a cer-tain administrative power, drawing upon them as from a " treasury." 4. This administrative power is not

of such a nature as to overrule the econ-omy of God's dealing with souls, but is a portion of it which He has delegated to the Church through His commission to bind and loose on earth and which he will duly ratify in heaven

PARTIAL AND PLENARY

The Church makes a distinction be-ween a reserved (or partial) and an unreserved (or plenary) application of the divine mercy and goodness. In a partial Indulgence she still makes use of the old formulas of "forty days," " a year," etc., derived from the ancient year," etc., derived from the ancient penitential code. This serves to give a scale or relative measurement; but as far as we know, it does not assert the precise objective value of the Indulzence. It is often said that a forty day's Indulgence will have the same satisfac-torial result as if forty days of the old penitental code were undergone instead. We do not think that the Church means categorically to affirm anything so def. ing age. inite. All we really know is that an Indulgence say of a year will have a

them will accrue to ourselves.

impunity. This idea is absolutely false for the following reasons : First, Indul-gences are concerned not with future, bat only with past sin. Secondly, they presuppose that sin has already been repented of and forgiven in the usual way by the encourage of neuron upon Mr. Wooten to withdraw his censure or incur the reproach of being op-posed to the American system of civil government. The effrontery of this pro-voked Mr. Wooten's second letter, from which we quote the following : "If you had said that there is a well-The second share of the second "If you had said that there is a wol-formed, concerted and malicious move-ment extant in this country among certain Protestant ecclesiastics to secure governmental and legislative action hostile to the Church of Rome,

grace, and so free from grave sin and from the intention of committing sin. Protestants, too, even when free from

the foregoing misapprehension, some-times takes scandal at Indulgences, as times takes scandal at Indulgences, as if they meant the attachment of great effects to small causes, or as if effects to small causes, or as if they meant "let the people down easily," but do not let them off altogether. fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal-minded men, However the Catholic system of Indul-gences may "let the people down," it does at least keep in mind the idea that after repentance and recombiliation with and whose rancorous hatred of Catho does at least keep in mind the idea that after repentance and reconciliation with God there is still something to be done in the making satisfaction for sin—no matter how little that something may be. The idea is a salutary one, and there is a great benefit in keeping it up. Besides this, it has the additional advantage of placing hefer, one mind licism extends even to the invasion of Rome itself.

there is a great benefit in keeping it up. Besides this, it has the additional advantage of placing before our minds the power of the Church as the author-ized administrator of the divine mercy. The argument that "Indulgences as-cribe great effects to small causes" can also be easily met. The same objection might equally be urged against all that concerns the divine mercy. Sincere

concerns the divine mercy. Sincere contrition involves only a very little act, and yet its effects are stupendous; for it can secure the forgiveness even of a lifetime of sin. It is, in fact, of the

that is to say, by sacramental absolu-tion without any ulterior act of penance. For salutary For salutary reasons, however, He keeps before us the idea of making sat-isfaction by an ulterior act, but as to the kind of act required, there is nothing in the nature of things to de-

termine what it shall be. But why, it will be asked, why this relaxation of the severity of the peni-tential code? We answer: It is mani-festly an accommodation to circum-stances. In the early ages the Church was engaged in an intense struggle against paganism and archaic passion, and needed a stern and rigorous dis-cipling in order to propell Later

cipline in order to prevail. Later on, when humanity tamed down-and, perhaps, too, lost some of its powers of endurance-the continuance of the old methods was gradually felt to be either methods was gradually felt to be either unnecessary or out of place. Whatever may be the physiological or psychologi-cal causes underlying the change, at any rate the change itself is a manifest fact, and a parallel adjustment on the part of the Church seems to be quite natural and proper. Whether we are the better or the worse for the relaxa-tion there is no need to discuss. But at tion there is no need to discuss. But, at any rate, the Church cannot

matter be accused of a want of accom-modation to the spirit of each succeed-ADDITIONAL NOTES

Note 1. The reasons why any calcu-lation of the actual effect of indulgences

are the words. There is nothing "mythical" in them or about them. They are words of truth coming from the Source of all truth, and binding on the faith of all believing in Christ, who spoke them.—Freeman's Journal.

ACTIVITIES OF LATIN MASONRY

The obvious over here sometimes seems incrediable to those across the water. One such fact is the conduct of Latin Masonry. There is quite a differ-ence in views between the Latin group of Freemasons and the German-English-American group. So much so that it is hard for people in America to realize the character of the activities of the Masons on the Cont nent. From the Acacia, a periodical published for private circulation among the Masons i J Italy, one of the daily papers recently reprinted in part the account of the Inaction hostile to the Church of Rome, for the purpose of discrediting the in-fluence and crippling the growth of the Catholic faith, you would have stated a fact whose existence and significance are known to every discerning and im-partial observer of the current tenden-cies. This movement is led by one very numerous and noisy denomination, whose functions and biotex seem to increase reprinted in part the account of the in-ternational Congress of Lstin Masons held in Rome last July. Some items " The Catholics, now and always in this country, have sought governmental recognition and action only for their therefrom may be of present interest. The guest of honor was Senator Magal-haes Lima, the Grand Master of the Grand Orient of Portugal. In his address he declared that the Masons in Portugal after forty years of struggle and promagandism. by means of large recognition and addition only for their own protection and to secure equal rights and privileges under the laws and institutions of the Republic, and you can show no suthentic case to the contrary. "Every intelligent man in the United "Every intelligent man in the Onited States who is enlightened enough to be capable of discernment, and not so pre-juciced as to deny the truth, realizes that amid the disintegrating and dis-orderly elements of our civilization the Catholic Church stands as the defender and propagandism, by means of lay schools and civil education, had come within striking distance of their ideal of a new morality, a new religion, the religion of humanity; and in ten months of republican government had expelled the Jeaults, suppressed the other religi-ous congregations, established divorce, and separated the Church and State and conservator of all that is most vital and valuable in the constitution and in-stitutions of civilized society. She takes an active and intelligent interest in politics and legislation to that extent and so at last had emancipated th Portuguese conscience. (The "Guarc ian of Liberty" could scarce do more.) "Guard and for that purpose only-to preserve the sanctity of the home, the authority

Lima bespoke for I aly the same lib-eration from the Vaticau, which through the work of the religious congregations and pseudo (sic!) religious institutious like confession was invading the family,

crushing the nation and suppressing the arising of that energy which is the present new glory of the Latin races. Some days later at Turin the same Lima set the ideal of the Latin Masons, authority. "It is the deliberate judgment of all thoughtful men, both in the Church and out of it, that she is destined to achieve her highest triumphs of usefulness to mankind in this Republic, and that no to wit, the solidarity of humanity as ex-emplified by results in Italy and Portu-gal, high above the ideal of mere bene ount of narrow intolerance and ignorfloence with which the German-English Masons seem to be content. The final touch was given at the Turin meeting ant prejudice can prevent it. Under the liberal and enlightened conditions ere existing, emancipated from the when Meinherr Junk, the Grand Maste political and secular entanglements due to her historic career in the Old World, of the Grand Orient of Luxemburg ongratulating the Roman Masons or and left free to extend her influence solely by the intrinsic power of her own divine mission on earth, the Catholic Church in America occupies a position whose possibilities of growth and benehaving a leader of such dimensio Nathan, declared that the day was at hand when men coming to visit Rome, the Capital of the world, as in the past they had not left without see volence are immense and inevitable. The great mass of our citizens of all ing the Pope, hereafter would not de part till they had seen Nathan! How cursed conspirators with an It is only obsence of humor !-- Roman Correspo nce of America envious who dispute the facts and seek to prevent their consequences. Of

A BEAUTIFUL CONFESSION

UTTERED BY EDMUND PICARD. PROMINENT BELGIAN RADI-CAL AND EDITOR OF THE MASON CHRONIOUE

ers toward the Church that they are dence Catholic Standard and Time willing to join the forces of lawlessness and infidelity in the war upon her rights On June 2 the Belgian Catholics wor glorious victory over the combined liberal and Socialist forces. Their old majority of six in the Chamber of Deputies has been raised to sixteen. The "anti-clerical bloc" had sealed their nitary, not below the rank of an arch-bishop or bishop, designated by Car-dinal Gibbons, would accept its invi-tation-unless, in a word, the Catholic hierarchy would officially use its pages own doom long before the 2nd of June. By their insane anti-religious and revolu-LETTER OF THE HOLY FATHER TO THE tionary tactics they had driven thou-sands of law-abiding through religious-ly more or less indifferent citizens back ccredited o into the Catholic ranks. Many thou-sands more who were ready to vote for an anti-clerical Liberal nevertheless shrunk back from voting for a Socialistic revolutionary. Even some Freemasons openly avowed their disgust at the fanaticism of Vandervelde and Hymans and the brutal terrorism resorted to by their followers as a campaign weapo Edmund Picard, a prominent Belgian Radical and one of the editors of the Masonic Chronique, is typical of a class of men to be met with to-day in every civilized country, or such, namely as have lost the faith themselves, but do not feel impelled on that account to leave no means untried to rob others of it also. Some weeks before the elec-tion M. Picard's wife died. He took occasion of this sad event to publish a etrospect of his life. Whilst the Solemn Mass of Requier -America. is in progress in the beautiful Church of St. Gudule, whilst under the cata-falque by his side rested the embalmed earthly remains of his wife, and the priest at the altar repeated the glori-ous and consoling words of the Saviour. "I am the resurrection and the life he that believeth in Me, alth ough he be dead, shail live," his whole life passed in review before him-his pious childhcod, his youth as a Christian sailor who honors and loves his religion his Liberal, Freemason father, who looked after the religious instruc-tion of his children, accompanied them to church on Sundays and scrupul-ously fulfilled the duties of his calling; and: and then, after he had entered the University of Brussels, his gradual of the faith and the great void in his oul that followed.

vout Christian till the end of her life. Her greatest grief was my unexpected infidelity. Two of my sisters, the heirs it sometimes seems to me, of the religi-ous tastes I had lost, had become Ursu-lines and in the cloister were leading that ideal, unworldly existence which so many souls born with an inextin-guishable thirst for contemplation and

guishable thirst for contemplation and peace far from the noisy thoroughfares of men stand positively in need of-tender, fragile flowers, whom it would be cruel to rob of the only soil and the only climate in which they can thrive without fear of pain or wound. I could not have been guilty of the inhuman sacrilege of reviling and befouling what made their innocent hearts happy."

made their innocent hears happy." This is a beautiful confession, coming as it does from one who has lost the priceless heritage of faith in God and Christ; it is a noble and courageous confession, uttered as it was at a time when the streets of the Belgian cities were re-echoing with the mad yells of A bas la calotte !" and the columns of with the vilest insults against the Church, her priesthood, her missionaries and her consecrated virgins.

A SOCIALIST CHALLENGE

G. M.

A charge has recently been brought against Father Vaughan by the Social-ist press, representing him as boasting of a commission from the Pope to preach against Socialism. This of course pure invention. The few lectures de-livered by him against Socialism in this or other countries were the merest in-cident in his work. He speaks only as any other priest who from a sense of duty warns the faithful against the dangers threatening their religion. This is his sole commission.

A telegram was, moreover, sent to him from the Appeal, inviting him to use for his purpose the first page of its special edition, and promising a circulation of at least a million copies. Debs and his associates were then to reserve to them-selves the remaining three pages for their answer. Father Vaughan certainy had not the least intention of giving this proposition any consideration. There is no reason whatever for a Catholic speaker, whose words are sufficient-ly public, to be at the beck of every Socialist publication which is seeking socialist publication which is seeking notoriety. Father Vaughan's remarks were addressed to Catholice, and a Soci-alist publication is clearly no channel of communication with them. The entire game is merely a ruse to bring Socialist literature into Catholic homes under the influence of Father Vaughan's name.

A similar attempt was made at New A similar attempt was made at New York. He was asked to engage in a debate. That, too, would serve the publicity purpose of the party. The challenge was likewise issued with the understanding that he represented the Pope. "That is news to me," he said. "Where did you learn it ?" "From the papers," was the enswer. "And do you believe all you read in the papers?" Vaughan then assured his visitors that ne was fully convinced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would like

wise give in the present instance. The Appeal further pronounced itself justified in stigmatizing the clergy as liars and slanderers, unless either

Father Vaughan, or some Church dignitary, not below the rank of an arc

Government in every issue contains announcements of measures taken against priests for refusing to carry out the provisions of the Separation Law. Many of them are exiled from their parishes for a year and thus deprived of all means of support. The Republican Congress of Braga was held recently in the residence of the Archbishop w has been banished from his diocese. According to reports received by the Oregon State Council of the Knights of Columbus every Council of the society in Oregon has voted a per capita asses ment of 35 cents annually for the education of clerical students. The fund will be apportioned between the two dioceses, the councils in Eastern Oregon contributing to the Baker City diocese and those in Western Oregon to the Archdiocese of Portland. The Jesuit Fathers have recently finished a mission at the cathedral in Newark. Their instruction class gave great promise from the beginning. At the end of the first week there were forty non-Catholics in it, and it in-creased every day until it more than doubled that number, so that nearly a hundred converts were received into the Church. Premier Asquith now has a Catholic secretary in the person of the Hon. James E. Drummond of the Foreign Office. He is a convert. The Rev. Haviland Montague Durand, formerly a clergyman of the Church of England, was received into the Church by Father Murphy, S.L. at Lorde Sydney N.S. Murphy, S. J., at Loyola, Sydney, N. S. W., lately. Brother Adalbert of St. Joseph's College, Bardstown, Ky., recently pronounced his final vows in the Xaverian brotherhood. He is a con-vert from the Episcopal Church and a nephew of the late Hon. John Hay, former Secretary of State. When the Allan liner Scotian from Glasgow was one hundred miles from Boston, Thomas Collins, a Catholic was found to be dying with pneumonia. fervent wish was that he might be given the last rites of the Church. As liner, there was no priest on board the the captain sent urgent wireless mes-sages to the "Catholic Bishop of Boston," asking to have clergymen meet the ship, and in the meantime ordered that the engines be pushed to the limit to arrive in time. Father Nonan of St. Catherine's and Father Murphy of

CATHOLIC NOTES

Twenty-five young men were elevated to the holy priesthood on Saturday, June 2, at St. Paul's Theological semin-ary, St. Paul, Minn. The ceremony was performed by the Most Rev. Arch-bishop John Ireland.

Mgr. Donald Lewis MacIntosh, Vicar General of Glasgow has been appointed Coadjutor with future succession to His Grace Mgr. John Aloysius Macguire Archbishop of Glasgow, and has had assigned to him the title of Archbishop of Chersona.

joined eight years after her marriage with Sir Tatton Sykes, Lady Sykes was a woman of wide interests.

Madrid the Feast of Corpus Christi was celebrated with the usual solemnity and in the Procession took part the King and Queen, the Royal Family, the Court, and the Grandees of Spain. His and Queen, the Royal Family, the Cours, and the Grandees of Spain. His Eminence Cardinal Vico, Apostolic

England is preparing for another season of active work in East Anglia. The net results of last summer's campaign are six new parishes. They are now like little plants, but have be-come rooted, and under the fostering care of the newly appointed pastor they will son grow strong.

It has been decided that the new It has been decided that the new town to be built upon the new Farley & Iowa railway, and which will be located six miles north of Farley, Ia., shall be called Keanville, after the Archbishop of Dubuque. A new Osth-olic church will be erected as the first step tograd the founding of the new

Mark the Evangelist, 61 and 63 West One Hundred and Thirty-eighth street, under the care of the Fathers of the Holy Ghost, who will devote all their attention to the spiritual care of the colored people of Harlem.

Typical of the cordial welcome that was extended to the Right Rev. Austin Dowling when he came to take posses-sion of the See of Des Moines, the non-Catholics of the city presented him with the handsome episcopal residence, and the Mercy Hospital receives a donation of \$20,000, that the city poor may have at all times access to four free beds in that institution.

Advices have been received from Rome that Miss Evangeline Lubin, daughter of David Lubin, and a former resident of Sacrament), has renounced the Jewish faith for Catholicism. Miss Lubin received her First Communion from Pope Pius and was confirmed by him at a private audience. Her father is the American delegate to the International Agricultural convention.

The official organ of the Portaguese

1760

By the death of Lady Sykes one of the most remarkable ladies in English society has been removed, at the com-paratively early age of fifty-six. A con-vert to the Catholic Church, which she

a woman of wide interests. On May 18 Norway celebrated the jubilee of Monsignor Fallise, its first Catholic Bishop since the Reformation. He is a Belgian, who in face of almost insurmountable difficulties, has been able to establish eight new Catholic stations in Norway, and rounded in them churches, schools and preparators

churches, schools and presbyters. In the Chapel of the Royal Palace at

Pronunzio was present. Father Vaughan's Motor Chapel in

will soon grow strong

step toward the founding of the community. "The colored Catholics of New York will soon have another church for their exclusive use, as Cardinat Farley has decided to place the Church of St.

LATER HISTORY

In course of time the severity of the penitential code relaxed. Public pennce gradually fell out of use altogether and the only relic which now survives is found in short pravers that are given as the "penancs" in confession-sometimes nothing more than a Pater, Ave and Gloria. The Church does not underto affirm that such short penance infallibly count as adequate to wipe off all debt of temporal punishment due to sins confessed. But at least the prayers thus imposed as a penance have a cer-tain sacramental value-that is, a greater satisfactorial efficacy than the same prayers would have if recited apart er setisfactorial efficacy than the same prayers would have if recited apart from the sacrament. It is not that any-thing of a quasi-magical property is at-tached to such prayers. Rather it

forty days, all other things being equal. Moreover the actual effects of Indul-We know that the time and duragences granted will depend on the fervor and devotion with which the prescribed tion of Purgatory will be proportional to the number and maliciousness of the sins committed: but we do not know the works are performed. Thus a forty day Indulgence used with fervor may more effectual than one year's Ind amount of malice contained in any sin. nor yet the duration or intensity of Pargence used with less degree of fervor. It is even possible that a non-Indul-genced work performed with great fergatory incurred by a given degree of malice

2. We do not know what amount of penance on earth is equivalent to any given time or intensity of Purgatory; we know the amount of fervor

in performing the same, which is needed to give such penitential acts their full

NON-CATHOLIC REBUKES ANTI-CATHOLIC MOVEMENT APPLIES TO CANADA TOO

When the Religious Liberty Association, an organization in the Northwest with aims and purposes identical with those of the valiant Guardians of Liberty in the East, sent specimen copies of its organ, Liberty, to Hon. Dudley G. Wooten, of Seattle, Wash., it unwitting-

ly performed a service of high value to the Catholic cause. Mr. Wooten's read-ing of Liberty moved him to write two communications, which have been print-ed in the Catholic Northwest Progress. In the first, after declaring that he finds if their devotion is so perfect as to rise to the level of the divine expectations, a full remission of the temporal penalthe utterances of the magazine "plainly contradictory of the liberty and toler-ance it professes to advocate," he reties due to sin will by the divine mercy nsue." (See Note 2.) The application of Indulgences to the marks:

"I am not myself a member of the holy souls in purgatory is a logical out-come of the principle that, as we can pray and perform good works for our Catholic communion, but I do recognize -what every impartial observer real-izes-that the Catholic Church is to-day own benefit, so we can do the same for the benefit of others. There is no ascerthe only form of organized Christianity that is vital enough to merit consider-ation, and faithful enough to command tained or absolute assurance that God will accept whatever we offer for others respect. It is perfectly natural, then, that the allied forces of infidelity, indifferentism and a decadent Pro-testantism should combine in an unholy in this way. But it is reasonable to be lieve that He will normally do so, unless there be some good reason to the con-trary. In case the good works, etc., are not applied to others the benefit of crusade against it. To do so, however, in the name of religious liberty and toleration, is so manifestly insincere and SOME OBJECTIONS MET

disgusting that I must decline to read the literature of such a syndicate of hypocrisy and malice." Protestants often have the absurd and

To Our Venerable Brother, Thomas Joseph Dowling, Bishop of Ham-

ilton. PIUS X., POPE Venerable Brother, Health and Apos-

of organized government, the safe guards of virtue and piety in public and

private life and the equal recognition and protection of every religious creed

that is not in itself a denial of lawful

and left free to extend her influence

creeds and conditions recognize and welcome these possibilities. It is only the ignorant, the intolerant and the

course the turbulent and Godless agit

ators, who defy the obligations of human

laws, and deny the authority of divine

government, are bitterly hostile to the Church, as they have been and will con-

tique to be always and everywhere

A ad so blind and unreasoning is the re-ligious hatred of some Protestant lead-

and liberies."-Sacred Heart Review.

ACTS OF THE HOLY SEE

BISHOP OF HAMILTON

tolic Benediction. With great pleasure have we received

the announcement of the approaching twenty-fifth anniversary of the inception of your episcopal office. In our earnest desire that God may bless that day in such manner that what-

ever is holy and lovable may be abund-antly yours, and that you may enjoy the same to the fullest extent for many years

to come. This manifestation of regard for you is demanded of us by the zeal and ability with which you have assiduously labored to feed the flock confided to your care. May He; whom you have

served with such zeal for so many years, be your support, Venerable Brother, and may He, in the years still to come, be pleased to benignantly enable you to testify your further devotion to us and the Church and thus acquire a still richer crown of eternal glory in heaven That all those good wishes may be real ized, We beseech for you a rich abundance of divine graces of which we desire the pledge to be the Apostolic Benedic-tion, which we now most lovingly impart to you, Venerable Brother, as well as to the elergy and faithful of your diocese. Given at Rome in St. Peter's, this 30th day of March 1912, in the 9th year of Our Pontificate.

PIUS X., POPE

No Myth

At the recent Methodist General Con-ference in Minneapolis an "episcopal address" was read in which reference was made to "Roman Bishops," who (the address said) "hold the titles to all church property and direct the movements of the diocese with final authority, using the mythical keys to authority, using the mythical keys to the kingdom of heaven to back up their judgment." There is no such myth in "the keys of the kingdom of heaven." The story is from the lips of the great Master and in the great Book which Methodists profess to believe: "And I ear to thear. "They then are Percen and say to thee : That thou art Peter, and upon this rock I will build My Church,

"This transformation," he continu "This transformation," he continues, "was not accompanied by hatred of the faith and worship I had abandoned. * * * I was no renegade or deserter to the enemy. Intolerance by no means assumed the role of the faith that had vanished. I did not, like so many others, become a fanatic. I did not take up arms against that which I had loved so long and so sincerely. Too many deep-rooted souvenirs of it re-mained in my soul for that, and too sincere a veneration for her who had

h

plainly preposterous. The Menace and every other publication of a similar character can then repeat the same pro ess. It is useless to say that the Appeal,

like every other paper that issues from the Socialist press, has begun with such accusations against the church and the priesthood, and will likewise end with them. They are the stock-in-trade of Socialism, and no evidence on the con-They are the stock-in-trade of trary can ever charge the inherent animosity of Socialism to the Catholic religion. The deluge of Socialist liter-ature which to-day is gathering force will undoubtedly bring harm to many a worker who is unguarded in his faith and weak in his devotion. Yet it is but and weak in his devotion. Yet it is but a wave of that flood which through the centuries is constantly beating and breaking against the rock of Peter, whereon Christ has founded His Church.

A Protestant Tribute to Celibacy Dr. Foster, a non-Catholic professor of Zurich, is quoted in the Month as pay-ing the following tribute to the celibacy which the Catholic Church enjoins o her clergy : "All institutions, even the best, are

liable to abuse as soon as they take sub-stance in human life. Indeed, it is those ideas and institutions, which are most elevated in their character that are the most liable of all to abuse, and this just because they are set so high above the mode of living practiced by the aver-age man. * * But heroic ex-amples are a necessity for us, and Schopenhauer himself has said that the abol-ition of the celibacy of the clergy was a grave fault of Protestantism. * * The beople ask that the realization of the deal should be shown to them to be pos-

sible. The great sacrifice which celibacy involves gives to the Catholic priest a social authority and a kind of religious consecration, whilst his conse quent enfranchisement from the ties and solicitudes of domestic life allows him to concentrate his activities to the welare of souls."

We are born to inquire after truth many deep-rooted souvenrs of it fre-mained in my soul for that, and too sincere a veneration for her who had taught me the beauty and holiness of the Christian deposit of faith. * * * My mother remained a sincere and de-

THE LITTLE SISTER WITH THE BLUE EYES

The ambulance gong rang noisily on the midnight air. The horses clattered wildly up the asphalted driveway, the white costed intern leaped from his seat, and in three minutes the form of an unconscious woman rested on the slop-ing table in the operating room of the homized.

hospital. "Laudanum poisoning," was the curt ""Laudanum poisoning," was the curt verdict of the unsympathetic doctor. The stomach pump and a half-hour of rough handling revived her. The rough handling revived her.

rough handling revived her. The Sister Superior, standing nearby, glanced at the physician inquiringly. "Shall I put her to bed?" He shook his head. "She must be kept awake until six o'clock. If she goes to sleep before then, she'll wake up in another world."

In another world." The superior was perplexed. "Every nurse in the house is employed. We might give you Michael the doorman." The doctor was skeptical. "He'd be asleep in an hour. She'd die before morning."

morning." The momentary silence was broken by a voice from the corridor. "I'll take the

case, Sister." All eyes turned in the direction of the sound. It came from a little nun who had overheard the conversation.

who had overneard the conversation. She made an appealing picture stand-ing there framed by the low doorway. The firm red lips were parted in a smile of compassion. The dark blue eyes might have been placked from the vault might have been plucked from the vault of heaven. The nose was delicate and aristocratic. She was as fair and as rare as a bit of Dresden china. The superior spoke. "Why, child, you're off duty for the night! You

should have stopped hours ago." She smiled sweetly. "Some one must look after the poor girl." scrutinized the young The doctor

Sister in a meditative way; then he turned to the elder nun. "How long has she been at work?"

Since the rising hour, four o'clock this morning." He spoke in his brusk, professional

He spore in his brass, protessions way, "It's out of the question-she couldn't stand the strain." The superior shrugged her shoulders whimsically. "We can't let the unfortunate creature die.

The little Sister spoke with determin-ation, the color flushing her cheeks and forehead. "I won't let her die—III take

the case!" And so it came to pass that she be-gan the long night. The hospital occu-pied a city block, and the cross shaped corridors presented an almost inter-minable length of smoothly polished surface. The only way of keeping the patient awake was by walking her con-stantly up and down the hallways. The fragile little Sister suddenly seemed to be endowed with superhuman strength. She grasped the arm of the girl witho any preliminaries and began the weary

journey. They presented a striking contrast They presented a striking contrast, the quiet, self-reliant religieuse, and the weak, despondent woman of the world; the one in subdued, self-effacing attire, the other in a loud, gaudy costume which mocked her misery. costume which models her inhery. The first round was made with difficulty. The patient was in a half-comstose con-dition. She staggered from side to side, her knees bent beneath her weight; but her guide and monitor went forward re-her guide and monitor the within ner guide and monitor when forward to solutely, and presently the victim mechanically accommodated her gait to that of her protector. Once round the corridors, twice, four times, and so on until it was impossible to keep further

The time between midnight and one The time between midnight and one o'clock in the morning was like a day and night. The minutes were laden-heeled, and the brare little Sister was weary and sleepy indeed. As the clock struck one, the Sister Superior appeared with black coffee. The little nun drank a cup gratefully, and her charge took one with sullen reluctance. The superior lingered sympatheti-cally. "I'm sorry I let you undertake this task."

cally. "I'n this task."

while the dark blue eyes of the Sister were upon her patient, and at the first suspicious sign of drowsiness she was up again and resuming that dreadfal we blue

As daylight drew nearer, their re But the longest night die, but has but the longest night has its morning. The bells in the neighboring towers struck six; the rattle of the milk wagons and the increasing hum of life announced that the world without was beginning arother day. The doctor and As daylight drew nearer, their re-spective positions were gradually trans-ferred. The patient became freaher, while the wornout little nun showed signs of weariness. But her resolution was indomitable. She made every effort to rouse the girl from her dejection. Once, just before morning, they sat on the bench together. "You'll be all right in an hour or so," said the Sister. announced that the world which which we beginning another day. The doctor and the Sister Superior came along the corridor together. The physician looked at the little nun and spoke in his

"You're very good," was the sulky re-sponse; "but I can't thank you." "I don't want any thanks; I only want on to live."

"But I don't want to live; there

looked at the little nun and spoke in his sharp, snappy way: "Dark rings under the eyes; general air of lassitude. If you don't get to bed at once and stay there until I give you permission to rise, I'll not be re-sponsible for the consequence!" He turned to the girl roughly and lifted her eyelids and felt her pulse as though examining an animal. He wrote a prescription hastily and handed it to the superior "Give her this. She's all right now. Send her about her busi-ness." "But I don't want to live; there's nothing for me to live for." "If you knew how selfah that sounds, you wouldn't say it." "Why shouldn't I say it? I've been buffeted from pillar to post; I've been deceived! I've even been beaten. I hate the world; I hate everyone in it everyone you." Her face was distorted with rage. Sh

was turning on him fiercely, when the soft hand of the little Sister plucking at

hate the world; I hate everyone in it—except you." "I'm sorry for you," said the nun in a voice of infinite tenderness. "What you need is a good cry. Come, rest, on my breast and have it out." But the girl simply stared at the Sister in wide eyed wonder. The world had made her coarse and hard and cynical. "I've forgotten how to cry," she said. soft hand of the little Sister plucking at her dress. "Don't mind him," she whispered. "It's only his manner. You may stay as long as you wish." "I want to go now," she retorted sullenly. "I didn't come here by choice. She noticed the pained expression of the little Sister's face and tried to soften her tone. "Don't look so ad. I'm not

"But you've not forgotten how to pray, I hope. Pray that you may be forgiven for your wicked attempt on She in the second her tone. " Don't look so sad. I'm not angry at you ; but I hate the doctor.

"Then you'll come to see me ?" "Yes," hesitatingly, "Ill come to see you.'

your life!" She laughed mirthlessly. "I had no further use for my life; you've saved it against my will." "But," persisted the Sister, "can't you understand that you have no dis-creation in the matter? God gave you life, and only God has the right to take "Oh," with a start at the thought of her rash promise, "I can't come to-

Come to-morrow."

child ?"

est and refreshme

" I did."

it away. The creature cannot assume the functions of the Creator."

"I never thought of that." "But you're going to look at things

differently now." She shook her head stubbornly. "No, I'm not; it's too late to be different." She gazed at the Sister steadily for

She gazed at the Sister steadily for some moments. Then the words that had been in her mind for a long while burst forth. "Why do you do this for me? Why should a beautiful girl like yourself be a nun? Why do you rise at four o'clock morning after morning and slave for people who are perfect strangers to you?" The Sister smiled that compassions to

trangers to you?" The Sister smiled that compassionate smile that made her look so heavenly. "The answer is simple: for God's sake. And those we work for are not strangers. They are God's roor un-

'I don't understood."

"I don't understood." "Of course you don't. The world will never understand, chiefly because the world does not care to understand. It all depends on one's point of view. The world, judging from its prac-tices, believes that pride, lust, gluttony, envy, and sloth are worth all they cost; the persons you cannot understand hope they have chosen the better part in yoluntary poverty, chastity, obedience, voluntary poverty, chastity, obedience

voluntary poverty, chastly, observes, fasting, and prayer." The Sister's cheeks glowed with en-thusiasm, and her dark blue eyes were brighter than the stars that shone so brilliantly in the cold sky. There was not the slightest trace of cant or self consciousness in her low, sweet voice. not the slightest trace of cant of sen consciousness in her low, sweet voice. The girl, who listened attentively, glanced at her with something akin to reverence, but without appreciation. She nodded her head tolerantly, as one She nodded her head tolerantly, as one would who assents to the contentions of a persistent child or to an insane person; but that was all. The Sister took the hands of the other in her own two soft paims and cried impulsively: "I hope you'll be sorry for what you've done ! Anyway, I shall keep on nearing for yon."

"Keep on ?"

"Certainly !"

"Do you mean to say that you prayed for me before—" "Yes, before I ever saw you."

"Do you think there's any hope for her?" Yes on one condition. It's not the first case of the kind I have observed in my forty years in this hospital. She is hardened, embittered and impenitent. If that condition continues, she'll try to forget herself in one excess after another, and the next dose of poison she takes will end all." "Oh, please don't say that !" "But is he can be softened she can be saved. The girl is not naturally vicious my experience teaches me that. A good cry would be her salvation ; it would be like the merciful rain that saves the parched fields from death." "Oh, dear ! Oh, dear !" exclaimed the little Sister. " And I let her leave me with a face as hard as a rock ! Oh, the little Sister. " And I let her leave me with a face as hard as a rock ! Oh, The amazement on the girl's face made the little Sister laugh, her joyous, how stupid, and incompetent 1 am 1" "But, my child," smiled the superior, who loved the little nun more than she would ever admit, " you saved her life." " Much good that will do her," reupid, a rippling laugh. "It's this way. When I heard the ambulance coming in the I heard the ambulance coming in the gateway I said a prayer to Our Lady for the patient in the wagon, and it happened to be you. I never hear the gong of an ambulance in the street or anywhere else that I do not say this torted the other, " if she loses her soul !" "But you gave her another chance," rsisted the older woman. "You gave ersisted the older woman. "You gave er her life, and where there is life there prayer. It's a practice that my mother is always hope." "That's true," responded the other, her eyes lighting up, " and if I ever get another chance I'll make her ory, even if taught me. The girl tore her hands away from the nun's embrace and spoke rudely. "I wi h I could think as you do; but it's " Didn't you try when you had her ?" ossiblel

THE CATHOLIC RECORD

The Sister looked at her euriously. Her lips trembled. " Don't you know?" the asked. volunteered to keep her swake. To quit, even for a minute before the time, would be to desert your post of duty cravenly." That was sufficient for the little Sister. She might die; but she The significance of the words escaped

The significance of the words escaped the girl. She turned to her questioner with old-time sullenness. "It's none of your business. I came here to see her. I hate everybody else !" The other bowed her head and opened the door without further parley. The girl walked is. For a moment she was dazed. After that she realized that she was in the chapel of the hospital. A dim light came from a few tapers on the altar. The pungent odor of incense was all about. Many dark robed, kneeling figures were in the pews. The organ was playing a low, sad prelude. The girl instantly be-came resentful. She feit that she had been tricked. All the wilfulness of her nature came to the surface.

been tricked. All the wilfulness of her nature came to the surface. Suddenly her attention was attracted by a bulky, black object in the center of the aisle. She slowly realized that it was a catafalque. Her impulse was to leave the chapel at once; but some un-seen power pulled her forward. Pres ently she reached the bier, and her un suspecting glance fell upon the face and form of the little Sister with the dark blue eves.

How tranquil the dead nun looked, and how young 1 Her hands were fondly clasping the crucifix, the emblem of sal-vation, and from the pocket of her habit protruded the scroll that contained her ablaz protruded the soroll that contained her vows, those vows of poverty, chastity and obedience which had been kept so faithfully and so lovingly. The smooth, cold brow which had never been dis-figured by a frown gave her contenance a look of ineffable serenity. The girl who had torgotten how to cry

rate girl who had to had to be the dead gazed long and carnessly at the dead nun, gazed with dry eyes and hardened face and parched lips. But there was no detail of the silent religiouse that escaped her penetrating glance. Those hands as white and as pure a

morrow." " Next Sunday, then ?" " No," doggedly, " not next Sunday." " Well, promise me, please, that you'll come on my name day, the feast of Saint Cecilia. Don't say no. Our Lady never refuses me anything I ask on that day." " I'll come," was the curt respone, and the next minute the girl who had for-cotton how to cry was down the steps Those hands as white and as pure as the snow from heaven and as graceful as the lilies-of-she valley, those hands that had reached down to lift many a poor sinner up from the mire, those hands that had smoothed the fevered brow and given drink to the burning lips—those hands had gained repose as last and were gently folded for eternal rest. Those lips, still finshed with a color of which death itself seemed helplees to rob them, those lips that had given kindly advise to so many poor sufferers, those lips that were never opened ex-cept to sound the praises of God or to speak in compassionate tones to the lowlest of His creatures, were stilled forever to the poor and unhappy of this world.

The states and out of the building. The States Superior gave the little nuna maternal embrace and led her to her cell. "Do you feel all right, my

The Sister gave a wan smile. "Wait a minute until I get you a bowl of beef tea. After that you may take a long rest." The superior had scarcely left the

world. Those eyes, as soft and as blue as the sky itself, those eyes whose unfathom-able depths were beyond the penetra-tion of the worldly wise, those eyes that had shed love and charity to the unforroom when outraged nature asserted it-self, and the little Sister sank unconsciself, and the little Sister same discussion ous to the floor. When the older woman returned she beheld a heap of blue and black clothing surmounted by a cornet. There was a chafing of hands and a sourrying about, and the little victim

had shed love and charity to the unfor-tunate, were closed now in the sweet sleep that comes to the just. The girl standing there became utterly oblivious of her surroundings. Two women were whispering at the door. Their words floated to the solitary spec-teres he could be could be a solitary appendix. a scurrying about, and the inteleviction of duty was soon restored to her normal condition. After that she was tenderly tucked in her bed, and sank into the dreamless slumber that brings perfect tator by the coffin. " Wasn't it sudden ? "Very. She became infected when assisting at an operation, and died in

At 4 o'clock the following morning the usual hospital routine was resumed; but the little Sister could not drive from her mind the thought of the unfortunate The girl who had forgotten how two days. ernits. She spoke to the superior. "Sister, did you study that girl?"

The girl who had long otten how to pray reached ont her right hand and groped about until she tonched the hem of the habit of the dead non. She gave one last strained look at the serene countenance of the little Sister with "Doyou think there's any hope for her?" countenance of the little Sister with the blue eyes and, sinking to her knees, buried her hardened face in her jeweled hands, and gave way to an unrestrained flood of tears.—George Barton in the flood of tears.-Ge Sunday Megazine.

OUR LORD APPEARED IN THE HOST

remarkable demonstration of A remarkate demonstration of the truth of the Real Presence of our Lord in the Blessed Sacrament and another illustration of the fact that the age of

miracles has not passed took place in Manzaneda, Diocese of Astorga, Spain, a few months ago. The whole parish pratically had become anti clerical, and as a consequence, Redemptorist Fathers were sent to conduct a mission in the hope of undoing the great mission in the had been caused. One night while services were being One night while services were being held Our Lord appeared in the Sacred Host on the altar. As a result of this marvelous manifestation, all the people repented of their wrong doing became reconciled to Mother Church and ap-proached the Sacraments. The account of the occurrence was the the comparison of the mission-

tom ; the people had made up their minds not to come to hear our sermons. However, we opened the mission and conducted all the exercises outside the town in the Church of San Martin. The children and many adults of the adjoining small villages, as well as the children of the parish of Manzaneda, were zealous in their attendance; but it was not until the fifth day that some men and women from Manzaneda came. hand shook so much that he could not strance.

Then it was seen that the Sacred Host rose by itself slowly and descended into the ciborium. The parish priest having closed it and replaced it in the tabernacle, went into the sacristy filled with awe and amazement. The people would not leave the church; they did so only after my formal command. But the after attract-ed them so much that they wont out

men and women from Manzaneda came and then more out of curiosity than for

and then more out of curiosity than for pious intentions. I had just preached on the particular judgment. Everything went on as usual when suddenly, as I was on the point of mentioning the sentence which God will pronounce upon sinners who deliber-ately persevere in their sins, an old woman in the midst of the people shout-ed, "Fire! Fire!" I said from the pul-ple, "She is mistaken : there is no fire. Take the woman out of the church." But again she shouted, "Go out, go out. Save yourselves."

Save yourselves." All the people rushed out, and from the tower the fire-bell tolled the alarm incessantly, so that I was obliged to give up preaching, for all the people had left

I myself went out and saw sta dis tance a column of fire so large that it looked as if all the farms of the neigh-boring village of Simadevilla were After half an hour the people returned

church.

After half an hour the people returned to the chirch. The great fire was only a phenomenon. There had been no five at all. Most likely the devil made use of this means to destroy any good effect of my sermon. Nobody knew the old woman and she was not seen sgain. That very same day I wrote to my Father Rector, and asked to be allowed to return home, because I considered the continuation of the mission so much time lost. But the next day Almighty God, in the short space of twenty min-nutes, effected the work for which we had labored in vair a whole week. It was the 20th of April, the feast of the patron of the diosese, St. Foribins,

It was the 20th of April, the feast of the patron of the dioseee, St. Foribins, Bishop of Astorga. After an extra-ordinary devout preparation the chil-dren had made that morning their solemn general Communion. I had ex-horted them earnestly to pray for the conversion of their parents and friends, and indeed the Divine Friend of chil-dren heard their parents

and indeed the prayers. dren heard their prayers. Toward evening the solemn repara-tion to the Blessed Sacrament was to take place. I had completely lost my voice, and felt unable to preach the sermon on the Blessed Sacra nt. which indeed, requires much effort. Therefore, I asked my confrere, Fathe

Romero, to preach in my place. He, however, exhausted himself, because he however, exhausted himsel, because he had never preached the sermon for this solemnity, and was not prepared to do so in the present difficult circumstances. Therefore, I made him preach one of the

Therefore, I made him preach due of the eternal truths that evening. The people, far from profiting by the sermon were laughing and joking and only remained in the church to see the autiful and tasteful illuminations of

the altar. When Father Romero had finished his sermon, I went into the pulpit to recite the Act of Reparation. Meanwhile the candles were lighted. After the Blessed

candles were lighted. After the Blesson Sacrament was exposed I began the prayer, but my volce was so weak that I could scarcely be heard. Suddenly, so great a brightness filled the church, that it obscured the light of nearly 200 wax candles. All the people rose and stood looking up at the altar to see the miracle which was taking place. rose and stood looking up at the alter to see the miracle which was taking place. A little girl of aix years ex-claimed: "I see the little child." I commanded all to kneel and the child to commanded all to kneel and the child to be silent. Immediately they all obeyed; they looked quietly, as if in costasy. What, then, had happened? In the pulpit I did not recite the words I had prepared : my introduction to the Act of Reparation was totally different. I

of Reparation was totally different. 1 I heard a voice whisper to me and dictate a development of the text of Isaias: "I have spread forth my hands all the day to an unbelleving people, who talk in a way that is not good after their own thoughts" (Rom. x: 21). "All the day long have I spread my hands to a people that helievath not and contradicteth that believeth not and contradicteth

take the Sacred Host out of the Then it was seen that the Sacre JULY 13 1912

THE LANCASTER BILL

FULL TEXT OF THE OPINION OF

SUPREME COURT

MR. JUSTICE ANGLIN OF THE

CONTINUED FROM LAST WEEK Under the Civil Law of Quebec at and after the Conquest the marriage of two Catholies could only take place in the presence of the curé of the con-

the tracting parties or of a priest author-ized by him or by the Bishop, and all priests were forbidden without such per-

mission to celebrate any marriage other than between their true and ordinary

parishioners. (Declaration of Louis XIIL, 1639) In 1804 and again in 1821 statutes

were passed validating marriages which had been therefore solemnized before Protestant discenting ministers and Justices of the Peace. Is each of these

acts it is expressly provided that they shall not extend to any future marriages.

As is very clearly pointed out by Mr. Justice Jette in Laranee v. Evans, the Act of 1827 authorizing clergymen of the Church of Scotland to keep marriage

church were alone competent to marry Protestants. The purpose of the legis

ministers of those denominations the legal right to keep registers and to solemnize marriage primarily if not

"16. The Protestant churches or congregations intended in the first sec-

tion of this Act, are all churches and

congregations in communion with the United Church of England and Ireland

provisions of this Act. "17. This Act extends also to the

several religious communities and de-nominations in Lower Canada, mentioned

nominations in Lower Canada, mentioned in this section, and to the priests or ministers thereof, who may validly solemnize marriage, and may obtain and keep registers under this Act, subject to the provisions of the Acts mentioned

with reference to each of the Acts methoded with reference to each of them respect-ively, and to all the requirements, penal-tice and provisions of this Act, as if the said communities and denominations were named in the first section of this

There follows a list of the various dis-

special statutes. I read these provisions as declaratory of the right of the ministers of the several religious bodies therein named (Anglican, Scotch and Dissenting) to solemnize within the limits of the terri-

tory for which they are authorized to keep registers, all marriages (subject to Article 64, C. C., and to the special

limitation in the case of Quakers imposed by 23 V., C. 11) except those which the law by other provisions ren-

ders them incompetent to solemnize. This in my opinion, meets the objection

so much insisted on at bar that, if the argument presented by Mr. Mignault should prevail there would be no pro-vision in the Qaebec law for the solemn-

ization of marriages between dissenting Protestants of different religious beliefs,

or for the marriage of infidels or pagans

instructions to express in the Code the existing law. The report of those com-

missioners upon the portion of the Civil

Code which deals with the subject of

marriage contains the following pass-

or of persons attached to no part

senting bodies which had special statutes.

Act.'

Now the two doctors of theology began religious denomination. Now the new about the presence of With matters in this position, the

ministers of those den

ed them, so much that they went out keeping their faces turned to it. Late in the evening the bells were

rung as on the preceding night, to ad-monish those living in enmity soon to make peace with their neighbors and, behold, all the people of the town of Manzaneda went in a body to San Mar-tin, asked to see the parish priest, and, others their implementant falling on their knees, they implored par-don for the offenses given to him, and asked him at the same time to come

asted him at the same time to come back and live again in their town. The next morning at the usual hour, I went to say Holy Mass, but I had the greatest difficulty in approaching the altar, the children having crowded around it.

A youth of nineteen stood crying bitter-A youth of nineteen stood crying bitter-ly, he had the day before, as well as the others, seen the Divine Child; but, not-withstanding all his efforts, he had not succeeded in seeing its lovely face. All the parishioners without a single excep-tion came to confession and took part in the generalCommuniononthe closing day. Even many from outside were auxious to receive Holy Communion at the mira-culous altar of San Martin. On the last day I had a solemn Te Deum sung in thrnksgiving for the ćon-version of the parish. At the moment I intoned the Te Deum before the Blessed Sacrament exposed, suddenly the Child

the Church of Scotland to keep marriage registers and to solemnize marriages, and the subsequent Acts authorizing the ministers of various dissenting bodies to keep registers of baptisms, marriages and burials were all procured not with a view of affecting the position and rights of the Catholic Church and its clergy and laity, but because of the opinion maintained by Chief Justice Sewell, and generally asserted by the Anglican body, that clergymen of that church were alone competent to marry lation would appear to have been to re-lieve dimentating Protestant bodies from that disability by giving to the intoned the Te Deum before the Blessed Sacrament exposed, suddenly the Child Jesus appeared again in the Sacrad Host—as eight days before—under the appearance of a little boy of six years. The obly difference was this : He no longer had the marks of the wounds in His hands and feet, nor the purple flowers in His garment. His look indi-cated joy. When the last verse of the Te Deum was sung the apparition ccased.

solely for the purposes of their respect-ive congregations. In 1861 these Acts were consolidated in c. 20 of the Revised Statutes of Lower Canada. Sections 16 and 17 of that Act are as follows: In perpetual remembrance of this mar-

event the Child Jesus was reprevello sented on the Mission Cross, in the san position as He had shown Himself on the altar. The Bishop of Astorga sent the Arch-

or with the Church of Scotland, and all The Bishop of Astorga sent the Arch-priest, Don Antonia Fato, and the Epis-copal Notary, Thomas de Barrio, to Manzaneda to examine witnesses on osth; and that there remained not the slightest doubt about the reality of the regularl, ordained priests and ministers of either of the said churches have had and shall have authority validly to solemnize marriage in Lower Canada, and are and shall be subject to all the apparition and its circumstance The evidence given by a little girl,

Eudoxis Vegar deserves to be mentioned. Endoxis vegar deserves to be mentioned. She had cried out in the church : "I see the little child." To make the enquiry the two named above went with the parish prices of the house of the child's oarents

Don Antonio Fato asked : "Tell me, Eudoxia, what did you see that even ing ?"

The little one answered, "I saw a child on the altar." "How did the child look like ?" and

"How aid the child look like ?" and, pointing to her little brother, she added : "Was the child as ugly as he ?" "My brother," she replied, "is not ugly, but the child I have seen was very

therain ?'

nuch more beautiful." And then Eudoxia, only six years old,

And then Eudoxia, only six years old, began to extol the beauty of the Divine Child in the sublime words used by the Spouse of the Canticle to describe the beauty of her Bridegroom. Suddenly the Notary interrupted her, asking: "Tell me now, whom do you think that little boy was?" Eudoxia answered with great firmness, "Our Lord Jeaus Christ, true God and

'Our Lord Jesus Christ, true God and

"Yes, sir." "But how is it possible that such a big child as your little brother can be

"That I do not understand," replied

Eudoxis, "but neither can you gentle-

true Man. "But," he continued, you have seen the Child in that little glass case ?'

A rippling laugh was the "Sister, if you talk that way, you'll make me lazy and selfish."

The other looked grave. "The call bell is at the end of the hall. If you wish me, press the botton and I'll be with you at once " you at once.

"Very well," was the dutiful reply. The superior left; the walk was sumed

At the end of the third lap the patient became nervish. "I'm tired; I want rest!" she whined.

want rest !" she whined. She was taken to a window seat in one of the alcoves in the corridor. The patient gave a sigh of relief, and the Sister felt rather thankful herself. But her blue eyes watched the worldly one with hawklike eagerness. Presently the girl's tired eyelids closed. The Sister shock her vicence. proach. shook her vigorously.

shook her vigorously. "You musn't go to sleep !" She started and opened her eyes. A few seconds passed, and she lapsed again. This time her head nodded. Instantly the Sister was on her feet and had the girl by the arm. "Come" she said, "we must walk

again !' "I'm tired and sleepy, and I don't

want to walk !"

want to walk !" The fragile religiouse leaned over and shouted in her ear, "You must walk !

She looked up doggedly. "I won't walk!

alk!" The reply came like a bullet fron a file. "You shall walk !" rifile.

She grabbed the sulky one under the armpits and lifted her bodily to the superior! But supernatural strength possessed the little nun. She cast aside the thought as though it was a temptation to sin. She drew herself up rigidly and marched on, victorious now as she had been a thousand times befloor. Where the strength came from God only knows. She grasped her by the right arm and marched her in double quick time. In thirty seconds the opposition ceased, and the two women moved along the polished corri-A little later a new thought assailed dor with mechanical precision. At indor with mecsanics: predision. At in-tervals the girl protested feebly and begged to be allowed to sit down; but at such moments the nun showed her strength of mind and body by compel-ling the erring one to move faster than her. Why not sit down and rest? The girl was all right. It was within twenty-five minutes of the time. What

ever. Three o'clock tolled. All this time the little nun talked and chatted in an the little nun talked and chatted in an eager effort to arouse her companion. At first this appeared hopeless; but presently her efforts met with success. The more deadly effects of the poison had been thrown off. After that, at in-tervals, they were able to sit down for a few minutes at a time. But all the

Something much like a sigh came from asked the superior gently. "Yes ; but I'm afraid I didn't do it in little the compassionate lips of the little Sister; but she uttered no word of reexactly the right way," was the contrite reply. "I'm afraid I preached to her,

reply. "I'm afraid I preached to her, and you know it's a terrible thing to have somebody preach to you." "It must be," laughed the other It was five o'clock now, and that to was nee o clock now, and that in-terminable walk was beginning to tell on the fragile little religieuse. Her companion, absorbed in her own troubles, did not think of the strain on the self-sacrificing one by her side. The Sister's head, began to ache furi

"It must be," laugned the other "especially if you are the preacher." "She promised to come to see me on my name day, the feast of Saint Cecilia. Do you think she'll come?" "I hope so." "Well, if she does," and the little

The Sister's head began to ache furi-ously, her limbs were sore and swollen, her feet were like lead; but discipline and faith were performing their daily miracles, and there was always that compassionate smile on her face. Half past five 1 She felt as if thirty mirate more merely contacts has She Sister clenched her hands to emphasize her determination. "I'll make her cry before she leaves me !"

Hair past nyel She felt as if thirty minutes more would prostrate her. She had an intense desire to scream, and suppressed it. She became dizzy, her steps were unsteady. At that psycho-logical moment she came opposite the electric bell. Her hand went forth in-stingtingly. One tiny work each the On the feast of Saint Cecilia the girl On the feast of Saint Cecilis the girl who had forgotten how to cry made her way into the main entrance of the hospi-tal. She wore a modish hat with two extravagant feathers stuck in the side. Her dress was stylish her brows were penciled, and there were evidences of powder on her |hardened cheeks. She strayed into the corridor and walked the length of the same hallway whence she had been literally dragged from the em-brace of death. Presently she met an stinctively. One tiny push, and she would be in the strong arms of her loving superior! But supernatural strength possessed the little nun. She cast brace of death. Presently she met an attendant.

" I want to see the Sister."

"I want to see the Sister." "There are many Sisters here." "I want to see the little Sister with the dark blue eyes." The woman looked at her hesitatingly. The smile left her lips. She pointed to a donble doorway midway down the cor-ridor. "She's in there." The glat hastened in that direction difference did a few minutes make one way or the other? As if to complete the conviction, the girl was heard voicing

The girl hastened in that direction. She found the entrance guarded by sober-faced nun. "I want to go in." the first spark of unselfishness. "You look ill. Why don't you rest

Who are you ?" "I'm a friend of the little Sister." "I m a friend of the fittle Sister." "I don't know that you can go in now." "But I must see her. I had an ap-pointment to meet her. She made me promise to be sure and come to-day."

written by the superior of the mission-ers. A translation was sent to a proment Catholic of England, accompany

by the following letter: London, England.

London, England. St. Joseph's Clapman. Dear Mr. Deneby—I send you a trans-lation of a full account of a miraculous appearance of Our Blessed Lord in the Sacred Host at San Martin, a church near the town of Manzaneda, in the dio-cese of Astorga, in Spain. It occurred during a mission given by the Redempt-orist Fathers, and the account is written by the superior of the mission. It is once more a manifestation of how pleased Our Lord is to see little children at His altar, and how He hears their prayers. Yours very sincerely,

Yours very sincerely, J. MAGNIER, C. SS. R.

his parish. Up to then the priest had not see

J. MAGNIER, C. SS. R. The following is the story of the miracle as given by Rev. Father Mar-iscal, C. SS. R.: Mazaneda, in the Spanish Province of Grense, and in the Diocese of Astor-ga, was, at the time we (the mission-aries) went there to preach the mission-in the most lamentable state. Such a seriona dispute existed between the

in the most lamentable state. Such a serions dispute existed between the parishioners and the parish priest that the priest could no langer live in his own parish. The people had even thrown stones at his head and at other priests, and consequently, he was obliged to live in a small place in the neighborhood, San Martin, which he had to zerve as well. Who was to blame for this state of

Martin, which he had to serve as well. Who was to blame for this state of things is known to God alone; but in any case, the people forgot the respect due to priests. By the command of the Bishop of Astorga we went there to give the mission, and by this means to try to reconcile the parishioners with the

on arrival we were not received with the customary ceremony, as is the cus-

My volce, up to then, so feeble, be-came so strong that in all my life I never preached with so much force. My former hoarseness altogether dis-appeared. No wonder, for it was as if, not I, but another spoke through my mouth.

Afterwards, wishing to write down what I had said in these moments, I could not. Whilst I quoted and commented on these words of Isaias, the face of a little child with fair hair was "No sir."

face of a little child with fair hair was seen in the Sacred Host exposed in the monstrance. At first it seemed only as big as the Sacred Host; then appeared also the little arms, and at last the whole body. It was as if the little child came out of the Sacred Host. Then it remained standing in front of the mon-strance, having both little arms out-stretched, and in a position as if willing to embrace the little children who were kneeling at the foot of the altar.

to embrace the little children who were kneeling at the foct of the altar. The little Child was radiant with heavenly splendor, but had the impres-sion of the wounds in His hands and feet, out of which blood dropped down. His garment was beautifully white, but interwoven with purple flowers. All the time I was speaking from the which to the neonle (twenty minutes)

pulpit to the people (twenty minutes) the apparition remained visible. I asked the parish priest in my address to

beg the little Jesus pardon himself and

the miraculous little Child. He turned first to the parishioners, asking their pardon for all in which he might have offended them. Then he also saw his God standing as a little Child in front

of the monstrance. He threw himself on the ground before the altar steps, trembling all over. Then I told the children to ask Jesus'

pardon for their parents. They all stood up, stretched out their little arms,

stood up, stretched out their little arms, but could not repeat what I said. They seemed to be in cestasy. The others, however, as one man re-peated everything I said. With solemn earnestness they renewed the bond of faithtuness with their God.

Then I asked the parish priest to give the blessing with the Blessed Sacrement. At the same moment the appartion disappeared. Trembling and weeping he did it, but, wishing to put the Sacred Host into the ciborium, his

to question her about the presence of With matters in this position, the our Lord in the Blessed Sacrament to see if she would not betray herself into some heresy. But on the contrary, they found that the little girl, who had not yet gone to school or to catechism, had since the moment of the apparition re-ceived a supernaturally infused science about the Holy Eucharist. A last trial Eudoxia had still to stand.

"With the object of preserving to Her parents were poor people. The Archpriest took his purse, produced ten pesos (about seven dollars and fifty cents), and asked: "Eudoxis, have you everybody the enjoyment of usages and practices according to which the celebration of marriage is entrusted to the ministers of the worship to which ever seen so much money together ?

he belongs several provisions are in-serted in this title which although new in form nevertheless have their source and traison d'etre' in the spirit, if not in "No sir." "Now, that will all be yours if you de-clare that you saw nothing, if you say that all that is told about the apparition the letter, of our legislation. . Since a change such as that operated by the

of that little child is untrue." "But Eudoxia answered : "I do not Code Napoleon, which has secularized marriage and has entrusted the celebra-"But Eudoxia answered : "I do not sell the truth for money. Keep that money to yourself, for I shall not tell a lie against the truth of God." The Archpricst, Antonio Fato, who began his task with the greatest preju-dice, after hearing all the witnesses, was as fully convinced, that he could not tion of it as well as the keeping of regis-

ourselves in worse circumstances.

version of their parents.

ters to officers of a purely civil charac-ter without any intervention being redice, after hearing all the witnesses, was so fully convinced, that he could not help weeping, hearing the children speak about the wonders of God in so sublime a manner. quired on the part of religious authorities seems in nowise desirable in this contry it has become necessary to re-nounce the idea of establishing here in regard to the formalities of marriage uniform and detailed rules."

The men of Mazaneda started at once

uniform and detailed rules." The majority of the commissioners thus express their opinion : "The publicity required by the first part of Article 128 is with the object of The men of Mazaneda scarted at once a Confraternity of the Blessed Sacra-ment, to adore in turns, day and night, Jesus hidden in the Tabernaole. To the Bishop of Astorga the greatest preventing clandestine marriages which proof of the reality of the apparition are with good reason condemned by every system of law. An act so impor-tant which interests many others besides the parties themselves should not be kept accret and the best method of preare with good reason condemned by was that the entire parish, formerly animated with hatred against religion formerly and priests, was suddenly changed into a picus people, full of enthusiasm for the Catholic Faith. kept secret and the best method of pre-venting that happening is to render obligatory the publicity of the celebra-tion. The word 'openly' ('publique-ment') has a certain elasticity which To say all in few words in conclusion : Without the wonderful intervention of God the mission would have been a com-plete failure, for we could not have found makes it preferable to any other, being susceptible of a greater or less extension

it has been employed in order that it may lend itself to the different interpre-tations which the different churches and ourselves in worse of rounscales. We may safely conclude that God had in view the following ends: To bring back the esteem for priests which people ought to have for them. To reward the faith and love of chilreligious congregations in the province require to give it according to their customs and usages and the rules which are peculiar to them from which it is desired in no way to derogate. All that dren who prayed so fervently for the con-

has been sought is to prevent clandes-tine marriages. Thus, these marriages which shall have been celebrated in an open manner and in the place where they are ordinarily celebrated according to the usages of the church to which

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the parties belong are reputed to have taken place openly ('publiquement'.)" Taking up the Code and reading it, as Taking up the Code and reading it, as it must be read, in the light of the fore-going facts, we find the following pro-visions which call for consideration in dealing with the question submitted : "128. Marriage must be solemnized openly; by a competent officer recog-nized by law." This is the fundamental provision de-dealing the recognition of the provision de-dealing the solemnized of the provision de-

This is the third mental provision de-signed to prevent clandestinity. Of almost equal importance, having the same object, and being the natural sequence of the provisions enacted for the same purpose, regarding the publi-cation of banns in the church or churches and the section of banns in the church or churches to which the parties belong (Articles 130-3 and 578 C. C.), is Article 63

which says: "63 The marriage is solemnized at the place of the domicile of one or other of the parties. If solemnized elsewhere, the person officiating is obliged to ver-ify and ascertain the identity of the

parties." The latter sentence obviously pro-vides for such exceptional cases as those of persons having no fixed residence ("vagi") or no residence in the prov-ince. The form in which the Article is expressed would be inexplicable if it were not thereby intended to prescribe were not thereby intended to prescribe that as a general rule marriage must take place at the domicile of one of the parties. I see no reason why this pro-vision should not apply to Protestants as well as Catholics. The policy which

underlies it so requires. " Domicile " in this article means place of residence (McMullen v. Wads-worth, 14 A. C., 631, 636) and, in the case of Catholics, and probably of Angli-cans, who have parochial organization, it means the parish in which the parties, one of them, resides. In the case of person belonging to a religious body having neither parochial organization nor its equivalent, or of a person belong-ing to no Church, domicile would prob-ably mean the municipality in which he ably mean the multipality in which he resides. The Catholic parish in Quebec is legally recognized. See R. S. Q., 1909, Articles 4,296 "et seq." It is in the parish church, private chapel, or mission, and for the territory attached mission, and for the territory attached to it that the registers are kept (Ar-ticles 42 C. C.) It is the proper curé of the parties, i. e., the parish priest, who is authorized to solemnize the mar-riage. It is at the Church and within the territory for which he is authorize to keep registers that he is empowered to officiate. While in country places the to officiate. While in country places the parish and the municipality are coter-minous, such cities as Montreal and Quebec are divided into many parishes which the territorial limits are well defined, and only within them is the cure authorized to discharge his function and to exercise his rights as parish priest. Every consideration points to his parish being for the purpose of Art. 63 the domicile of the Catholic at all events.

Publication of banns in the Church to which the parties belong, marriage at the domicile and solemnization by a competent officer are the great safeguard provided by the Code against clandes tinity. In all countries where the civil thity. In all countries where the civil law prevails, territorial limitation of the jurisdiction to solecanize marriage appears to have been established for that purpose — a policy inspired, no doubt, by the Tridentine Decree.

To further assure obedience to the legal prohibitions in respect to consanguinity, pre-contract and minority, the non-observance of which claudertinity too often serves to closk, the Code has provided (Articles 136 "et seq.") for ormal opposition being made to mar riages by interested persons. The effi risges by cacy of these provisions depends upon the restrictions imposed as to the imposed as to place, time and publicity of solemniza tion by the articles to which allusion has just been made. Article 1,107 of the Code of Civil Proceduro, which must be read with the provisions of the Civil Code (Article 144 C. C. requires that the opposition shall be served "upon the functionary called upon to solemnize the marriage," and Article 61 C. C. directs that the disallowance of an opposition shall be "notified to the officer charged with the solemnization quite apart from any impediment created of the marriage (See also Article 1,109 by the laws of the Catholic Church, ft C. C. P) By Article 65 C. C. the is esseries and a straight of Marriage "which the cele-brant is required to prepare and sign, must " inter alia" state " that there has been no opposition or that any opposi-tion has been disallowed." These pro-visions accord only with the view that in the ordinary case and as a general rule there must be some one, or at most rule there must be some one, or at most two, defined and ascertainable functionaries charged with the celebration of a marriage and that the jurisdiction of a the competent officer mentioned in Article 128 is necessarily territorially restricted as indicated by Ar-ticle 63; and that is the only logical outcome of the provis-ions of Articles 130 "et seq." The purpose of such provisions and their effipurpose of such provisions and their effi-cacy to attain the object sought by the Legislature—the prevention of clandes-tine marriages, incestuous marriages, bigamous marriages, and marriages be-tween minors without the consent of parents —are well stated by Mr. Jus-tice Lemieux in Durocher v. Degre at p. 488 "et seq." To hold, as is main-tained by those who contend for a nega-tive answer to both branches of the second question, that every officer second question, that every officer authorized to keep a marriage register is competent to solemnize the marriage of any two persons who come before him, tever their residence and whatever whatever their residence and whatever their religion, provided only they produce to him a license from the Crown, is to destroy at once and completely all the elaborate safeguards which the Legislature has provided to prevent those manifest evils. As put by Mr. Justice Lemieux : evils. As put by Mr. Justice Lemieux: "Can it be supposed for an instant that the codifiers after having ordained the publication of marriage (a) in the church of the parties; (b) before a pub-lic officer, belonging to the worship of the parties, (c) by their cures, (d) and their having left to the religious author-ties to whom the parties are subject

Articles 42, 44 and 45 now call for at-"42. Acts of civil status are inscribed in two registers of the same tenor, kept for each Roman Catholic parish church, private chapel or mission, and for eac Protestant church or congregation or other religious community, entitled by tother religious community, entitled by law to keep such registers, each of which is authentic, and has in law equal

authority. "44. The registers are kept by the rector, curate, priest or minister having charge of the churches, congregations, or religious communities or by any other officer entitled so to do.

"In the case of Roman Catholic churches, private chapels or missions, they are kept by any priest authorized by competent ecclesiastical authority to celebrate marriages or administer bap-tism and perform the rights of burial. obligation of marriage in the church. It is urged that it also does away with the requirement of marriage at the domicile, but I more than doubt that. Art. 57. prescribes that "57. Before solemnizing a marriage, "45. In the case of Roman Catholic

churches, private chapels or missions, the register must be granted under the name mentioned in the certificate of anthorization by the Bishop, the Ordin-ary of the diocese, the Vicar-General, or the Administrator, and the priest on presenting the register for authenticathe officer who is to perform the cere-mony must be farnished with a certificate establishing that the publication of presenting the register for authentica-tion must exhibit the certificate of

sen, in which case such berthate is not necessary." By Art. 59 (a) it is provided that 'In so far as regards the solemniza-tion of marriage by Protestant ministers of the decay In these articles the Code expressly recognizes the power of the Catholic Bishop to appoint priests for the solemnization of marriage and to confer of the Gospel, marriage licenses are issued by the Department of the Pro-vincial Secretary, under the hand and seal of the Licutenant-Governor, who, for the purposes thereof, is the compet-ent authority under the preceding article." Their right to keep civil registers is made to depend upon this authorization of the Bishop and their competency to solemnize marriage for civil purposes is article The issue of a license to a minister to solemnize a projected marriage does not confer on him the requisite power to do so. It is an authority to the minister to be chosen, if he be competent by law, to proceed with the marriage without in turn made to depend upon their being so authorized to keep registers. (Arti-

banns required by law has been duly nade, unless he has published them him-

self, in which case such certificate is

cle 128.)

This latter article, which reads as follows : "129. All priests, rectors, ministers proof of the publication of banns and probably elsewhere than in his church. and other officers authorized by law to keep registers of acts of civil status, are If the minister be otherwise incompetent to solemnize the marriage, the license has no greater validating effect upon it than it would have if the parties were leadly incompetent to extract more etent to solemnize marriage.

"But none of the officers thus author ized can be compelled to solemnize a marriage to which any impediment ex-ists according to the doctrine and be-lief of his religion and the discipline of the church to which he belongs." legally incompetent to contract mar-riage. The minister is personally pro-tected from any action or liability for is thesheet-anchor of those who contend

"is theaneet and of of those who contend that every officer authorized to keep a marriage register is competent to solemn-ize any and every marriage. It is, on its face, not a faculative provision. It is 59 a) but beyond that the license saving force. saving force. That marriage licenses issued by the Crown was intended solely for Protest-ants is made clear by a reference to Article 59 (a) and to the R. S. Q. (1909), Articles 1494, 1495, 1497, 1498 and 2943. The provisions for licenses are connee, not a requisitive provision. It is declamatory of a legal competence already existing—which in the case of ministers of dissenting bodies had been conferred by the statues consolidated in the C. S. L. C. 1861, c. 20, and by subsequent similar acts. It is necessari-by connersal in its terms. It must as The provisions for licenses are con-fined to the solemnization of marriage fined to the solemnization of marriage by Protestant ministers and the fees derived from them are by law devoted to Protestant superior education. There is nothing therefore in the provisions of the law regarding licenses inconsistent with the view that a mar-riage between Catholics in the Province of Ourches can, he maildly colomnized ly general in its terms. It must, as must every provision of the Code, be read with the other articles and be so onstrued that their efficacy shall not be destroyed. It is consistent with the limitations which the provisions above of Quebec can be validly solemnized only by the cure of one of the parties or by a priest authorized by him or by the bishop. discussed necessarily entail. Having regard to the facts that solemnization

by their proper curé or by a priest act-ing with his authority or that of the or-dinary, was an essential condition of the validity of marriero by the initial of the dinary, was an essential condition of the validity of marriage by the civil law of Canada at the time of the Conquest, that this continued to be the law in re-spect to Catholics after the Conquest, that the instructions to the codiffers were to express the existing law, that in their report they say their object has been to preserve to everybody "the enjoyment of his customs and practices according to which the celebration of I express no opinion as to what persons should for civil purposes be dea subject as Catholics to the impedi-ment which has been under discussion. That question has not been asked. Before concluding this opinion I think it right to direct attention to the important, but too often overlooked, provisions of Articles 163 and 164 of the Civil Code, which are as follows : "163. A marriage, although declared null, produces civil effects, as well with regard to the husband and wife as with ording to which the celebration of marriage is entrusted to the minister of the worship to which he belongs,

and that they inserted numerous pro-visions in the Code compatible only with that intention, I have not the regard to the children, if contracted in good faith." g cou. "164. of one of the parties only, the marriage produces civil effects in favor of such slightest doubt that, upon a proper con-atruction, Article 129 cannot be read as conferring the general and indiscrimi-nate power to solemnize marriage which Mr. Lafleur felt compelled to contend for, and which would insufath party alone, and in favor of the children of the marriage." My conclusions in regard to the for, and which would inevitably entail second question are that, in the Provupon the Province the very evils which the whole tenor of its enactments in reince of Quebec, marriages between per sons who are both Catholics solemnized rard to marriage makes it clear it was before a Protestant clergyman or min-ister are civially invalid : marriages behe purpose of the Legislature of Quebe

tween persons one of whom only is a to obviate. I am of the opinion that, under the Catholic, commonly called mixed marriages, which would otherwise be legally binding, are civilly valid, whether solemnized before a Catholic or a Provarious provisions of the Civil Code, ntial to the validi clergyman or m riage of two Catholics in the Province of Quebec that the celebrant should be the parish priest of one or other of them, results flow from the provisions of the civil law of that Province, taken by themselves; and also from the law of the Catholic Church, so far as it is or a priest acting with his permission, or with that of the Bishop. Since the marriage may be solemnized at the domithe Catholic Church, so far as it is given civil effect by Article 127 of the Civil Code. The recent decree, known as Ne Temere, I understand not to be within Article 127, C. C. It has not re-ceived any other legislative recognition, and has, therefore, no civil effect. I would therefore answer the second question submitted as to clause (a) in the affirmative, and as to clause (b) in the presitive. cile of either party (Art. 63), this re-quirement of the Civil Law seems to be inapplicable to the marriage of a Catho-lic with a non-Catholic. The effect of lic with a non-Catholic. The effect of the other articles of the Civil Code relating to marriage, which reproduced the provisions of the civil law as it stood at the Conquest, with some subse-quent legislative modifications, there-fore harmonizes with that of Art. 127, C. C., which recognizes and adopts for Catholics the law of the Catholic Church it need in 10% in nerved to impudi the negative. I answer the third question in the negative, for the reasons which Mr. Justice Davies has assigned in support of the negative answer to the first as it stood in 1866 in regard to impedi-ments to marriage other than those enumquestion. As was so aply pointed out by Mr. Smith, the special and unique provision made by section 93 of the British North America Act for Federal remedial legis-lation, intended as a protection to relig-ions minorities in educational matters, precludes the idea that, in regard to other subjects assigned to the avaluation ages, iages, erated in the preceding articles of the s be-first chapter of the Title on Marriage. On no construction of the various artifirst chapter of the Title on Harriage. On no construction of the various arti-cles of the Code dealing with marriage can the obvious policy of the Legisla-ture be carried out, or can due effect be given to them all. This conclusion is in accord with the great weight of the jurisprudence of the Province of Quebec. In addition to Laramee v. Evrans, 24 L. C. J., 235 and 25 L. C. J., 261 and Durocher v. Degre, Q. R., 20 S. C., 456, r already cited. I may refer to Globensky v, Wilson (1886), Q. R., 2 S. C., 174; to 305; and Valade v. Cousineau, Q. R., 2 S. C., 523. Against the view supported by these t authorities, there are only the decisions of two judges of the first instance—one in Delpit v. Cote, Q. R., 20 S. C., 358, in S. C., 523. Against the view supported by these authorities, there are only the decisions of two judges of the first instance—one in Delpit v. Cote, Q. R., 20 S. C., 358, in effect overruled within two months by the Court of Review in Durocher v. gency in support of the negative answer to the third question : "This Province of Quebec is omitted from this section," The effect of the provisions of the statutes and of the Code in regard to the partice, (c) by the barries are subject the discretion of granting or of refusing the discretion of the parties, have left per sons after providing for all this series have left per sons after all free to contract marriages the form the law in the case of Prosons after all free to contract marriages the form the law in the case of Prosons after all free to contract marriages the to the discretion. The idea seems to us neither reasonable nor probable."

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age registers for civil purposes (Arts. 44 and 45, C. C.), that right, in turn, in-volving the civil competence of the priests so authorized to solemnize marri-ge. (Art. 129, C. C.) In the Catholic Church, the Bishop has the power to dispense with the pub-lication of banne. The French law in force in Lower Canada recognized that right for civil purposes, and by Arts. 59 and 134; C. C., it is continued. The license issued by the Crown is nothing more than a substitute or an equivalent, in the case of Protestants, for the Bis-hop's dispensation from the publication of banne, which Catholice must obtain it they wish to be married without such obligation of marriage in the church.

The Rev. Father Pope, S. J., at a re-ception given by the Newman Society of Oxford in honor of Cardinal Bourne, speaking of the losses the Church had sustained, said :

"Not least among our heavy losses has been the loss of the Universities. To narrow our view to what concerns us as religious in Oxford, there are Durham College and Gloucester Hall (now Trin-ity and Worcester Colleges) lost to the Order of St. Benedict, there is St. John's College lost to Cistercians, Christ Church to the Augustinian Canons; while of Oseney Abbey and Rowley Abbey, Austin Friars, and the convents of Franciscans and Dominicans, scarce a trace remains. Our ancient homes are destructed on known was no more but the a trace remains. Our ancient nomes are destroyed or know us no more, but the Religious Orders once more dive in Ox-ford—living sons of St. Benedict and St. Francis and of St. Ignatius, too; for alone of Religious Orders, the Society, having nothing to lose, positively gained by the loss of Oxford; it gained, as Ox-ford lost, Campion, Parsons, and holy and distinguished men even down to our own day.

SEEDS OF CATHOLIC TRUTH

Continuing his address, Father Pope referred to the part taken by Catholics in the life of the city and the Univer-sity, and predicted a greater influence when the seeds of Catholic truth now being sown shall have yielded a harvest: "God is with us, as He was with our "God is with us, as he was with our ancestors. We are here with the bless-ing of the Holy See and the full appro-val of the English hierarchy. We are here to wield, in the first place, what must ever be the chief arm of a religious damages by reason of any legal impedi-ment of which he was not aware; (Art. man-the weapon prayer ; we offer the Holy Mass ; we chant the Litargy ; we Holy Mass; we chant the Littry; we preach and we write, and we are acquir-ing knowledge, at once the knowledge of books and the knowledge of men. We are coming better to understand Eng-land and to be ourselves better understood of Englishmen: we are breaking down prejudice ; we grow daily less and less of what, in Cardinal Newman's words, Catholics, not so long since, were to the popular imagination " a lion ramto the popular imagination " a lion pant, a griffin, a wivern, a salaman

We are resuming our native place in the city and in the life of the Nation. Oxford. alas ! is far from Catholic, but our eyes behold some seeds of Catholic truth germinating within her."

CATHOLIC STUDENTS' RESPONSIBILITY

Cardinal Bourne, in replying to the various addresses, dwelt earnestly on the duty of the Catholic in the Univer-sity, and told of the interest with which he had studied Catholic progress and influence in Oxford since the Holy See had given its final decision, sixteen years ago, permitting Catholics to at-tend the Universities of Cambridge and Oxford. Looking back over the years, the Car-

dinal was of the opinion that the action of the Holy See was both providential and timely. If Catholics had come up If good faith exist on the part at an earlier date the possible advant-ages of the few individuals could not have counterbalanced the inferior position which the Catholic Church have been obliged to accept. Thirty or forty years ago it would have been al-most impossible for the Religious Orders to establish themselves in the Universities as they have done now, the num-ber of lay under-graduates would have been smaller, Catholics would have been tolerated merely. They could not have attained easily the position they hold to-day. Allowed to come in on equal



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erms the Catholic Church always gives

more than she receives. "Anyone looking back over the his-tory of the two great Universities must realize that only the Catholic Church could have created them. The very conception of such a University as that of Oxford was dependent upon the teaching of the Church, and it was be-cause the Catholic Church had taken such complete possession of the Univer-sity that all the influences which after-wards arose could not destroy the evi-dence of that possession. And it was significant that when the divorce took place between the Church and the Uni-perior there are in a marine of interversity there set in a period of intel-lectual stagnation."

The ancient creative influence of the Church restored to the University must make itself felt. "Every Catholic at make itself felt. "Every Catholic at the University had a great responsibility, because he would have much in-fluence for good or bad." The students were exhorted to bear in mind that a member of a minority always had a heavier responsibility than a member of

a majority, for he was more closely observed. The Catholics at the Uni-yersity had also a great responsibility for the part they will play in the future in the Catholic life of the nation. "Alikinds of social and political or-

ganizations were taking place around them, and unless they as Catholics were organized in a way that would include every section of their population, the day would come when they would not be able to withstand the forces against Educated Catholics, said the Cardinal

must be prepared to do their duty and assume the responsibilities they were qualified to bear.- Sacred Heart Review.

The Catholic Sisterhoods

To me the Catholic Sisterhood seems to be one of the strongest proofs of the existence of a hereafter. I speak not as a member of the Catholic Church, or a

Barristers, Soliciton mes B. McKillop

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sectarian, or a member of any religious belief. These noble women have given up all that they have in this world, their wealth, their homes, their hearts, their lives, and have devoted all their ener-gies and entire attention to the rearing of others' children, to the guiding of youths and to the turning of mature

the Sisters. All praise, all honor to the great army of the Catholic Sisterhoods. --Vice-President Sherman.

3

No man who has not gone through the flery ordeal of suffering can truth-fully be styled a man of strong char-acter. Those who have never been sick cannot properly appreciate the boon of health. We rarely set such store by God's glowing sunshine as after a period of rain and storm. Our whatever of any reward, except that are beyond. There is no more potent demonstration of the existence of God than the work of

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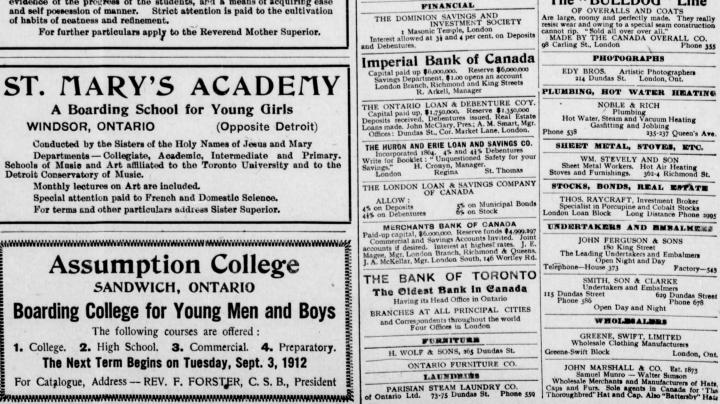
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Then subscribers ask for their mail at the post is it would be well were they to tell the clerk to them their CATBOLIC RECORD. We have infor-ion of carelessness in a few blaces on the part of very clerks who will sometimes look for letters

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In St. John, N. B., single copies may be purchased om Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Market and the second s

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

tion Act.

Ottawa, Canadas March 7th, 1900. Dar Si: For some time past I have read you etimable paper, the CATHOLIC RECORD, and congra-fulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic split pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, beliave me to re-main. Yours faithfully in Jesus Christ. *D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 13, 1912

OFFICIAL

It is only on my return to London to-day, after almost a month's absence from my diocese, that I have been made y aware of the proceedings of the int congress of the French language at Quebec, in which my name and my assumed decisions formed a subject of discussion. I cannot believe that the embers of that congress would do me conscious injustice. I incline the conclusion that they were de the victims of a rather made the victims of a rather clumsy trick, and I realize that in all such promisenous gatherings it is almost inevitable that some irresponsible indi-vidual should attempt to introduce a topic concerning which it would be the height of impertimence for either himsel or his audience to express an opinion or his audience to express an opinion. It was some such thing that actually

happened at Quebec. I have never made any regulation re rding the absence of my priests from garding the absence of my priests from their parishes in the matter of the Con-gress of the French language or in any other matter. I have never fixed their leave of absence for any reason to a day leave of absence for any reason to a day or to any number of days. On reference to my records I find that leave of ab-sence has been applied for ten times in the last six months. In seven cases it was granted : in three, refused. Bat whether permission was granted or was withheld, my decision was based on reasons that had to do exclusively the spiritual interests of my le. In no instance was the Con of the French language or any similar event an issue in my rulin Of course, I utterly deny the compe ruling ence of any Congress, no matter by whom officered or under what auspiced held, to pronounce judgment on me in the exercise of my jurisdiction, and I notice this latest occurrence merely to prevent a villainous falsehood from passing unchallenged into the realm of history.

† M. F. FALLON, Bishop of London London, July 6, 1912.

NOTES AND COMMENTS SOME OF OUR Methodist readers think

probate, contained this clause: "That Council of Great Britain. has served on local school o part of his freehold estate shall be sold or let to a Roman Catholic body or He was also the first Secretary of the institution, or to a person professing the Glasgow Archdiocese after the restoration of the Hierarchy in 1878. In Catholic religion." We venture to say that no such thought would find place in 1909 he became Provost, and a year later Vicar General. So that his career the mind of any Catholic in regard to his non-Catholic fellows, far less find as a priest has been a very active and varied one, and of a character to fit him expression in a last will and testament. Intolerance of this sordid character is a well for the high office of Archbishop of Glasgow, to which he will succeed purely Protestant product. should he survive Mgr. Maguire.

A rebbishop Mackintosh is the first pre-A SECOND instance of such intoler ance is at hand in the case of Miss late of the name in the annals of the Marshall, a school teacher near Glas-Scottish Hierarchy. gow, who has been dismissed for th

AGAIN THE birth-rate of France shows sole reason that she has become a Catholic. The case is attracting much decline, the figure for the past year being the lowest on record. Only 742,attention just now in Scottish and 114 births of living children, says an ex English exchanges, and has given rise to a spirited debate on the rights of change, were registered sgainst 776,983 conscience. Miss Marshall herself. deaths-a state of affairs which may well make every patriotic Frenchman with rare courage and decision, has appealed to the Scottish Education and every lover of France beyond Department, and through it to the its borders, tremble for its welfare: Department, and through it to the general public, for redress, and, as It is significant too that the number of marriages have decreased somewhat latest intelligence states, an enquiry under 1910, and that divorces have into the facts of the case has been inswollen to the appalling figure of 13,058 stituted under section 21 of the Educaduring 1911. How long, it may well be asked, can France endure under such

tide of degeneracy ? That the Govern-THE FACTS seem to be as follows ment has been alive to the facts it can Miss Marshall is a certificated teacher scarcely be said if we are to judge by its recognized by the Scottish Education Department. She had been trained in a apathy in the past. But that it is Scottish University, and in June 1910 awakening to a sense of the danger apnears from the proposal to frame measreceived an appointment under the Dalziel School Board. She was at that ures for encouraging both marriages and the increase of families. The authoritime a Presbyterian, but as the Act imties, however, remain blind to the fact poses no religious tests, that fact had no bearing upon her appointment. that the real root of the evil lies in the There are teachers in the Public Schools relaxing of religious and moral reof Scotland of all shades of belief, straints from which France has been Catholic and non-Catholic, and none of suffering for more than a generation them beretofore have been penalized or The warfare upon the Church is the dismissed on account of their beliefs. fruitful parent of moral and physical

But last February Miss Marshall was decay. received into the Catholic Church, and THE BEST proof of this is that in the this presently coming to the ears of her School Board, she was asked to resign districts of France where the Catholic faith is still an active factor in the life her position, and upon refusing to do so, was promptly dismissed. As one of the of the people-in Brittany, for example, and in other departments in the North trustees publicly stated. "it is not Miss and East, a proportionately high birth-Marshall we are up against, but the rate is still maintained. This but serves 'Church of Rome'."

to throw into stronger contrast the deplorable decline in other sections of the THE WHOLE case throws a curious light upon Presbyterian ideas of tolercountry. We have not seen the statisance. The Board Schools of Scotland, tics for Paris alone, but as the seat of Government and the converging point it should be remembered, are Public for all the forces of irreligion and an Schools. They are maintained cut of archy in France, deducting from the rates and taxes levied upon people of all denominations. They are open to totals the normal figures for the Cathchildren of all denominations, and no olic provinces, the showing of the capitreligious tests are imposed upon al must spell the doom of the nation teachers. Miss Marshall, on the other The only real remedy lies in the rehand, is the daughter of well-known and moval of the obstacles placed so systematically by the Government in late year highly respected townspeople, her father being an elder in a United Free in the way of the development of the religious spirit. The godless schools Church. Up to the time of her conversion she had taken an active part in the work of that denomination, and taught a France.

THE CONTINUITY THEORY

Everyone is familiar with the Anglican contention that the present Church of England is not the legitimate successor but the continuation of the Gairdner thus punctures the assertion of Bishop Creighton :

'One whom we might well take byterianism, and while Catholics pay taxes like other people, they must be guide considers the Reformation as a great national revolution which found expression in the resolute assertion on content to have no part or voice in their management. As the Edinburg Scotshe part of England of its national inman declares, "the whole circumstances of the case are discreditable to the tells us in the same page that "there never was a time in Eugland when the school board concerned, while they

THE CATHOLIC RECORD

and

boards

preparing the way for a new and brighter age by their superior wisdom and independence of jadgment. The complaint of their adversaries was complaint of their adversaries was just the contrary—that they took slav-ish views of the literal sense of scrip-ture, and when arguments failed them, they were quite ready to call in secular aid to justify themselves in maintain-ing their own positions. I think, more-over, that the candid student of pre-Reformation history will hardly be of the opinion that Lollardy was product-ive of skilled dialecticians canable of ive of skilled dialecticians capable of overthrowing in logical combat the positions which had been established by the great divines and schoolmen of pa We shall have occasion again to call

attention to the new light which Dr. Gairdner has shed on many controverted points of history.

A LAMP TO OUR FEET

What Newman called the "Protestant Tradition" has so long held sway in English history that it is refreshing to find a Protestant historian readjust the historical viewpoint in accordance with Catholic truth.

Dr. James Gairdner (not Gardner, whose works are a mere rehash of the 'Protestant tradition'') in two volumes entitled Lollardy, gives us the only rational explanation of the great fact of the Reformation in England. Dr. Gairdner as Master of the Rolls comes into touch with all the original records of the happenings of the time just pre ceding the Reformation. Bishop Creighton prepared the way. Anglican though he was, in his History of the Papacy During the Period of the Reformation, by his breadth of view, his insight his halance, and regard for historic facts, he produced a work that in many

respects made out a better case for the Papacy than those who wrote from an avowed Catholic standpoint. Since Creighton began to write about

the Popes an entirely new school of history has grown up, which centres about one great name. The Cambridge School of History looks upon the late Lord Acton as its chief and founder. Lord Acton, as everyone knows, lived and died a Catholic. He, however, did not escape censure because he believed that as an historian he should be absolutely impartial. In his own words he indicated this absolute historical impartiality:

"If men were truly sincere and delivered judgment by no canous but those of evident morality, then Julian would be described in the same terms y Christian and pagan, Luther by atholic and Protestant, Washington by Whig and Tory, Napoleon by pat-riotic Frenchmen and patriotic Germans.

No Catholic will quarrel with this ideal of historical impartiality. The nore impartial the treatment of historical facts the more favorable to the are the great menace to the future of Catholic contention. The Protestant Tradition has so thoroughly dominated English history that impartial treatment of facts seems like special pleading by a Catholic author.

Dr. Gairdner was invited to contribute a volume to the history of the Church of England. His work en-Church of pre Reformation times. Dr. titled Lollardy "although partly going over the same ground as its predecessor, has a wider scope and a materially different aim." Because as the author tells us "the Reformation, as a study by itself, forbids us to confine our view even to one single century." Dr. dependence. These are the words of the late Bishop Creighton, who further sire to which he gives expression in the preface to his first volume to "carry the ork on to the reign of Queen Cliza was not resented beth." tells us that contact with moldy records has not dulled the edge of his mind nor abated his ardor for work. We should like to call the attention o High School pupils and all others interested in historical reading to the great name of Dr. James Gairdner, who though a Protestant has vindicated the Catholic Church in England from many a time-honored slander. As we shall have occasion to quote from him copiously in the future we desire to impress on our readers the fact that he as Master of the Rolls is the only English historian familiar with the original documents which shed light on the troubled period just preceding the English Reformation. Dr. Gairdner is a lamp to our feet in paths of English history that have been obscured by the Protestant Tradition.

financial world is what may be called Island to seek recruits for the novitiate the gradual extinction of the Catholic in Victoria.

bank director. In 1870 there were five Much is being accomplished, but prominent Catholic business men on the nuch must necessarily be left undone Boards of Directors of the city banks as wing to the scarcity of the labourers follows : Bank of Nova Scotia : D. Generous co-workers are needed, young Cronan: Merchants' Bank : Hon. Edw. women whose hearts are filled with low Kenny, (Pres.), M. Dwyer. and T. E. of God and their fellowmen, who will Kenny ; People's Bank ; Hon. James not shrink, even in this age of ease and Cochran. In 1880 the conditions were comfort, from shouldering the yoke of about the same. It was as follows : Christ, and devoting health and being Bank of Nova Scotia : D. Cronan: Merto God's holy service. Thousands of chant's Bank : T. E. Kenny, (Pres.), childish hearts are parching for the dews M. Dwyer and Hon, Jas. Butler: People' of divine grace, which, but for earnest Bank : Patrick Power, M. P. teachers, will never reach them. Thous-

In 1890, twenty-two years ago, the number was about the same, but the knowingly, to sing God's praises, to process of eliminating the Catholic directors soon appeared. In 1900, the number was reduced to four : Merchants' Bank, T. E. Kenny, M. Dwver and H. H. Fuller ; People's Bank, P. O. Mullin,

(Prest.) Ten years later, in 1910, the number was nil. That is the story in one line of busi-

ness. It is the same in many others. In the industrial companies, the insurance companies, and all the business organizations of the city, there is the same poor showing. The leading Trust Co. in the Lower

Provinces has a directorate of twenty once to His loval affectionate apostle. so to you will the voice of Jesus five. Not one is a Catholic. The counwhisper: "Come !" Hodie si vocem ejus cil of the Board of Trade consists of audieritis, nolite obdurare corda vestra either sixteen or eighteen members. Not one is a Catholic. Thirty year ago, many of the ablest and most sucvoice, harden not your hearts : cessful business men of the community were stholics. Where any their suc-Ann's Academy, Victoria, B.C.

cessi rs uo be found ? In these notes the facts, the indisput able facts, have been presented. A

A person named J. H. Burnham, who, attempt will be made in the concluding we believe, lives in Peterborough, has article to draw some inferences from written a very misleading letter to the these facts. If Catholics are content to Globe. Says Mr. J. H. Burnham of be the hewers of wood and drawers of Peterborough :

water, if they are satisfied with the lot to which they have been reduced, it is useless to pursue the enquiry any further. It is useless to follow it, if they are not disposed by earnest and legitimate means to improve their condition. It is true that the material things in life are not the allimportant ones ; but they have to be considered.

TO BE CONTINUED

THE CALL OF THE WEST

ment of the Pope, though not couched The slogan of the world to-day seems in the Pope's words, has reference only to matters spiritual. With secular "Westward Ho!" Countless to be settlers from all parts are pouring into affairs, with the merits or demerits of reciprocity, with the making of our laws what is known as the Great Northwest and the management of our Dominion, -the prairie land east of the Rockies-Provincial and local affairs, the Pope and yet there is room for more. Bat and those of his household in the faith beyond these giant barriers is another immense area, in size greater than interfere not, save in cases where there France and Switzerland combined; in are laws made by irreligious or non-religious people directly conflicting with rugged grandeur rivalling the latter; the law of God. Yes, Catholics the wealth of resources surpassing any world over will obey the Pope. The other single country; and unto this Pope is the supreme ruler of the faith vast Pacific province are turning the eyes of both the Old and the New World. given us and yet preserved in all its purity by our Divine Saviour Himself. Tales of golden sands to be gathered We desire to say to Mr. J. H. Burnham in its mighty rivers, of sparkling ore to of Peterborough that if he wishes to find be wrested from the mountain bosoms; real cases of abject submission to the of towering forests whose supply of clergy he need not go outside his own highly valued timber is exhaustless; of summer's heat cooled, and winter's household. We take him to be a gentleman belonging to some sect which knows chill softened by the tempering ocean not from year to year what it believes, breezes-all this has drawn the world's attention to what may well be called what it accepts and what it rejects. If the Eden of Canada-British Columbia. he will come to London, Ont., we will A constant struggle is needed in take him around and show him the most order that religion's progress may keep parson-ridden city in the province, but

mayhap if he opens his eyes at home he pace with that of commerce; and thanks to the indefatigable zeal of the workers, will find conditions there the same as here. While, however, throughout clerical and religious, Catholic educa-Ontario generally, non-Ca tion is striving to keep abreast of the a greater or less degree preachertimes. But because of the almost phenridden, they have what is termed " libomenal influx of population, more erty of conscience." They may, as we laborers are needed in the schools of the have said, believe almost anything they province. "The harvest indeed is like as to the contents of the Bible itsgreat, but the labourers are few." self and yet remain in good standing in The pioneer educational in titution of British Columbia is the Sisterhood of the meeting house.

Russell and his followers is something new in religious thought and there is

something new every day. But here is paragraph decidedly original. Says the Globe report:

"The resolution calls on every minis-ter in Canada to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible to teach the doctrine oi a literal lake of fire and brimstone as a place or state or condition for the eternal punishment of the wicked, and that every editor of a newspaper in Canada be requested to invite the min-isters of his constituency to avail them-selves of his columns for their stateands of childish lips yearn, though un enta.'

Now supposing it to be the case, and undoubtedly it will be the case, that chant anthems of love to His holy Mother: and because of the dearth of there is a sharp division to be found in the letters to the country papers, what religious instructors, they may never learn these Holy Names. Hearken to the voice which calls, O then? Who is to decide who is right or who is wrong ? A headless conglomall ye noble hearted, generous-souled eration of sects will always be on the maidens! Refuse not the invitation broad ocean without compass or rudder. If Mr. J. H. Burnham of Peterboro and which the Divine Lover of chaste souls is breathing to your yet undecided but his brother sectarians only knew the beauty, the happiness, the contentedwilling hearts to-day; but in entire ness of the Catholic soul in communion submission and readiness of purpose pray with St. Peter: "Lord, if it be with Christ's Church, they would long for a similar condition for themselves Thou, bid me come to Thee across the waters." across the continent; and, as Poor wayward ones, groping about like children. May it be that they will sometime come home, following the example of the great intellects in the Oxford Movement. We beg to submit for -to-day, now, if you should hear His the consideration of Mr. J. H. Burnham and those of like mind-and there are Address: The Mother Provincial, St. many of them-the following article

from the Missionary :

"But while the churches are praying and working for peace, would it not be a practical idea to cultivate something o the internal peace among themselves that makes so much for righteousness ? There seems to be an extraordinary out-burst of religious dissensions recently. The old mother Church of Christendor is getting a large share of slaps and insults from the various religious denominations; all sorts of accusations are being heaped upon her head. "Would it not be a more godly thing

to cultivate a kindlier feeling between the various religious denominations and

establish a sense of co-operation, so that by mutual helpfulness all the force of the Christian conscience of the country may be directed against the multiplying evils of the day ? The Catholic Church is ardently desirous of bringing about the reign of Christian unity, and up to fogged by bigotry, ought to know, and date eighteen commissions that have been appointed by as many different communions have signified there deter-mination to get together in a great world conference in the early future

"When one's neighbors are glaring at him through their fences and throwing mud against the wall, hoping that some will stick, and uttering accusations aloud, one finds it very difficult to meet his offending neighbors with a smiling face, and go in and sit down in their

parlors. "The Catholic Church in the United States is a lover of American liberty, cultivates reverence for law and order, is an upholder of legitimate authority is ready to defend the freedom we por sess, even to the shedding of blood ; is the staunchest defender of the Bibl against those who would destroy its authority, is against the soloon and other agencies that would degrade citi-zenship. With these professions, made as sincerely as it is possible to make them, and written high on her banners, the old mother Church stands before the American people, and she is engerly deairons to have the help of the church men of other denominations to support her in her fight against infidelity, irreligion, incivicism and immorality. She cannot join with neighbors who are constantly assailing her.'

BACK TO COTTON MATHER

The Lord's Day Alliance is presently receiving some very severe criticism from those of its own household. The

poor people of the city of London, suf-

fering from the extreme heat, are de

prived the privilege of going to the

lakeside on Sundays because the Lord's

Day Alliance wills it so. They have suc-

ceededingetting the courts to decide that

it is illegal to operate the Traction Co.

line on the Sabbath day. Not only the

laity of their own denominations are dir-

ecting against the clergy composing the

alliance sour faces and clenched fists, but

even some of the clergymen themselves

are upon record declaring that the Alli-

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that we overstate the case in regard to the inroads of "higher criticism" upon their theological colleges. Whether or no, we could scarcely go further than one of themselves, Miss Fiskale of Vancouver, whose satirical poem, "The Higher Critic."was considered so damaging as to call for suppression. Nine hundred copies of a volume of verse, we are told, were unbound at the Methodist Book Room, Toronto, that the objection able poem might be removed. And it is further stated that a cyclone struck the Book Room when the higher critics stormed it to enter their protest.

THAT THE verses were caustic and burned deep, may be seen from the following stanzas :

"How dare you stand as minister of such and such a church, And by your teachings foul your nest

its best loved truths be mirch ! How dare you make a liar of the Holy Son of God !

How dare you slime the very paths His sacred feet have trod !

You claim a higher privilege than man nas ever known; The right to criticise your God, and drag Him from His throne; The right to make a hypocrite of Jesus Christ, the Lord.

The right to judge the Infinite, and tean His holy word."

From which it would appear that Methodists themselves are not blind to the downward tendency of their theological institutions.

IN VIEW of the many allusions to Catholic intolerance just now, whether in Ireland or in Canada, (an allegation which has absolutely no basis in fact). the following instance of Protestant intolerance in England may be worth quoting. A will, that of one George Dariinson, late of Wappenbury Hall, Warwickshire, recently submitted for is a member of the Catholic Education

throw upon Protestantism a stigma of Papal authority intolerance and narrow-mindedness and which most Protestants will sincerely quite regret." It remains to be seen if the educational authorities will arise to the exigencies of the occasion.

class in a Sunday school. But when she

received her appointment in the Dalziel

school she was not questioned on the

subject of religion, and, as already said

her belief had nothing whatever to do

with it. It remained for her conversion,

however, to determine that, in the eyes

of her trustees, the Board Schools of

Scotland are a close preserve for Pres-

AN EVENT of great interest to the Catholics of Scotland is the appointment just announced of Mgr. Donald Mackintosh, Provost and Vicar General of the Archdiocese of Glasgow, as coadjutor, with right of succession to His Grace Mgr. Maguire, Archbishop of that See. Mgr. Maguire has been in declining health for some time, and as Glasgow has in recent years become one of the most important and populous dioceses in Great Britain, he petitioned the Holy See for assistance in its administration. The elevation of Mgr Mackintosh is the response to that petition and it has been received by all classes in Glasgow with gratification and delight. For the new Archbishor has, during the forty-one years he has labored among them, won the love of all by his affability, zeal and devotion to their best interests.

MGR. MACKINTOSH becomes Archbishop of Chersona, in partibus infidelium with full right of succession. The new

prelate has had a distinguished career in the Church. He was born in Lochaber on Christmas Day, 1846, and was educated at Douai, Issy, and Blair's College,

at which latter institution he was ordained priest, May 31st, 1871. In Glasgow, his first work was in the parish of St. John, but in 1875 he was appointed rector of the church of Oar Lady and St. Margaret in which incumbency he has ever since remained. For thirtytwo years he has been Senior Diocesan Inspector of Religious Knowledge ; he

really the final act of repudia of that authority followed te naturally as the result a long series of similar acts which had taken place from the earliest times I am sorry to differ from so able, con-scientious, and learned an historian, and my difficulty in contradicting him is increased by the consciousness that in these passages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed. But can any such state-ments be justified? Was there anything like a general dislike of the Roman jurisdiction in church matters before Roman jurisdiction was abolished by Parliament to please Henry VIII? or did the nation before that day believe did the nation before that day believe that it would be more independent if the Pope's jurisdiction were replaced by that of the King? I fail, I must say, to see any evidence of such a feeling in the copious correspondence of the twenty years preceding. I fail to find it even in the prosecution of heretics and the articles charged against them. That Rome averaged her spiritual

That Rome exercised her spiritual power by the willing obedience of Eng-lishmen in general, and that they regarded it as a really wholesome power, even for the control it exercised over secular tyranny, is a fact which it requires no very intimate knowled early English literature to bring intimate knowledge of

to us. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance : and there is abundant evidence that

they were divorced from it at first against their will." In these words Dr. Gairdner courage ously assails a persistent Protestant tradition, and the whole volume bears

out his emphatic statement. "Lollardy and the Reformation"contains manyrude jolts for the self complacent Protestant who has accepted without question the Protestant Tradition. For instance : "It has been far too generally assumed by Protestants that hereics before the Reformation were the children of light, confuting the errors of Romanism and

THE POSITION OF CATHOLICS IN NOVA SCOTIA

IV. In the previous articles it was shown low Catholics have been gradually pushed aside in the public and official life of the province, how in the legislature and Parliament of the country the representation has been dwindling ; how in the government of the country it has

been declining and likewise the way in The curriculum of the schools taught by these Sisters embraces preparatory, which in regard to the governor's chair only once in a century and a half has grammar, and academic or High School there been a Catholic incumbent. These grades; and students may, if they so are facts, conditions-not theories. It is

well for Catholics to pender over the and High School examinations, and further, are prepared for Universsituation. In this article, it will be shown that ity Matriculation. Flourishing commercial classes are also in the hands of in the financial and commercial activities of the province, our co-religionists competent instructors, and pupils gradare emerging, when they emerge at all, nating from this department are prepared for the Provincial civil service out of the small end of the horn.

examination. This year two of the Perhaps as good an index of the declining influence of Catholics in the

j.

In the same issue of the Globe in which St. Ann, whose provincial house and the letter of Mr. J. H. Burnham, of novitiate are located in Victoria, where Peterborough, appears, we have facts they also conduct a flourishing academy, which prove this charge.

UNCERTAINTY OF FAITH

"Wherever you look at any gather-

ing of submissive people, you see them on all fours before the clergy, the claim

having been re-asserted by the present Pope that there is but one ruler, the

Vicar of Christ, the Pope of Rome ; and

This leads us to the suspicion that

the writer is a past master in the art of

telling half truths. Mr. J. H. Barnham.

if his intellectual equipment is not be-

ission !' is his war cry."

ing of

coarding and day school for girls, a There is in Brooklyn a gentleman kindergarten for children below the required school age, and a large and named Paster Russell. Judging by his utterances, and by the many tens of thoroughly equipped hospital. These mod Sisters came with the first settlers. When greed of gold was the impulse that brought men from far and near to find a fortune for themselves, four humble nuns, at the request of the saintly Bishop Demers, left their mother-house at Lachine, and after a long and tedious journey via Panama they reached Victoria in Jane, 1858. ously adopted was a resolution charg-In different parts of the province they

ing the much abused Middle Ages with have opened convent schools, hospitals, orphanages, and industrial schools and having added to the scriptures the doctrine that there is a fire and brimstone within the last year, agreeably to the wish of His Grace Archbishop McNeil, place of punishment. This is a somewhat they have assumed control of the paro chial schools of Vancouver, a rapidly growing city of some one hundred and fifty thousand inhabitants.

ance has gone too far. The discontinuliterature he sends broadcast, we should ance of the trolly line prevents some judge that Paster Russell has formed a Protestant clergymen from attending trust in evangelization. The Internatheir spiritual duties. A reverend gentleman belonging to the Church of tional Bible Students' Association, the England complains that he is now out Globe says, of which Pastor Russell is President, in convention last week at off from attending a Church in Lambeth on the Sabbath day. How long the Exhibition Park, Toronto, took steps to get a country wide show of hands on preachers will be allowed to ride roughthe question of a literal hell. Unanimshod over the people-how long they

will be permitted to carry the policeman's abaton, handcuffs, gun and flashlight - remains to be seen. Our non-Catholic fellow citizens up to the present appear to be patient and docile severe rebuke to the scholars who reunder clerical domination, but public vised the King James version. It resentiment is just now in the fermenting mains for Pastor Russell and his stage. Incidentally we may mention followers, as it remained for Mrs. Eddy that if a number of priests were to act

and her cult, to give us something startalong the same line as the Lord's Day ingly new in regard to the Bible. Alliance there would be overt acts They have left us in doubt, however, as in this country which would make Emily Pankhurst green with envy. The very to the reason why the Church desire, write on both Provincial Entrance in the Middle Ages invented this latest news from the seat of war comes literal lake of fire and brimstone from St. Thomas, Ont. A despatch in for the punishment of the wicked. the London Free Press, dated June 23rd.

tells us that at a meeting of the Board Most extraordinary is it, too, that the whole Christian world in the Middle of Works it was announced that the Ages should suddenly, at the behest of residents are demanding that the streets the Pope, accept such a doctrine and should be watered on Sundays. Then have it added to the manuscript copies | comes this significant statement : "The of the scriptures then in existence. | Board thought that watering the streets Sisters are going to Prince Edward The intellectual vagaries of Pastor was impossible until permission be had

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from the Lord's Day Alliance." These gentlemen may tell us that they are but acting within and carrying out the law. Quite true, but it must not be forgotten that these blue laws were enacted at the ehest of stand-and-deliver clerical deputations who receive too much counten ance from weak-spined members of parlisment. The Lord's Day Alliance have a fetich-" Keep holy the Sabbath day." Its enforcement to the letter gives them deep concern, but their interest in the other nine commandments appears to be merely passive. London seems to be the storm centre of the Evangelical Alliance In this city of nearly fifty thousand inhabitants we may not have street cars running on Sunday because the gentlemen belonging to that self-constituted, oppressive and meddling organization will not have them. In consequence our progress has been seriously retarded. At present the Lord's Day Alliance holds the fort. How long will it be before our citizens will take measures to storm it?

El Heraldo de Figueras, Spain, says : "No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such rtions are the modernism movement the propagands made by the laity against the religious communities, the separation of Church and state, and finally, the recent Papal utterances, full of violence and hatred. The theological violence and natred. The theorogram seminaries are scattly attended. The number of students is only half of that of five years ago. Some of the old priests preach now the Gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis.

THE ABOVE selected paragraph appeared in the Echo of this city. We would advise our excellent contemporary to be more careful. The paper from which he quotes is in a class by itself. The editor is a Masonic Christ-hater and respectable people in Spain take no notice of him. These wild and utterly foundationless statements are sent broadcast for the purpose of bringing the Church into disrepute. Their reproduction in English speaking countries is inexcusable. To Catholics they would be a cause of amusement were it not that many of our non-Catholic fellow citizens are simple enough to believe them. The extract quoted above is in the same category as the chain prayer and the Jesuits' oath-

CATHOLIC ACTION

From time to time the silver lining appears in the clouds hanging over poor France. The despatches one day bring us the intelligence that conditions are deplorable. As an illustration of the extent to which official France has been impregnated with atheism, a correspondent states that when, on Sunday May 19, a military band gave a concert in the gardens of the Town Hall, Bourges, and had on the programme the hymn, "Nearer, My God, to the anti-clericals protested Thee," against the proposed playing of the hymn, and were successful, though the municipality is considered "moderate" and well-disposed towards the Catholics.

Then comes the silver lining. In the recent municipal elections a large number of priests were elected municipal councillors, and now a very fair portion of these clerical councillors have been nominated Mayors of their respective communes. The programme of the clerical candidates at the municipal elections was almost exclusively

the Southern portion of the American advice was to be united and determined, Republic a series of brutal prize fights. The principal was one between Jim Flynn and Johnson, a negro. From the name one would suppose that the former is an Irishman ; but he is not. His real name is Andrew Chiariglion. The blows of the negro, we are told, cut him to pieces, and he was saved from death by the interference of the police. We merely wish to suggest to our separated brethren who are so liberal in their contributions for "missionary" purposes in Italy, Spain and Mexico, that it would be more becoming were they to withdraw some of their forces from these narts and plant them in the Southern States, where not only prize fighting and burning human beings at the stake are frequently noted, but where other

horrible criminality has become so frequent that public opinion in regard to it is getting somewhat callous.

HOLINESS BY ACT OF PAR-LIAMENT

At the Methodist conference in Toronto Dr. J. W. Graham made, we are told, a masterly address dealing with social conditions. "The vexed problem of labor and capital disturbing the industrial situation all over the United States and Canada," he declared, 'cannot be solved by a long-haired, wild-eyed iconoclast standing on a barrel haranguing a crowd in the park; but neither can it be solved by a smugfaced lawyer with a large retainer teaching corporations and trusts how they can violate with impunity the law of the nation."

Rev. S. W. Fallis also entered the arena as a champion of social regeneration. "No one," he said, "denies that it is the Church's duty to preach the Gospel, but that preaching is vain and stops the mouth of no Philistine scoffer if the Church squints this way and that every time it is brought to face a 'clearcut' Goliath in the industrial or social world. One lithe-limbed David with a smooth stone in his sling and four stones to the good in his hand is worth a whole synagogue full of wool-mouthed hamstrung, calculating saints."

Very strongly put. But these estim able gentlemen are beginning work at the wrong end. We elect men to make our laws and appoint other men to administer them. A short time and we realize that some of the elected have the word "boodler" and the word "grafter" written all over them and the boodler and grafter is faultlessly attired, of gentlemanly manner, highly educated ridden race, subservient to the do and puts a liberal cheque on the church tion of their clergy ?" ollection plate. Not only this, but he is ctively engaged with other conspirators in one remark he has made, namely, that in forming combinations to corner the market on what we use and force people with slender means to pay two prices therefor. Proof? Take a trip through the cold storages. If our good friends above named would direct their atten- Home Rule. The influence of the Cathtion to the work of stamping out olic clergy in Ireland has given the electoral corruption and train the people to bring their consciences to the ballot box, they would be doing a good work. The preacher with the police-

man's baton does more harm than good.

DR. ORESTES BROWNSON

A small book recently published by the Society of the Divine Word, Techny Ill., entitled " Watchwords from Dr. Brownson," recalls to those who read it the immense service rendered to the Shurch by the great convert thinker. NOT REAL NUNS The booklet contains short selections The Archbishop of Canterbury, at a made from time to time by a devoted reader and student of the collected neeting at the Church House in Westworks of the famous las champion of minster Abbey, to celebrate the jubilee Catholicism. It is a collection of strikof the revival of the Ancient Order of ing passages and may be said to contain Deaconesses, paid a warm tribute to the interest taken in the United States in the motive principles of this profound this order. "We must," he said, "have but withal humble and devoted Catholic. Dr. Brownson came of old American one service for the ordination or setting stock, and was born of Protestant parapart of women for an order, something ents. At nineteen he was a Presbyterlike one standard of qualification on the part of women who are to be ordained, a ian ; two years later he became a Universalist. It was not until he reached uniformity of rule in regard to the age the age of forty - one that he joined the at which women may be set apart for this work and some provisions made for Catholic Church and placed at its service the strength and influence of his them when their days are coming to a mighty pen. With true humility, he close." stated later that he had brought noth-His Grace of Canterbury will not o ing into the Catholic Church except his course call these Protestant women sins. The "Watchwords " will be a nnne" The word "desconess " wil suitable introduction to his complete sound more welcome to the ears of those works which have been collected and people who suppressed the monasteries and convents in the old days - monpublished by his son. Those who read and study the contents of the small asteries and convents where were found the real monks and the real nuns. book will yearn for the possession of the The real nun sacrifices all for Christ : larger books.

THE CATHOLIC RECORD

ON THE 4TH OF July took place in a Crusader. To the Catholic minority his and if they demanded only what is reasonable and just, success, he said, was sure to come. Dr. Brownson was not eager for worldly reputation ; he cared little for fame. " My reputation as a man and a writer is a matter of in-

difference; but my reputation as a Catholic and a devoted son of the Church. I hold very dear." Again he says : " Books, tracts, mons, are all good in their place, but for the conversion of unbelievers and sin-

ners confraternities of prayer are better.' To read the works of Brownson helps to strengthen one's faith. Great intellectual power, intense devotion and deep humility such as his are seldom found in such beautiful combination in one man.

MEDICINE FOR ULSTERIA

A meeting of the Irish Church Synod (Episcopalian) was recently held in Dablin. As might be expected the majority of the gentlemen composing that body spoke strongly against granting Home Rule to Ireland. One of their number, however, Col. W. H. Poe, took issue with his brother delegates on this question.

His remarks are worthy of serious study by those who, without first hand knowledge of the actual conditions, are too prone to give their sympathies to the madness of the Orange contingent in Ulster:

"There are many Protestants in th south and west of Ireland," said Colonel Poe, "who, living on the best of terms Poe. with their Roman Catholic neighbors, and having no fears of any possible encroachments on their religious liberties, are, I believe, strongly opposed to our Church being identified with any resolution of an offensive nature against the embers of another persussion. "In place of the evil which they (his

hearers) professed to dresd under Home Rule, namely, a st engthening of clerical influence, there was every reason to anticipate that such influence would be anticipate that such influence would be gradually and very sensibly diminished, and that, except for its alliterative jingle, the phrase "Home Rule means Rome Rule" would become an empty and absolutely meaningless catchword." "It is idle," Colonel Poe continued,

"for us, as Protestants, to be constantly assuring our Roman Catholic fe lowcountrymen that we have no quarrel with them individually, that we have never received anything but kindness and consideration at their hands, and that our only desire is to live in and amity with them. What avail such professions of good-will, if in every newspaper which we control and on every public platform where we appear we proceed to tell them in more polite language that they are a priest mina

We cannot coincide with the Colone under Home Rule there was every reason to anticipate the influence of the Catholic clergy would be diminished. Were such the outcome the Irish people

would be paying too great a price for people a purity of life, a nobility of thought on things eternal, and practically a crimeless status in civic life, the like of which cannot be found in any other portion of the civilized world. If it were possible, an increase rather than a diminution of the influence of the Catholic Church would make Ireland a

country after God's own heart. Those who contend that Protestants will suffer under the new order of things are either

very insincere or very ignorant.

country were the monasteries and convents again covering the land. The poor-house doors might then be closed and England would then become "merrie England" once again.

A GOLDEN JUBILEE

Rev. Father Francis Xavier Gran ottier, P. P. of Owen Sound, celebrated his golden jubilee on the 3rd inst. His congregation did not forget him, and as a mark of their love presented him with a purse of gold. The CATHOLIC RECORD

sends the good Father heartiest felicits tions. For long he has been recognized by the priesthood of Ontario as one whose life work has been an inspiration -one who now, in the autumn of life, may look back upon the good work he has done with gratification. Truly he has been the faithful servant. May it be that many more years will be given him to be a comfort to his people, an honor to his Church and a benefactor to his country. The following is the press

despatch relating to this interesting event: Owen Sound, July 4 .- Last evening Owen Sound, July 4.-Last evening the congregation of St. Mary's Church presented Rev. Father Frances Xavier Granottier with a substantial purse of gold on the golden jubilee, the fittieth anniversary of his ordination to the priesthood. For forty-nine years Father Granottier has been stationed at Owen Sound end in thet time has been in a Sound and in that time he has been in large measure responsible for the great growth and prosperity of the church in this district

As an illustration of the general good-will and esteem with which he is re-garded, Father Granottier was the recipient of a separate remembrance from his Protestant friends in Owen Sound. The presentation took place on the lawn at the presbytery and was made by Mr. Michael Foran, the accompanying ad-dress being read by Mr. McClarty. Ad-dresses by Father Shaughnessy, of As-sumption College, Sandwich, formerly astociated with Father Granottier here, Father Benoit Granottier, of Ogden burg, N. Y., brother of Rev. F. X. Gran ottier, Messrs. R. B. Miller and H. G. Tucker rounded out the programme. Father Granottier in replying to the address, and thanking the congregation, referred feelingly to the difficultie which he had encountered in the early days.

Frances Xavier Granottier was born on October 7, 1836, at Val Fleury, France, and received his education and was ordained to the priesthood in that country. The year following his ordin-ation he left his native land and came to Canada coming straightway to Owen Sound, where, despite the fact that he was obliged to learn the English language, he rapidly made his influence felt among the scattered flock in his charge. A fifty-mile ride over bad roads was con sidered a mere trifle by the sturdy priest. Latterly he has taken a minor part in the conduct of the affairs of the church here. Notwithstanding his seventy-six years he still celebrates morning Mass regularly at St. Mary's Church, the fine edifice for the erection of which he was largely responsible.

MARRIAGE MARKET ACTIVE

Windsor, July 4 .- Business at Can da's " Greins Green " was exceeding. ly brisk to-day, the occasion being the American "Fourth," when local clergy. men remain at home and marriag license issuers are kept busily engaged handing out permissions to marry at \$2

per. The torrid wave apparently deterred the swains not at all, and it did not re quire an experienced eye to detect the numerous " parties to the first part." as they looked longingly for the nearest issuer after stepping from the icense Detroit ferry boat.

This press despatch is illuminating. It will be readily recognized as one of people. "Silver Threads among the Gold" the reasons why certain clergymen of the sects are so bitterly opposed to the business mere decree. A man'i

the latter would make study of the Fathers, as Newman did, he would find by Rev. Father Egan of Stratford and a that he is just as far away from the divine household as Pastor Russell, and that he is after all in the same boat as the Arians and their offshoots. May the light some day dawn upon our separated brethren. If they would only study Catholic literature what a marvellous change there would be! But no, they will not. To them the Church is what it is represented to be by the weeds thrown out of the Pope's garden-Pastor Chiniquy, for instance.

A MISSION OF MISCHIEF

From Owen Sound comes the news that Rev. H. A. Fysh, Methodist, preached his farewell sermon at the West Side Methodist church on the last day of June. His valedictory was addressed to members of the Orange Order, the Sons of England and the Loyal True Blues. It has always been surprise to us why the Sons of England bear that name. They are so closely skin to the Orange Order that it were strange to have a divided camp. But as to Rev. Mr. Fysh his action is entirely consistent. Rev. gentlemen who are wont to preach orthodox sermons to the Orange order are out of place in especially noteworthy on such a trying day of intense heat, he looked upon it as one more evidence of the firm Catholic a Christian pulpit. Rev. Mr. Fysh has declared it to be his intention to resign faith of the people. His Lordship then conferred the Papal Benediction upon all present. his charge to accept the position of chief organizer of the Orange Order in

Canada. To be successful he will have to take a post graduate course in Orange The following elequent sermon was delivered by Rev. D. J. Egan, P. P. Im literature, which we may call the Gospel of Discord. He will have to discard his maculate Conception Church, Stratford: Roman collar and become proficient in perorations condemnatory of the Pope and all his belongings. He must not forget to mention something about the old flag, on every occasion, and how long Fathers, My dear brethren.-Again and it has withstood the battle and the within a brief period of time we are assembled in this beautiful Episcopal breeze, and it will be of necessity that he be well read on the bathle of the Boyne, the Walls of Derry, William Walker, Ballykillbeg Johnson, "Home Rule and Rome Rule," our dearly bought liberties, the Jesuites, the Ne Temere, Roman aggression, Papal encroschments, etc., and when the last lingering tone of his voice fades away the fifes and drums will play "Croppie Lie Down."

Much better would it be were Rev. Mr. Fysh, having resigned his charge as a clergyman, to engage in a more seemly mode of earning a livelihood.

OLD SONGS AND NEW

Under the above heading the Philadelphia Press has a thoughtful article on popular songs. Horace Walpole thought that "a careless song, with a little nonsense in it now and then, does not mis. become a monarch." No, but a little song with careless morals in it, now and then, not only misbecomes a monarch but, what is of infinitely more consequence, may soil the manners and corrupt the virtue of a people. A generation ago people sang or whistled airs from Gib bert and Sullivan's operas. "Catchy' as any latter day favorites, not a blush was found in any line of them.

What do we hear today ? The intrigue of a married man, and mayhap a marrried woman, who fear they may betray their guilty secret in their sleep.

its power for good, the best evidence of its Divine nature and of its super-Formerly a healthy and harmless if not a superfine sentiment informed most of the songs which appealed to the

natural origin. But do we duly appreciate favor that is ours? We believe that to obtain salvation it is necessary to be was wholesome if commonplace. "Nancy within the compass of salvation, to be a member of Christ's Church and that Lee" and "Larboard Watch" had the merit of resounding choruses. Now

God

they might for all time convey life and refreshment to the parched and weary and sometimes wretched souls of men. This provision He made by establishfew words spoken by His Lordship the Bishop. Rev. Father Laurendeau, St. Martin's Church, London, acted as deacon; Rev. Father Arnold of Biddulph, as sub-deacon; and Rev. Father Tierney, the Cathedral, as Master of Ceremonics. Among others of the alerence Deat This provision He made by establish-ing His church, a society whose object it is to bring us in direct contact with Himself, the Way, the Truth and the Life. He gathered around Him His Apostles, made St. Peter their head— "Thou art Peter and upon this rock, I will build My church"—and thus formed a small but perfectly organized society, is every way comable and certain of in-Master of Ceremonies. Among others of the clergy were Rev. Mons. Aylward, St. Peter's Cathedral; Rev. Father West, St. Thomas; Rev. Father Forster, Mt. Carmel; Rev. Fathers McKeon and in every way capable and certain of in-crease to some extent in itself, but chiefly because it was to be guided and strengthened by His Spirit. This is the means He left through which men might feel the effect of His Durine inducance through which was to Tobin. St. Mary's Church, London; Rev. Father Valentin and Rev. Father Rooney, London. His Lordship's remarks at the close of

THE SERMON

"The kingdom of Heaven is like to a grain ustard seed which a man took and cound in

wn up, it is greater than any he a tree, so that the birds of the a the branches thereof." (Matt. 13

My Lord, Right Rev. Mgr. and Rev.

which men might leef the effect of Hils Divine induced through which was to come His help and blessings, the merits and saving graces of His sacrifices upon the cross. He founded it that within its subrace we might always be in close relationship with Himself, the Way the Truth and the Life and that no shadow the ceremony were brief. He said he had traveled a thousand miles in the previous couple of days to be pres and associate himself with the joy and associate himself with the joy of laying the corner-stone of St. Michael's. He mentioned that he had been in the Truth and the Life, and that no shadow or doubt of its efficacy or power or authority might enter the hearts of men. middle west where twenty-five years where to-day the evidences of the Church's progress was seen in the splen-did churches and Catholic institutions. The Catholic Church was making He promised that He would be with it all days even to the consummation of the world. The fact that Christ established a wonderful progress all over the Ameri-can continent. He was glad of this same evidence here and he congratulated the people of London on having begun the work of building this new Church. He paid public tribute to the worth of the parish priest, Rev. Father Hanlon, and as for the large attend-anca at the ceremony, which was

Church, being beyond doubt or cavil the next essential to the security of our Faith and the peace of our souls, is the unbounded faith and calm confidence that the Church which He established is the Church whose laws we obey and whose commands we observe. She must be that Church, because she alone possesses the requisite marks of a true Church, she has them all for she is one, holy, Catholic and apostolical. She is one in her teaching, for she

has never swerved from the unity inculcated by St. Paul in his epistle to the Corinthians: "I beseech you, brethren, in the name of Our Lord Jesus Christ that you all speak the same thing, and that there be no schism among you: but that you be perfect in the same mind and in the same judgment." She is one also in her Supreme Head, accord ing to the desire of Carist Jesus who spoke of her as a kingdom over which there should necessarily be one ruleras a flock over which there must be a shepherd. She is a Holy Church. This attribute of the Church does not demand that all her members are saints, but it requires that she possess the City, to witness the blessing and placing of the corner-stone of a new church. means of sanctification and that she em-From a material standpoint the plac brace in her fold a goodly number of saints. She must and does possess, howing of this stone does not appear to be a matter of so great importance as to warrant this great gathering. Neither ever, ample means of sanctifying those who respond to her call to the service is it, nor are we here because of its material import but because this materof Christ, and as God's graces are necessarily efficacious to some at all times, so at all times and in all places there are found in the Church; souls who are cerial act is associated with and has relation to things spiritual. And by reason of that association is drawn within the tain to be enrolled among the saints of God. Her teaching is holy—not even her enemies can point to a single Pope or a radius of the consideration of the Church of Jesus Christ which stamps the work single council approved by a Pope which taught a doctrine not in keeping with her approval and bestows upon it her blessing through the Chief Pastor of this portion of the flock of Jesus Christ, with the strictest laws of morality. But to attribute to the Church the the Right Rev. Bishop of the Diocese vices of certain individual Catholics is So the great importance of this day's proceedings consists in this, that it dean injustice, as it is unjust to make a whole community responsible for the transgressions of its individual members. notes spiritual progress which shows that the comparison made by Our Lord Himself, in the words of my text, fore-And the Church does not cause or sanc-tion evil in her children. Are they evil because they are Catholics? Are they not bad precisely because they do telling the great growth and develop-ment of His Church in general, is especially spt and true in regard to the portion of Christ's Kingdom on earth in not observe the Church's teaching ? Do those so-called liberal Catholics throw portion of Christ's Kingdom on earth in this Diccese of London. Our Lord used this humble comparison

their faith overboard for con-science sake? Do they not rather give up its practice and stifle the cries of to illustrate the poor beginning and the wonderful growth of His Church, whereconscience because they find the de-mands of the church incompatible with in all nations of the earth were destined mands of the church incompatible with sin and the allurements of the world in peace and consolation. How truly His prophecy, for prophecy it really was, has been fulfilled, history, the world's history, tells us. The Church, which He established, which they wish to indulge.

which they wish to indulge. No less conspicuous is her mark of Catholicity. She is and has been ever universal. She was founded by Christ for all men. She is possible, nay ersy of approach for all. She excludes no one who wishes to enter and obey the com-mands of Christ as voiced by her. She is no national institution, but still is found in every nation, whether they will it or not, because being Christ's in tion she takes her first right from Him and asserts it in her work of salvation. The Catholic Church alone is of no nation, nor tongue, nor tribe, nor caste, but embraces all peoples of all lands and all conditions of men and hence can be called Catholic or universal.

Finally, she is apostolical, coming postles.

5

Catholic. The characteristic feature of the municipal elections is not, however, the increase in the number of Conservative councillors, but the very considerable decrease in the majority by which the Radical and Socialist municipal councillors were elected.

We have no word of commendation but quite the contrary, for those half dead and half alive Catholics who plow along day after day in the region of indifference and permit the Masonic infldels to rule the country. Their numbers are insignificant, but yet by reason of their being past masters not only in Freemasonry but in political chicanery, they manage to rule the country. They recognize no God, have no thought of a hereafter and sim but to enjoy all the pleasures and luxuries of this world, the money of the people supplying the wherewithal. Such it will ever be until Catholics become thoroughly organized and enter the political arena with a determination to bring back Catholic France to where she belongs. The indifference of the Catholic people to the public weal is not confined to France. Even in this country of ours

we have had proof that their habit of in this passage. eternal slumber has brought about startling conditions. In the great Cath-olic city of Montreal we find infidel French Freemasous occupying public monther that the start of the star positions. This is shameful. positions. This is shareful. The Catholics of the metropolis should be and distinct; his speech strong and de-The up and doing. When the horse is stolen it will be too late to lock the table, and a freeman of the common-wealth of God. Let him be just to him. stable. In the government of our cities, and indeed in the government of our country at large, we should pick out good Catholics and good Protestants if we want a clean administration. The French Masonic infidel type should be occasion demanded the warrior blood kept where it will not have power to stirred within him, and in the fight for

do any harm.

What better advice could be given to the Catholics of this country than that

" Not here is the Catholic to fear to self, just to his fellow - citizens, just to his religion-be what his religion com mands him to be and fear nothing." Brownson was mighty in his defence ents it to her Redeemer. of the Church and its doctrines. When

truth he fought with all the intrepidity of

interests is naturally very dear to him. If the Pope's pronouncement were car-

ried out to the letter and if our Protestant fellow-citizens were to recognize and act upon the same principle in regard to marriage contracts, there would be a serious interference with an important industry in Windsor. We are surprised that our non-Catholic neighbors have not ere this taken some active steps to put a stop to these scandalous conditions. That transactions which bring bat odium on the Christian name should be actively participated in by men who are known to be Christian ministers is a condition which brings but pain to all good citizens of our country.

THE PECULIAR PASTOR RUSSELL Elsewhere we make reference to that

atest sect of which Pastor Russell of Brooklyn is the chief architect. Since the article was written there appeared in the Globe a letter from Rev. J. J. Ross, of Toronto, in which he administers a severe castigation to all and sundry belonging to this newest fad. "The the deaconess, good, well-intentioned woman as she may be, goes only part audacity of that gathering," he says, "is characteristic." "Its teaching," he deway. She still retains a strong claim

upon the world, its social amenities, its clares, "is unmatched for error amongst all the writers of the English speaking ambitions and its duties, and may at any world. . . . As one of the ministers time be free to give to this same world all her activities. How different with of this city I wish to say, and I know the real nun. Her motto is "All for that many others are with me, that I utterly repudiate this masterpiece of Jesus." And she is loyal and true to her Spouse until her mortal remains are placed away in the cemetery plot. Then of every business man to take stock at task be has given us an example of that her pure soul takes flight to that One for least once a year of his affairs, spiritual Whom she had sacrificed all that life as well as temporal. Has Rev. Mr. Ross made serious study of his own condition ? held dear. The lily is hers and she pre-

Russell and his flock? The latter ac-knowledge no court of final resort in matters pertaining to our eternal wel-But may we not hope that the days are coming back to England. The ward, and happy would it be for that fare; neither does Rev. Mr. Ross. If flags and bunting, was erected at the

we have what is properly called ragtime, with words a trifle off color, muddled

with "double entendre."

Perhaps nothing so clearly indicates the trend of popular taste as the popular song. If so the popular taste is in a sad way. Every one who observes will agree with the judge who a few weeks ago deplored the lack of reverence in school children ; lack of reverence, perhaps, in childhood accounts for the popular taste which runs to obscenity in the popular song.



Truth and the Life, as He Himself ex-pressed it—the Way in as far as He pointed out the way we must advance in virtue to please Him, the truth in as Twenty years ago it would indeed have been an optimistic Catholic that would venture the opinion that in 1912 we would have four Catholic churches in the city of London. Such has come to pass. Not only have we four Catholic churches but apart from the oathedral, which is one of the finest edifices in the emergine the prophial churches take much as He revealed to us the truths we must believe, and that He is the life, the vitality that must permeate our souls, if we wish to gain the kingdom of His Father. He was the Redeemer all. That Body was offered up, that precious Blood shed for all who had ever lived or were to live, and as all future sges required a knowledge of Him in order that men might be enabled to approach to the way, the truth aad the life, His work evidently would have been incomplete had He not left an authority upon earth to continue His teaching, and a means whereby His merits might be applied to the souls of A reservoir in a town or city would A reservoir in a town or city would be of little practical use unless there were means of conveying the water, pipes laid from it to all places in the city or town, so that each family and individual might conveniently draw genuine self sacrifice so becoming a priest of God. The CATHOLIC RECORD from the general supply. By His death upon the Cross, Our Divine Lord left us in copious abundwishes him every blessing and success

in his great undertaking and we doub ance the waters of regeneration unto Eternal Life. But also in His Divine Is he not in the same category as Pastor not that in the near future he will build goodness and wisdom He provided that net only those of His own time and

country but the people of all times and countries should have direct communi-cation with these saving waters, that

but are we all familiar with the reasons on which our Faith rests?

composed of a very small number of faithful followers, has increased in power and authority and multiplied

ia members, receiving within its con-stantly spreading embrace, people of all nations. It is our glorious privilege, my

dear brethren, to belong to this church which has in itself, by its growth and

of the Popes from St. Peter down to the present Pontiff Plus X, with the dates of Though, it is true that an unshaker the Pontificate of each, may be found in every Encyclopedia of standard value in faith in conjunction with a good Chris-tian life is sufficient for the peace and the land. A few words and I am done. You are members of this great church. You are ecurity of souls, yet it necessarily adds to that security to have a clear knowledge of the foundation on which our Faith rests, since such knowledge must

hurch

members of this great church. For are engaged in a work most pleasing to Almighty God, the erection of a temple, soon to be dedicated to His glory. Look not upon this work as a burden but re-gard it, in its true sense, as a blessing from God. Assist your pastor with all serve to make us more steadfast and more appreciative of the goodness of In the first place, then, the basis of from God. Assist your pastor with all your power and energy in this under-taking. It will stand a monument to your zeal and piety. It will be a source of consolation to you in your trials and a means of grace and protection to your our faith will be found in our answer to the question—Did Christ establish a church? We hold that He did and that we are members of it. We know that Christ is the Son of God, true God and true man and that He is the Way, the

children. As the spirit of God was breathed forth upon the earth in the beginning, so from its portals, within whose shadows He will rest, will be breathed out His will be breathed out His grace and blessing until time shall be no more and all are happily united in the glory of the liberty of the children of God.

A Paradox

Rev. B. W. Maturin, in his latest work

The Price of Unity," says : There is no absurdity that people will not believe about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of all this im

personal wickedness they have a differ-ent and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anti-climax: 'And he is a Catholic I' as if, being a Catholic, better things were expected of him."

Ste Anne de Beaupre

His Grace the Most Reverend Arch-bishop Spratt will accompany the pil-grims to Ste Anne de Beaupre on Tues-day, July 23rd, and will offer the pil-grims' Mass at the shrine on Wednesday morningmorning.

province, the parochial churches take first rank for beauty and solidity of con-struction. The corner-stone of St. struction. The corner-stone of St. Michael's Church in the north end of the city was laid last Sunday by His Lordship the Bishop of London with the customary ceremonies. A very large gathering of the faithful was in attend gathering of the faithful was in attend-ance, thus evincing an active interest in the progress of the Church, and as well showing their sincere regard for Father Hanlon, the pastor. For the energy and whole-hearted enthusiasm with which he has entered upon this work he will receive the sympathy and utterly repudiate this masterpiece of heresy." It is good policy on the part

FIVE-MINUTE SERMON SEVENTH SUNDAY AFTER PENTE-COST

6

THE FOLLY OF SIN

therefore, had you in the ashamed?" (Romans y What fruit

What is the good of being a sinner? No good but much evil. Experience shows that we have gained nothing by sin but shame, sorrow, and death. And what has been our experience in the tribunal of confession ? Did you never groan and shed tears there alone with God and His minister? Why was with God and His minister? Why was it? Your own conscience, your better self was tormenting you, your own tongue was lashing you, your heart was grief stricken, you fairly loathed your-self. You remembered how Jesus was smitten in the face, and the blood mounted to your cheeks, and well it might, for you, ungrateful, wretch had dealt those blows. A moment of sensual pleasure, a lie of injustice, a foul hatred, a meanness of human respect, or a sloth ful neglect has to be undone by a long penance; and is this nothing? Be-sides, death is ever pursuing you and will corrected to some too some

What is the gool of sinning? Ask that man whose blood is burning with flery alcohol, some day when a hot sum-mer's run suddenly prostrates him in death. Ask the libertine when he drops into an untimely grave. Ask the avaricious man when his stocks, deeds, and bank notes are fading from his eyes,

and bank notes are fading from his eyes, dimmed by the last agony. What is the good of sinning? Ask that soul that is speeding before the tribunal of judgment with scores of sins unrepented of. Ask the wretched girl who, despairing on account of her shame, suddenly goes before God, sent by her own act. Ask The seducer when an unforce her bay sould him to the by her own act. As the seducer when an unforseen blow sends him to the great tribunal of eternity. Ask the impure one who falls asleep and awakens before the throne of the holy Judge of all hearts. What is the good of sinbefore the throne of the holy stage of all hearts. What is the good of sin-ning? Ask one who after a career of dissipation unexpectedly finds himself in hell. Ask the hardened sinner who referes to repeat to the very last, and now weeps and gnashes his teeth in everlasting torment. Ask him who gives up his faith and meets the traitor's doom of perdition. Ask wicked parents who seal their own damnation by their ungdly offering. Ask the need and ungodly offspring. Ask the proud and disobedient who spurn holy discipline and are cast out with the devils. In a word, let death, judgment, and hell answer what is the good of being a

Our Lord compares him to an evil tree which cannot bring forth good fruit, and is cut down and cast into the fre. The soil is good, the rain invigor ating, the sunshine fructifying, but the fibre of the tree is bad, its sap watery, its root languishing, and in the end it yields no fruit. Just so is the life of the sinner. The graces of God are given but not used. The summer passes, the harvest ends, and he is not aved

Brethren, the animal in us enjoys sentuality and the demon in us enjoys pride. But the man enjoys the love of God. The love of God is the opposite of sin. That holy love of the supreme good purifies us of the defilement of our animal nature, sets us free from the bondage of satan, and makes us men in the truest sense of the term men — and in the supernatural order Chris-tians and children of God. Keep the commandments of God, preserve a pure conscience, hate sin and the devil. This is the only true happiness, the only life worthy the man and the Chris-

HOME BANK SHOWS STEADY GAINS

SHAREHOLDERS GET INCREASE OF DIVIDEND

SUFFERED AGONY FROM DYSPEPSIA

"Fruit-a-tives" Makes Wonderful Cure

N. C. STIRLING, Ese.

GLENCOR, ONT., Aug. 15th. 1911 GLENCOR, ONT., Aug. 15th. 1911. "So much has been suid and written about "Fruit-a tives" that it might seem unnecessary for me to add my experience. But "Fruit-a-tives" were so beneficial to me when I suffered with distressing Dyspepsia, that I feel called upon to inform you of the remarkable and satisfactory results I have had from using them. Dyspepsia and Indigestion as everyone knows, can give yon more uncomfort-able hours and days than most common complaints.

sble hours and days than most common complaints. "I am glad to be able to say to you that although in the past I suffered excruciating agony with Dyspepsis, I am now in perfect health. "Fruit-s-tives" accompliahed the desired result and I have to thank them for my very favorable and satisfactory state of health" N. C. STIRLING.

Why don't you try "Fruit-a-tives"? Soe a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

" The total number of shareholders is

1,671. "The usual examination by the Directors of the Treasury and Securities was made, and the branches inspected." THE ANNUAL REPORT

Statement of the result of the business of the Home Bank of Canada for the year ending 31st May, 1912 :

PROFIT AND LOSS ACCOUNT	
Balance of Profit and Loss Ac- count, just May, jult	0,303,47 0,030.42
\$ 200	.333.89
CAPITAL PROFIT ACCOUNT	
Premium on capital stock received during the year	6,312.02
\$21	645.91
Which has been appropriated as follows :	
Dividend No. 19, quar- terly at rate of 6%	
per annum 19,014.77	
Dividend No. 20. quar-	
terly, at rate of 6% per annum19,087,79	
Dividend No. 21, quar-	
terly, at rate of 6%	
per annum 19,088,45 Dividend No. 22, quar-	
terly, at rate of 7%	
per annum	
Written off bank premises account 2	9,644.23
Transferred to rest account 2	\$ 000.00
Balance carried forward 8	6 001.68
821	5,645,91
LIABILITIES	
To the Public	
Notes of the Bank in circula-	
tion\$ 1,06 Deposits not bear-	0,385.00
ing interest\$2,059,214.30	
Deposits bearing	
interest	7.816.12
Balance due other banks in	7,510.12
Canada	4.129.78
Balance due agents in Great Britain	7,565.69
Balance due agents in for-	7,505.09

THE CATHOLIC RECORD tablished in Paris and fifteen in the auburbs. The result has been a great re-awakening of the spirit of religion. Twenty years ago in the district of Notre Dame du Rosaire only a single family frequented the religions services. During the Easter period this year the elergy gave Holy Communion to four thousand persons. Now there are five hundred and fity baptisms and two hundred and fity baptisms and two hundred and fity First Communions annually. In the two parishes of St. Michel des Batignolies and St. Joseph des Epinettes there were one hundred and two thousand Holy Communions last year. When the same area was a single parish there were only seventy. five thousand Holy Communions. Car-dinal Amette bore witness to the accur-acy of the facts given in M. Goyau's re-port and said that by the increase in the number of parishes and churches six

number of parishes and churches six hundred and thirty-six thousand souls

who lived without the supports and con-solations of religion have been reached. These are good signs of the coming good times for the Church in France.— N. Y. Freeman's Journal.

White Swan Yeast Cakes

TREND OF THE DAY

Look how Catholics act when mixed

THE PRESIDENT'S ADDRESS Mr. Eugene O Keefe, President, then spoke regarding the Annual Statement: "The net profits for the year, which are about 11 per cent. on the Paid-up Capital, are somewhat in excess of last year's ; these profits might be larger, but the Directors believe a con-servative policy to be in the best inter-ests of the Institution. "Immigration to Canada of the most desirable character is steadily increas-lug, the incoming settlers been chiefly from the British Islands and the United States. In the case of the lastter, they bring in much wealth with them. Railroad-building is on an ex-tensive scale, and the network develop-THE PRESIDENT'S ADDRESS

of the country are in active develop-ment. The Northwest crop last year, aithough not quite up to expectations, was large-this year promises well. There is an increase in the acreage of the various grains of over a million and a half acres, the total being 17,672,000 acres, and if the weather continues favorable the results should show a yield considerably larger than that of

(as) year. "This Bank has formed a very ad-vantageous connection in the North west Provinces, which are making such

strides and promise to be in time the strides and promise to be in time the greatest wealth-producing portion of the Dominion, sgrieulturally speaking. At the present time, and for some years to come, the Northwest will, how-ever, require a great deal of capital for its development, but when the tide will turn we shall expect to reap the benefit of the foundation we are now laying there. There is one feature, however, in the situation which is very regret-Toronto, Ont.

in the situation which is very regret-table, and that is the large and growing speculation in building lots in many of the towns and cities in the three provinces. The speculation in these lots is not confined to the Northwest, but is quite extensive throughhout the Provduce of Ontario, as many of our farmers and citizens are risking their hard-earned savings in this dangerous way. Its effects are felt by a steady with-drawal of deposits from the various Banks in Eastern Canada for the purbanes in Elastern Canada for the pur-chase of these lots. This unwarranted speculation can have but one ending, and it is to be feared the money thus invested in all probability will, in many

instances, be totally lost. 'Our Deposits have increased about \$800,000, and Circulation shows a satis-factory increase—the net profits are about 11 per cent. on the sverage Paid-up Capital. We have written \$25-000 off Bank Premises and added to the Rest \$25,000, which is rather more than is required to maintain the proportion of thirty-three and a third per cent. to of thirty-three and a third per cent. to the Paid-up Capital. The dividend for the last quarker of the year was in-creased from six per cent. to seven per cent. per annum—the business of the Bank warranting such increase. The balance remaining \$86,001,60, has been placed it credit of Profit and Loss Account. Not much was done in the

ount. Not much was done in the way of opening up new Branches. One was opened at Weyburn, a good point in the Province of Saskatchewan; one at Delaware in Ontario, with a Sub-Branch at Komoka. "The total assets of the Bank have

doubled in five years and now amount to \$12,385,555,42, an increase over last year of \$1,330,685,43." WESTERN DIRECTOR SPEAKS

Mr. John Kennedy, one of the West-ern Directors of the Bank and also a Director of The Grain Growers' Grain Company, stated that the name "Home Bank " was becoming a household word in Western Canada. He assumed that the President, when he spoke of the valuable connection the Bank has made in the Northwest, referred to the Grain Growers' Grain Company, and he, Mr. Growers' Grain Company, and he, Mr. Kennedy, was in a position to speak clearly on the subject. The business of the Grain Company had steadily grown. It has now a paid-up capital of almost \$600,000.00, and a foundation hald for a pine preserve fund. This current year

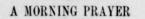
nice reserve fund. This current year the Company has handled 28,000,000 bushels of grain, which is 10,000,000 bushels in excess of its business for the previous year. It has been of very 37,565.69

Chain suggest bondage, and so The



superiors, as conscious abettors of horrible injustice and crueity. Let them ask themselves if the Catholics they know and if the holy persons they read about, revered even by the world, could be so warped in conscience and so unblushing in hypocrisy as to connive at abuses of the sort. Should they, after weighing this thought carefully, persist in supporting the contentions of The Link, then, we fear, they are be-yond the reach of argument. We may assure the compilers of this

No woman wants her bread to be a failure and no bread will be a failure if White Swan Yesst Cakes are used in We may assure the compilers of this sorry production about an easily ascer-tained fact to which bigotry has strangely blinded them, viz, that in the matter of registering death and its causes, convents are under exactly the the baking. Sold by your grocer, six enkes for 5c. Sample sent on request. White Swan Spices & Cereals, Limited, causes, convents are under exactly the same legal regulations as other institu-tions in the country. Thus one of the three planks of their platform should be removed: they will be well advised to consult their reputation for sanity and ordinary Christian charity by knocking down the other two.—The Montb. Many men are shocked at the ex-ternal signs of oblivion of God, and yet they themselves in their own subject matter do not really let God have his



up with a political party, or a scientific institute, or aristocratic society, and you will see at once conduct which im-Give me the courage to-day to go through these twenty-four hours of joy and sorrow with a smile. Help me to you will see at once conduct which im-plicitly as least, supposes that God is very well in His own place but that He has limits, and that to intrude Him, and religious considerations which have to do with Him, into certain discussion, and sorrow with a smile. Help me to make another friend and to keep the friends I have. Let us share with them all of my joys and have them mingle in my sorrows as I should cheer them in theirs. Let the joys and sorrows come as they will and let successes come and overwhelm the failures. If to-day I should fail in sught, may I learn wisdom from the failures and look abcad with or at least a tolerated idiosyncrasy. Many good people from the best of motives, fail into this, and they deem motives, fail into this, and they deem they are going to win God some glory, and His Church so ne prosperity, from thus playing civil to the world and its principles. Also! They wake up some day and find that, while their own de-votion has become duil, and their prayers distracted, and their piety morely exterior and their piety include in from the failures and look shead with greater courage to a new day. Let me e able to give those about me some thing to help them on their journey of life. Show me the way of an ideal life, life. and show me how I may live it. Let me keep the love of other good women and men so that I may make this ideal love

merely exterior, and their principles in-sensibly lowered to the level around them, they have not drawn to God one more ideal. May I shun despair lest I give pain to single soul, or in any one nook of the world increased the love of our dear Lord. those around me by my surliness. Drive away the devils of gloom, despair, Drive away the devils of gloom, despair, sorrow, hate and fear so that I may otheer and help my associates instead of hindering them. Let us give to-day, for there may be no to-morrow. Help With how many is this the case, who are thought to be invaluable men and pillars of the Church, and not because me to keep my business clean and honest, so that I may serve the people.

Return mail will bring you Dr. Van Vleck's reg-ular \$1 3 fold Absorption Remedy, as explained below, TO TRY FREE.

- Cut off Here -

they are supernatural men and in God's secrets, but because they have the world's ear, and represent its influencial Let me not misrepresent even if I should lose-for the moment. Carry classes! And their prudence is success ful! But in what does it succeed! Does anybody love Jeaus better? Is there a poor soul saved somewhere? Oh, no! but the statesmen of the day Have PILES

may have been got to drop a conde-scending word about the Pope, or a

about some little something in the House of Commons, which is the first Sign and mail this coupon today to Dr. Var Vleck Co., Dept. Px28, Jackson, Mich. asked, then noticed in next day's papers and finally ends in nothing. But then anything like unrespectabil-Address

ity has been so completely avoided! Well, well! God be praised and these kind patrons of God be praised as well! Only sometimes we want some-thing more than to be respectable. Let us look to our prudence. It will be the best thing about us if it be supernatur-al. But not else. In these times men must have a very clear view of God, else they are quite sure in a hundred ways not to les Him have His own.— Eather Eather Father Faber.



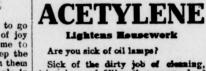
we urge t

What they hold to day will be held by all orthodox believers ten thousand years from to day. The Church de-liver her message and her authentic voice is for them the Word of God, the distance determined to the best for dictum of eternal truth. It is the Son of Go1 declaring His message through His own organ and His own instrument. —Catholic Transcript.

me through this day an optimist, work-ing-helping and cheering. This is my prayer.-Edward Dreier.

The Secret of Catholic Security

Those who are born in the fullness of

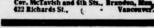


Sick of the dirty job of chaning, trimming and filing them every day? Sick of oily fingers, dirty chimneys, and the constant fear that the children will upset the lamp?

one of these objections — a light which may be had in any home, anywhere — a light which is whiter, softer, searce to day-light than any other — a light which actually costs only from ½ to % as much as coal oil for the same illumination. There is a light which is free free

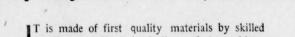


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Above coupon will bring you prepaid (in plain wrapper) Michigan's Great 3-GILSON MFG. CO., Ltd. 66 York Street "60 SPEED" ENGINE (in plain wrapper) Michigan's Great 3-fold Absorpton Remedy for Piles, Ulcer, Fissure, Tumors, Fistula, Constipation, Every Eddy Match is a Sure, Safe Match=



workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a







Will reduce inflamed, strained, swollen Tendons, Ligs ments, hare lee of Bolose, ture the splint. Side Rone or Bone Spavin. No blister, no har gone. Horse can be used. Et a bottle delivered, Describe your case for special instructions and Before After your case for special instructions and Book 2 E free. ABSORBINE, JR., the liniment for mankind Reduces strained. for line of the second

Those who are born in the fullness of the faith enjoy a peace of mind to which others are not so fortunate are strangers. They are indifferent to the fluctuations of religious opinion. Secure in the possession of the great funda-mentals and knowing well what is essen-tial to salvation, they realize that in their orred there is nothing to correct. What they hold to day will be had by nlarged glands, ys pain. Price 1.00 a bottle at dealers or de W.F. YOUNG, P.D.F., 299 Lyma ans Bldg., Montreal, Ca

Cure that Bunion DR. SCHOLL'S BUNION RIGHT straightening the crooked toe. Dives INSTANT RELIEF and a FINAL CURE of all bunion pain. Shields, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right Dr. Scholl's Bunion Right

drog and shoe stores, The K. Scholl Mfg.Co

ient. Guan JALZALLALA MARCANA

O'KEEFE'S Liquid Extract

Malt with Iron is an ideal preparation for building up the BLOOD and BODY

It is more readily assimilated and absorbed into the circula-tory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility.

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General Agent Toronto :: Canada

The annual meeting of the Home Bank of Canada, for the fiscal year, end-ing May, 1912, was held at the Head Office, 8 King street west, Toronto, Thursday, June 25. Mr. Eugene O Keefe, President, occupied the chair. The Annual Report, received by the shareholders, showed that the Home Bank maintained during last year the satisfactory rate of progress of the previous year, there being an increase in deposits of \$800,000, with a propor-tionate gain in assets and circulation. tionate gain in assets and circulat tionate gain in assets and circulation The continued prosperity of the Ba has warranted the advance in the ra-of dividend from 6 to 7 per cent., the Annual Report including payment the last quarterly dividend at the higher rate. After the Sharehold had extended to the Directors a Management their thanks for the sain Management their thanks for the sa factory condition of affairs, and elected the Board of Directors, a sub quent meeting of Directors was h which the former officers were re-elec

The Board of Directors and Officers for the term of 1912-1913,

be: Engene O'Keefe, President; Thon Flynn, Vice-President; Directors: E. Gooderham, John Persse, W. Park Murray, Thomas A. Crerar, Jo Kennedy, Colonel James Mason. Colonel James Mason, General M ager; J. Cooper Mason, Assist: General Manacer

ager; J. Cooper General Manager.

THE DIRECTOR'S REPORT

THE DIRECTOR'S REPORT Colonel James Mason, being appointed Secretary of the meeting, submitted the following report of the Directors: "The Directors have pleasure in sub-mitting to the Shareholders the Annual Report of the Home Bank, giving the result of business for the year ended 31st May, 1912, together with the Balance Sheet at that date. "Four Quarterly Dividends have been paid and provided for; the first three at

paid and provided for; the first three at the rate of 6 per cent., per annum, and the fourth at the rate of 7 per cent., per the fourth at the fate of 1 per cent, per annum, and increase from 6 per cent, to 7 per cent, in the annual rate; \$25,000 written off Bank Premises Account; \$25,000 added to the Rest-making that \$25,000 added to the Rest-making that Account slightly in excess of the sum required to make it equal to one-third the Psid-up Capital, and the balance, \$86,001 68 carried forward at the credit of Profit and Loss Account.

"Branches were opened during the year at Weyburn, Sask., Delaware, Ont., and a Sub-Branch at Komoka.

		10,540,235.75
	To the Shareholders	
	Capital subscubed	
	\$1,370,000, paid	LAND LAND
	up\$1,286,050.97 Rest	
	Dividends un-	
	claimed	
	Dividend No. 22	
	(quarterly) be-	
	ing at the rate	
	of 7% per an-	
	num, payable	
	June 1, 1912	
	Profit and loss account carried	
	forward	
	101 ward	1,845,319.67
		12,385,555.42
	ASSETS	
	Gold and silver	
	coin\$79,282.61	
	Dominion Govern-	
	ment notes	
	8	1,887,301.39.
	Deposit with Dominion Gov-	
	ernment as security for note	
	circulation.	65,000.00
	Notes of and checks on other	285,696.78
	banks Balances due from other banks	205,090.78
	in Canada	378,893.0:
	Railway, municipal and other	51-103510.
	bonds	332,978.55
	Call loans secured by stocks,	
	bonds and debentures	1,454,602.94
	Coursest loops and	3,903,872.67
	Current loans and bills discounted\$8,075,171.15	
	Overdue debts es-	
	timated loss pro-	
	vided for) 28,787.02	
	Mortgages on real	
	estate sold by	
	estate sold by the bank 9,187.23 Bank premises	
	Bank premises	
	safes and office	
	furniture	
	Other assets 30,007.00	8 481,682.75
		12,385,555.42
-		0 01000 1
-		

Balance due agents in for-eign countries.....

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270.339.16

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto. Right Rev. J. F. Sweeny, D.D., Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD London, Ontario. Dr. McTaggart's wegetable remidies for the liquor and tobacco habits are healthful safe, inexpensive home treatments. No hypodermic injections, no pub-licity, no loss of time from business, and a certain cure.

Con

sultation or correspondence invited.

previous year. It has been of very great benefit in regulating prices and improving grain marketing conditions. The Home Bank gets a good desi of credit from the farmers of the West for those improved conditions. The Grain Company has proved its faith in the Bank's future by investing in its shares over \$135,000—represented by over 1,000 shares—and there are as many as 1,000 Western farmers also holding shares of the Home Bank. holding shares of the Home Bank. The farmers of the West appreciate the value of their connection with the Home Bank. Speaking more particu-larly of the West, if the policy of the Bank continues to develop to meet west-ern conditions, there is before it a great future. The Bank is highly regarded in the Districts where its branches are situated, and it is a matter of congratu-lation that they have been doing well

situated, and it is a matter of congratu-lation that they have been doing well almost from the start. The requests for new branches are numerous. It has been estimated that in five years more Western Canada would be producing 500,000,000 bushels of wheat. This alone would mean a tremendous develop-ment in every way. Mr. Kennedy thought it important that the Bank's-capital should be increased by the sale of stock. The Western shareholders are anxious to see the Bank fully keep are anxious to see the Bank fully keep pace with the development of the West. The future of the Bank is bright and its stock should prove attractive to invest-ors. The West forging rapidly ahead and with its numerous natural resources rapidly being turned into wealth, there is no better field for the Bank's activi-

ties. Mr. Kennedy in his remarks corrobor-ated the statement made by the Presi-dent regarding the speculation in city and town lots in the Northwest Proinces.

Religion in Paris Even at the headquarters of their ini-quitous rule the infidel rulers of France

Link is an appropriate name for a little magazine conducted in the interests of a number of people—some of them to doubt well-meaning, but all of them blinded with prejudice—who would in-terfere with the liberty of their fellow-orbicate. Union subjects living in convents, and who strangely miscall themselves "The Lesgue of Freedom." Dr. Robert Horton, of Hampstead, who some time Horton, of Hampstead, who some time ago was compelled to apologize (sfter his peculiar fashiou) for a libelious leaflet about convents, but who, equally characteristically, allows the libel still to circulate, is prominent amongst the members of this bigoted band, asd, to judge by the literature they sanction, a e above coupon at nce. Do it RIGHT NOW plentiful share of his spirit has been bestowed on the rest. Some forty years ago, Cardinal Manning described this

ago, Cardinal Manning described this type in words which retain all their force to-day: "The whole literature of countries that are not Catholio is full of all manner of tales calumnies, slander, fables, fictions absurdicies, on the sub-inst of mocks and puns Now why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty? No man or woman is com-

pelled to be monk or nun: and if by perversion of light, if by idiotay, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble it-self so much about the matter?... Be-

cause it is a life of perfection; be-cause it is a life which is a rebuke to the world, a direct and diametrical conthe word, a direct and database con-tradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the re-buke, and uneasy under that conscious news?

Our friend at Hampstead may deprecate the hidden motive for their action here suggested, although their approval of the anti-Christian Government of quitous rule the infider rulers of France have not been able to suppress religion, as they hoped and set out to do. Even in the French capital the Church they sough to kill is not only holding its own, but making splendid progress, as was shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent mathematical progress. As a shown by facts presented at a recent abuses that exist in convents, surely provide a shown by facts presented at a recent abuse that exist in convents, surely the shown by facts presented at a recent abuse that exist in convents, surely the shown by facts presented at a recent abuse that exist in convents. meeting in Paris presided over by the the Catholic authorities and Catholic Cardinal Archbishop Amette, as noted generally know at least as much Cardinal Archbishop Amette, as noted by the Catholic Times. Since the separation of Church and State nine new parishes have been_es-

"There's Relief in Every Sand that Dr. Van Vleck's Absorption Treatment has curd em after long years of suffering, alter d.cts edicines had failed, me even after 30 and years of pain. Check

sure light.

A LWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right."

EDDY'S Matches are always full M.M. countgood dealers everywhere keep them.

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1

JULY 13 1912

CHATS WITH YOUNG MEN

THRIFT AND ECONOMY

Among the young people of to-day, the tendency is more toward waste and extravagance than it is toward economy. extravagance than it is toward economy. Even while they are children at school they contract the habit of spending considerable money every year. When they become of age to carn wages as a rule they are very selfish, and act as though their only obligation is to spend their income in pleasure for themselves. Many young men seem to think only of tobacco, liquor, gambling, theatre, danc-ing and costly clothing. Young folks who show real wisdom are they who regularly lay aside some of

they who regularly lay aside some of their wages, knowing that the time will their wages, intowing that the one when money must be spent faster than it can it be carned. Boys soon grow up into manhood and must whether willing or not, cease to be dependent children. Parents must be dependent children. Parents must die. The home must be broken up. Siekness and death are sure to come to all. Some are prepared finan-cially to meet the heavy expenses of

The

gray, And bent with the chill of the winter's

day, The street was wet with a recent snow

deep. Past the woman so old and gray,

feet

low,

go

His

Hastened the children on their way, Nor offered a helping hand to her, So meek, so timid, afraid to stir;

Her aged hand on his strong young

she placed. And so without hurt or

Proud that his own were -firm and

Know, For all she's aged and poor and slow; "And I hope some fellow will lend a hand

To help my mother, you understand, "If ever she's poor and old and gray.

And 'somebody's mother bowed low head

she said Was, "God be kind to that noble boy

In her home that night, and the prayer

THE LITTLE BOY THAT LIVES NEXT DOOR

is somebody's son, and pride and joy."

young heart happy and well con-tent.

again to his friends he

her

-I.E. Brooks.

harm, He guided her trembling feet along,

cially to meet the newly expended to sorrow, others are not. Young men almost universally state as the reason why they remain single that they cannot afford to marry fashion that they cannot afford to marry fashion that they cannot anoth to marry issuing plates, or girls who seem to have no thought but extravagance. Another reason that most of them ought to give is their own lack of sense in their use of

reason thas most of them ought of all of is their own lack of sense in their use of money. Every young man ought to look forward to the time when a home is to be established, furnished and main-tained. This cannot be done in a few weeks. It requires the long-continued habit of saving money and of self-denial of extravagant indugence. Changes come very quickly and some-times with very sad consequences. In many a case the father of the family loses his life, chiefly on account of the fearful strain imposed upon him by a silly, extravagant wife, and by thought-less and selfah children. They have not the faintest idea of his ascrifices of time, health and nervons energy in not the faintest idea of his sacrifices of time, health and nervous energy in order to keep up the pace which they set for him. Some day the crash comes. Immediately they discover their folly. But it is too late. The world is full of those " who have seen better days," and who might yet be in comparative confort if they had put aside the money which they spent in social competition with other equally foolish people.

foolish people. The years go by very quickly. It does not take long to change young, frivolous children into grown up men with heavy responsibilities. Middle age is upon us long before most people realize its approach. The time for earning and saving is very short, and should be most carefully guarded. In a very few years we shall be incapable of work. It will be of no avail then to seek for subsistence and comfort in the abyss of folly and waste, wherein were deposited the wages of our youth. Then back

abyss of folly and waste, wherein were deposited the wages of our youth. Every human being owes it to himself to put aside as much as he can and to provide for his old age. The aged poor are not welcome even in the home of their own children. We shall all be old if my live lang enough, and, whether their own children. We shall all be old, if we live long enough, and, whether or not we shall then be in poverty will depend entirely upon the way we, when young, saved or wasted our money. It is a most serious matter for reflec-tion, and young people who are tempted to lavish expenditures of time, health and money in search and enjoyment of

to lavish expenditures of time, health and money in search and enjoyment of pleasure, should be reminded frequently that there is another page of life to be turned and read, upon which is written: "A fool and his money are soon parted."

"A fool and his money are soon parted." If young people would bring about frequent meetings in consultation of Dr. Inclination, Dr. Reason, Dr. Experi-ence and Dr. Religion, they might ex-pect happy and prosperous lives.—The Pilot.

Dr. Inclination, Dr. Reason, Dr. Experi-ence and Dr. Religion, they might ex-pect happy and prosperous lives.—The Pilot. A GREAT MAN'S MOTHER When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love : "Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thought 1 For, except for any one, nor, indeed, hardly seen any one, it being dusk and dark before the sky foggy, dark and damp, and a went out-s dim, silent Sabbah day, the sky foggy, dark and damp, and a universal stillness the consequence; and it is this day gone fifty-eight years that I was born. And my poor mother ! Well, we are all in God's hands. Surely God is good. Surely we ought to trust Him, or what is there for the sons of map 2 on my dear mother. Let it ever be Him. or what is there for the sons of men? O my dear mother, let it ever be a confort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years; but there is nothing I ever had to be so much thankful for as for the mother I had. That is a truth which I know well, and perhaps this day again it may besome comfort to you. Yes, surely for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me; essen tially what you and my brave father meant and taught me to mean, this was the purport of all I spoke and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours. May God reward you, dearest mother, for all you have done for me I cever cau. Ah, no ! but will think ot it with gratitude and pious love so long as I have it ho not so the so long as I have it ho not word of the worl and the worl and the and a low have done for me I and the sours. men ? O my dear mother, let it ever be can. Ah, not but with think of an a single s at present, for it is better for me to be silent."-Intermountain Catholic. VAIN REGRETS

and clean and wholesome, then you want Here is a pithy paragraph along the Here is a pithy paragraph along the same lines: "Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimons, if the people were mean atterwards. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe to grow like it. The girl or boy who makes the lond-est noise and shows off the most is not always the smartest child in the class nor the one you want to be like, but the child which speaks the truth and is

modest and diligent and careful is the one you want to choose for a pattern. And you will remember that the little blue-bell did more than wish and want. in other words, don't mind if your generosity is unappreciated, or kind acts misunderstood and misrepresented. You have had the pleasure of giving and that is after all the best is always romains. She tried and that was how she suc-oceded. - Thomas W. Cain in True Voice. PE LOVING

the gifts of the heart it always remains true, the more you give, the more you have.-Intermountain Catholic. Girls are very apt to wish to be popu-lar among their school friends — to be admired as the pretiest girl, the wittlest or quickest scholar. Certainly it is a good thing to be loved, but it is **OUR BOYS AND GIRLS** not a good thing to exert one's self only for the sake of being loved and ad-mired. When we have helped a friend Somebody's Mother

mired, when we have helped a friend with a lesson because we love her; when we have kept our temper in spite of vexation, because that is the only way we can be like Christ; when we woman was old and ragged and way we can be like Unrist; when we run errands for mother, because it is the right thing to do, and we love to help her, even if it does interfere with our plans for our own pleasure—then any admiration that may be given us And the woman's feet were aged and slow, She stood at the crossing and waited

long, Alone, uncared for, amid the throng Oi human beings who passed her by, Nor heeded the glance of her anxious cannot hurt us to make us vain, because we did all with a right motive. Don't think too much about being loved, it is much more important that we should be eye, ! Down the street, with laughter and loving. shout, Glad in the freedom of school let out, Come the boys, like a flock of sheep, Hailing the snow piled white a TEMPERANCE

A CAMPAIGN OF EDUCATION

The clever principal of St. Peter's school, Peterborcugh (Can.), read a very learned paper on the effect of in-Lest the carriage wheels or horses temperance upon the nations, before the T. A. S. of his native town, which is published in fall in the Examiner. The Should crowd her down in the slippery street. At last came one of the merry troop, The gayest laddle of all the group : He paused beside her and whispered published in fail in the batameter. The practical conclusion is, in Mr. Bruder's own words, as follows. "There appears to be a divergence of opinion as to the best means of promoting a successful temper-ance movement among the people of any province or country—a condition of "I'll help you across if you wish to province or country-a condition o freedom from drink that will be perman

ant. The best plan would appear to he not alone moral sussion, but a continual persistent campaign of education in which those three great factors - the the Churca, and the schoolhome, the Churcu, and the school-would mutually co-operate in creating an atmosphere of temperance, the infla-ence of which would be contagious, the effects of which would eventually become permanent, and which in due course of time would very materially contribute to the happiness and prosperity of our fair Dominion.--Canadian Register. "She's somebody's mother, boys, you

A SUPERSTITIOUS BELIEF IN DRINK

"We have been for a long time a very superstitious people," said the late Car-dinal Maning on one occasion, " and though the Council of Trent condemned though the Council of Trent condemned all superstition, yet I am sorry to say that many Catholics are very superstit-ious, and I will tell you what the super-stition is. They say: "I can't go with-out wine or some stimulant, because if I do I grow very weak, and my health is so much injured that it is impossible for me to do without it.' "I call that believing in glosts.

NEXT DOOR When I was cranky every way, and tired of school and tired of play, and used to feel that every day was just a nuisance and a bore, 'twas then my mother came to me and, taking me upon her knee, would softly ask me dld I see the little boy that lived next door. That little boy lived in his chair : his mother used to set him there, and he could only sit and stare at other happy boys at play. That little boy, you'd think was sad, and that he never could have had a reason to be bright or glad : "I call that believing in global People believe this stimulant to be ab-solutely necessary both in health and sickness. This superstitions belief is sickness. This superstitutes belief is kept up, I am sorry to say, by very high authorities both surgical and medical. I am rejoiced now to know that some thousands of the highest medical men are united in bearing their testimony that no stimulant whatever is necessary to health. Stimulants may occasionall be necessary in illness of certain kinds where the excitement of the flagging

of nature may require it; forces men and women may live and die without touching a stimulant, and their 1 LA

Today let Kellogg's

Toasted Corn Flakes

tempt that one at

your table who is

hardest to

please.

After that you'll

always serve the

Sweethearts of

Sweet Corn

the flaky, crisp, golden nutriment

that no other cereal vies with !

No bother to you-

just open the package

and serve with cream

or milk. Heat the milk if you prefer a

hot dish. It's sim-

ply fine either

CORN FLAKES



telligent interest in politics and legis lation to that extent and for that pur health will not only not be worse, but will most assuredly be stronger and pose only, to preserve the sanctity of the home, the authority of organized better.

" Moreover it has been this superstigovernment, the sateguards of virtue and piety in public and private life, and the equal recegnition and protection of every religious tion which led people to say: 'I have been accustomed to it so long that I can't leave it off all at once.' Now, I can't leave it off all at once.' Now, I know if people will not leave it off all at once, if they go on parleying with the temptation, they will not leave it off at all. Therefore I always say: 'Leave it off at once !' 'Oh, but that is impos-sible, the answer is made, 'I should feel so wegk; I don't know but that I should die.' 'Then,'I say, 'try.'" every religious creed that is not in itself a denial of lawful authority."

die.' 'Then,'I say, 'try.'' "Physicians at present assure us that there is no danger in leaving it off all at once, and shall I tell you why they cannot help saying that? I have a near neighbor in Westminster where I reside. He lives in a large house. It is called 'Tothill Fields Prison,' and my neigh-bor makes everyone who enters that e a most exemplary teetotaler. Be house a most exemplary tectorate. Be fore they come in they are not in the habit of total abstinence, but without any tenderness as to health, they be-come the most complete and exemplary total abstainers that we could desire." -Sacred Heart Review.

WORK OR WASTE ? The increasing opposition of organ-

The increasing opposition of organ-ized labor to the salcon and the brewery interests has not yet been based on the fact that the brewery as an industry is hurtful to labor rather than helpful. But it could with good reason be based on that fact. Through the annual re-port of the Milizaukae showhere it or the same port of the Milwaukee chamber of com merce it is shown that if the money invested in breweries there were invested in any other form of industrial enterin any other form of industrial enter-prises its value to the city would be greater by many fold. If the \$51,250,000 of brewery investment which now gives employment to 4.755 employees was in-vested in other productive enterprises its medications. vested in other productive enterprises it would give employment to 28.745 em-ployees. The brewing interests pay out for labor less than 7 per cent. of their actual investment. Other industries pay out 35 per cent. The breweries of Milwaukee give employment to but 1 person where other industries employ 22 persons, and the breweries person where other industries employ 22 persons, and the breweries pay out aunually but \$1 in wages as compared to \$18.25 paid out by other industries in creating exactly the same quantity of marketable product as measured in dollars and cents. And this is the industry that pleads for its existence because of its value to busiexistence because of its value to busi-ness and to workingmen. Unfair and unjust to labor is the brewery in the creation of its product as well as with relation to its consumption. - Michigan L. O. Press.

That good spirits and the ability to appreciate as well as to tell a joke are not dependent on indulgence in wine or other intoxicants is the opinion of Professor Mahaffy. He says: "Though I bave often thought that a world of water-drinkers would be a very sad world; yet I too in my long life have ost fascinating men among such met most fascinating men among such abstainers. I will not cite the living; but the late Lord Dufferin and Mr. A. M. Sullivan were as agreeable as any of their time; so was the late Dean Dickinson. I am quoting Irish examples nd yet all of them were h stainers from strong drink."

A CATHOLIC PILGRIMAGE

ful description from the pen of a non-Catholic of a pilgrimage to a shrine of the Blessed Virgin, there occurred a few us of an obscure Protestant preacher in a small western town who delivered a

affection," and therefore, that the Cath-olic had cried out before he had been hurt. While it is most certain that all good Catholics do indeed thus "adore" the Blessed Mother of God (and there is the dictionary to prove it) it is equally certain that in current use the word is generally limited to the paying

Mr. Wooten, like all intelligent men, Mr. wooten, nice an interligent lach sees thus in the Church the great safe-guard of true liberty against the blind-ness or the prejodice of evil or misin-formed minds. Nor is Mr. Wooten alone among enlightened non-Catholic men in of divine honors. So true is this that the phrase, "adorers of the Virgin," would be offensive to Catholics and miseading to the general run of readers.-America.

America. Some day others will speak out, as he has done, to repudiate the ignorance and falsehood which feeds The Marist Fathers of the Pacific province have received a cable notifyupon bigotry and intolerance .- Pilot.

Na Dru- Co Seadache Wafers certainly do make short work of headaches. 25¢ per box.

ing them of the appointment of Very Rev. Father J. Blanc, S. M., as Vicar-Apostolic of Central Oceanics, in suc-In the course of a kindly and respect ession of the late Bishop Olier, S. M.

words of hearty commendation of the re-ligious fervor manifested by "the adorers of the Virgin." This reminds a small western town who delivered a highly complimentary discourse on certain Catholic practices. In the course of his remarks, which were duly published in the local newspaper, he commended the reasonableness of the Catholic practice of "scoring" the great Mother of the Saviour. Forth-with a militant Catholic ruched into with a militant Catholic rushed into print with a hot denunciation of the preacher for uttering such a slander against his respectable Catholic fellow-

against his respectable Calholic fellow-citizens as to say that they "adore" any being but Almighty God. Every-body learned the preacher's name. He took up the cudgels in his turn and proved from the Standard Dictionary that the second meaning of " to adore" is "to feel or exhibit profound regard or "factor " and therefore that the Cath. While it is most certain that all

matism in Muscular, Lumbago, FRED'K DYER, Cor. Sec or how many phy



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inds, TO Then if

7

Never let regret poison your present or hamper your future. If you have made a mistake, try to retrieve it: if that is impossible, make the best of a bad bar-

impossible, make the best of a black magnin. Some people are forever repining over this or that action, wishing they had done differently, and wondering how things would have gone if they had. This is an idle waske of time and works good for moone. We all make mistakes, some more glaring than others, but no one is exempt. "What can't be cured must be endured," is an old proverb that has good sense in it.

half their share of joys but never cried nor made a noise, just like the boy that lived next door. The little boy that lived next door, he died one day, and never more his little chair beside the door was placed there by his mother's hand. But somehow, though so long ago, his memory lives on, and so I thluk at last I've come to know the things I could not understand. Oh, you, whose paalm of life divine degenerates into a whine because some days the sun don't shine, this lesson heed and ponder o'er: shine, this lesson heed and po shine, this lesson heed and ponder o'er: the resignation to one's fate, that makes one's deepest cares abate, is taught by greater griefs that wait on some poor soul that lives next dcor. — Church Progress.

A SERMON BY A CHILD

A SERMON BY A CHILD We do not always like to read things that sound as if they were going to be "preachy," but sometimes it is good to bring to our minds a thought that will color our daily lives and help us to do our part in the world. In a far-away canyan, between two high mountains, in the extreme west, there grew a little white flower, very t slender, very pale, and with its little face always looking up to what it could see above the narrow opening as the top of canyon. There was just a tiny strip of blue sky, and it was so very blue and clear and beautiful that the little flower lived it very much. She loved this piece of sky so much that she wanted to be like it. She wished every day that she might be the same color, and from wishing so hard and looking so long, after a while a wonderful change came over the little flower. She grew to be as blue as the sky, and now all the little flowers that are like that one are born blue and we call them "blue-bells."

Growing to be like the things we love or the people we love is just as easy for boys and girls as for little flowers, if they will only wish hard enough and try hard enough. But be sure that you choose beautiful things and good people before you start out to grow like them. A thing is not always beautiful be-cause is cost a great deal of money and some other child that you know has it ; but when it is graceful and simple bells." it; but when it is graceful and simple

NON-CATHOLIC DEFENDER

The North West has its own species of the A. P. A. which goes under the name of "The Religious Liberty Asso-ciation." It is the same old bigotry, however, that madly cried out in New England twenty years are and which however, that madly cried out in New England twenty years ago and which to day is raising its voice along the Atlantic coast. A child of the Seventh Day Adventists, it stirred the indigna-tion of a non-Catholic gentleman of Seattle, Mr. Dudley G. Wooten, who in several columns of the North Western Browness laws have the awful ignorance. Progress lays bare the awful ignorance stupidity and malice of its fosterers.

Progress lays bille the award problems, stupidity and malice of its fosterers. One utterance of his bears repeating : " If you had said that there is a well formed, concerted and malicious move-ment extant in this country smong certain Protestant ecclesiastics to secure governmental and legislative action hostile to the Church of Rome, for the purpose of discrediting the influence and crippling the growth of the Cath-olic faith, you would have stated a fact whose existence and significance are known to every discerning and impartial observer of the current tendencies. This movement is led by one very num-erons and noisy denomination whose fanaticism and bigotry seem to increase in proportion to its dwindling influence over sensible and liberal minded men, and whose rancorous hatred of Catholiand whose rancorous hatred of Catholicism extends even to the invasion of Rome itself."

Kome itself." In another place Mr. Wooten utters a brilliant tribute to the Catholic Church: "Upon these vital issues it appears that the same Church in this appears that the same Church in this country is likely to be the only safe bulwark of justice, equality, and a same and stable accial order, as she is in the Old World. Every intelligent man in the United States who is enlightened enough to be capable of discernment, and not so prejudiced as to deny the truth, realizes that amid the disinte-grating and disorderly elements of our civilization the Catholic Church stands as the defender and conservator of all civilization the Catholic Church stands as the defender and conservator of all that is most vital and valuable in the constitution and institutions of civilized society. She takes an active and in-

CATHOLIC TRUTH SOCIETY ANNUAL MEETING OF THE

HALIFAX BRANCH

The Annual Meeting of the Halifax Branch of the Oatholic Truth Society (of England) was held on Sunday, 9th June, at the residence of His Grace Archbishop McCarthy, Patron of the Bociety. Besides His Grace, there were present Sir M. B. Daly, K. C. M. G., President. Hon. Senstor Power, Hon. Justice Meagher, Ex. Mayor Chisholm, Dr. Flinn, G. K. of the Knights of Columbus, Rev. John Foley, D. D. of the Oathedral, Rev. M. K. Colline, Treasurer, W. W. Page and Edward Cummings, Secretaries, and W. A. MacDonald, Barrister, Asst. Secretary.

W. W. Figs and W. A. MacDonald, Barrister, Asst. Secretary. The report of the Executive showed that highly satisfactory progress had been made during the past year. The sales from the boxes at the doors of St. Mary's Cathedral and the Chapel of the Holy Heart Seminary were constant-ly increasing, and, if the present rate were maintained, would amount to about \$500 for the year. The Society did not confine itself to C. T. S. publications ex-clusively but procured cheap and suit-able iliterature from various publishing houses in Great Britain and the United States.

States. The Work of distributing Catholic weekly newspapers inaugurated in August 1911, had proved most success-ful, the average number disposed of each Sunday being over 400. The papers sold are The Casket, published at Antigonish, N. S. The CATHOLIC RECORD, published at London, Ont., The Register-Extension, published at Toronto and the B. C. Western Catho-lic, published at Vancouver. The Society had endeavoured to com-bilished at Vancouver. The Society had endeavoured to com-big upblished at Vancouver. The Society had endeavoured to com-big upblished at Vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. The Society had endeavoured to com-big upblished at vancouver. Society had endeavoured to com-society had en Work of distributing Catholic The

Huron. The formation of a Catholic Reading Guild, the necessity of providing for the wants of Catholic immigrants arriv-ing at the port of Halifax and several other matters of importance were dis-

The officers were all re-elected.

GENERAL BUTLER

Catholic Standard and Times

In The Irish Monthly for June there appears a very graphic and sym-pathetic brief review of the life and work of that great soldier and Catholic scholar the late Sir William Butler, scholar the late Sir William Butler, from the pen of Gertrude Sweetman, a member of a distinguished literary family in Ireland. The sketch is based on the deceased soldler's own "Memoirs," recently published. He was married, it may be recalled, to the gifted painter of "The Roll Call " and other fine pictures in which man's noblest servant, the horse, plays a conspicious second part. The writer says, amongst other things : Though lightly touched, on, any reader

things: Though lightly touched, on, any reader of these memoirs must feel that religion was the mainspring of Sir William Butler's life. On that striking page where he rehearses in anticipation the actual sensations of death, how impre-

actual sensations of death, how impres-sive is the allusion to "the sound of the Mass bell, more efficacious and far-reaching than the loud drum-beat of England—carrying its message of mercy to the sinners of this world." Perhaps the simplicity of his belief was the best proof of the strength of his intellect. He did know, to parody his own phrase, "how much he did not know," and no one had a more lively sense of human limitations. The blind has been drawn with so in-

sense of human limitations. The blind has been drawn with so in-flexible a hand on his private life that it savors of sacrilege to lift it. But for the benefit of those who may have missed Field Marshal Sir Evelyn Wood's sym-pathetic notice of his old friend and colleague, I am tempted to quote the colleague avtract for the sake of the ex-

as I can judge one can no more succeed in giving them a new spiritual setting than one can give a mother to orphan children."

It is a wound almost incurable when the young and pure—like charity, be lieving all things and hoping all things —are forced from the first time to dis-believe and to despair; to see unmis-takable wickedness, evil will and heart, not merely faulty conduct.

Favors Received

A subscriber wishes to thank the Sacred Heart for a favor received.

for a favor received. A subscriber in Stratford wishes to return thanks to St. Joseph, for favors received. A subscriber in Nova Scotia who has been unfo-tunate and sick asks the prayers of the faithful.

tunate and sick asks the prayers of the faithful. A subscriber wishes to return heartfelt thanks to the Sacred Heart, Our Lady, of Good Counsel and St Joseph, for favors received. A lady wishes to return thanks for favors received after prayers to the Sacred Heart, Our Lady of Victory, St. Joseph, St. Anthony, St. Philomena and a promise to publish. A reader wishes to return thanks to the Sacred Heart, Blessed Virgin, St. Joseph and St. Anne for favors received after praying and receiving Holy Communiou.

TEACHERS WANTED

A CATHOLIC TEACHER WANTED FOR S. S No. 7, Sydenham. Duties to commence afte holidays. Apply stating salary to Alex. Cahoor Woodford, P. O., Ont. 1760-2

TEACHER WANTED FOR S. S. NO. 7, DOVER able to teach both French and English. Duties to begin on Aug. 19th. 1912. Modern new school house well equipped, one mile from Church and Post Office. Electric cars to the city of Chatham six miles distant. Average attendance 20 to 25. Salary offered \$500. Address to Joseph A. Thibodeau. Sec. Treas. at PainCourt, Ont. 1/00-3. TWO TEACHERS WANTED FOR JOCKVALI school One holding a permanent ist. clas certificate for continuation class. Salary \$500. Als one holding a professional and class certificate fo Public school. Salary \$500. State experience Duties commence Sept. and. Apply M. J. Kennedy Sec. Treas. Jockvale, Ont. (near Ottawa) 1760-3

1760-3 TEACHER WANTED FOR S. S. NO. 1, OPS second class professional. School about fir miles from Lindsay and a few rods from C. P. I station. Rural telephone convenient. State salar and experience. Duties to commence Sept. 3, 191 Apply to Patrick J. Greenan, Sec. Treas. Lindsa Ontario. Box 164. 1760-2

A QUALIFIED TEACHER, WANTED FOR SL Mary's Separate school for balance of year 1912. Duties to commence after holidays Salary \$50 per month. Apply to M. Fleming, Sec. St. Mary's 0nt. 1760-1

TEACHER WANTED FOR S.S. No. 9, Percy Must have second class normal certificate State experience and salary expected. Duties to be gin after summer holidays. Apply to Thos. Collin Sc. Hasting, Ont. 1760-1 200-1

WANTED A CATHOLIC TEACHER FOR S. S. S. No, 6, Dillec. Must teach French and Eng-lish. Salary offered \$375 per annum. Apply to 1. L. Bastien, P. P. sec. Pinewood, Ontario. 1760-5



case no matter how long statuting inclusion may be. Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble, (Lambaga, Uric Acid Diathesis) Sanol is a preparation of herbs and ex-tracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot pos-sibly harm either the Stomach or the Intes-ting. ol's booklet sent free from

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Winnipeg, Man. PRICE \$1.60 derson & Nelles, Druggista 268 Dundas St. TEACHER WANTED FOR SCHOOL SECTION Teachter wanted for School Section Section No. 5. Logan, holding a legal certificate of qualification for junior room. Duties to commence sept. 3rd, 1912. School is 7 miles north of Mitchell, 4 miles south of West Monktown. Boarding house ight at school. Daily stage. A halt -mile from P. O. Church right across road. Attendance from 25 to 30. Address, stating salary and experience to John Francis, Kennicott, P. O., Ont. 1760-4

WANTED A TEACHER WITH SECOND Class certificate, for the S. S. S. No. 22, Glou-Class certificate, for the S. S. No. 22, Glou-cester. Salary \$425 per annum. Duties begin after summer holidays. Apply to Martin Hart, Orleans P. O., Gloucester, Ont. 1760-2 WANTED TEACHER FOR S. S. NO. 9, FLOS

Simcoe County. Second class professiona red, State salary. Apply to Jas. Gribbin, Vig P. O. WANTED TEACHER FOR SCHOOL SEL. NO. 7. Second class certificate. Salary \$400 per annum. Apply to Patrick Carroll, Sec. Tress., Naev Meehal, P.O., Ont. 1759-2

WANTED A QUALIFIED TEACHER FOR S. S. W No. 6. Huntley. Duties to commence after sum-mer holidays. Apply, stating salary to W. J. Egan, Sec. Treas., West Huntley, Ont. 1759-3

Sec. Treas., West Huntley, Ont. WANTED MALE PRINCIPAL, CATHOLIC, first or second class professional certificate, for Penetanguishene Public school. Duties to com-mence Sept. 3rd. State salary, years of experience. Send testimonials. Ap, ly to J. Wynne, sec. treas. 1760-3 1760-3 WANTED ONE MALE AND TWO FEMALE teachers for the Catholre bilingual Separate school. Must be able to converse in both languages. State qualification. Address L. Boutin, Cochrane, Ont.

TEACHER WANTED FOR SEPARATE S. S. for North Bargess, County of Lanark, Address Sec. Separate School, North Burgess, Mica-ville P. O. 1760-3.

1760-3. WANTED, EXPERIENCED CATHOLIC teacher, male of female, for school section 1, Rutherford, holder of a second class certificate, to teach in Public schools in Ontario. Duties to be-gin at end of present holidays. Salary \$550 per annum. Apply to P. R. de Lamorandiere, Killarrey, Ont, 1760-2



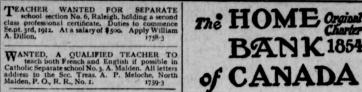
THE CATHOLIC RECORD

TEACHER WANTED FOR SEPARATE S. S. No. 1, Carrick. Second class Normal training perferred. Salary 65:0. Duties to begin after sum-mer holidays. Address J. M. Fischer, Sc. Mildmay, R. R. No. 1. 1759-2

WANTED A QUALIFIED TEACHER FOR Ontario. Salary \$ 500 a year. To begin on Aug. 15th. Specify experience and qualifications. Address Rev. P. E. Lamarche, S. J., St. Patrick's rectory, Fort William, Ont. 1759-tf.

TEACHER WANTED FOR S. S. No. 3, Pain-court. Must have first or second class certificate -French and English. Duties to commerce Sept. 3, 1912. Electric car, five minutes walk from church and scbool. Apply stating experience and salary expected to Cyrelle Primeau, Sec. Treas., Paincourt. Ont. 1758-tf

A SECOND CLASS PROFESSIONAL TEACHER wanted for Separate school at South Gloucester, Ont. Duties to commence Aug. 19th, 1913. Salary 450 per year. First class locality near church, post office, and boarding-house. Board about \$8 per month. Apply to kev. Geo. D. Prudhomme, P. P., Sec. Treas. 1759-4



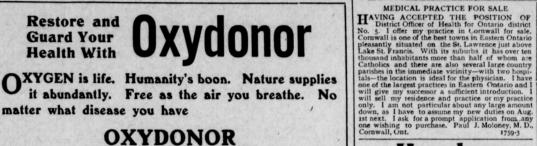
TWO TEACHERS WANTED FOR CATHOLIC Separate school No. 6. Ellice and Logan. On Separate school No. 6, Ellice and Logan. 6 teacher for senior form first or second profession Also one for junior form second class. Duties to gin Sept. 3rd, 1912. John Walsh, Sec., Kinkora, 6

TEACHER WANTED FOR THE KEEWATIN ▲ Catholic Separate school holding a second of first class certificate being able to teach both lan guages French and English. Duties to commence September 1st. Salary \$500 per year. Apply to Joseph Gagnon, Sec. Keewatin, Ont. 1759-4 Apply 1759-4

BABY FOR ADOPTION BABY GIRL FOR ADOPTION, FIVE WEEKS old, of lawful birth. Well formed and per-fectly healthy. Address applicatione to " Baby," CATHOLIC RECORD Office, London, Ont. 1760-4

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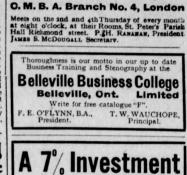
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TEACHER WANTED FOR S. S. S. NO. 2 Bromley. Holding a second class Normal cer-tificate. Salary \$450. Duties to begin after holidays. Apply to M. Jas. Breen, Sec., Bulger, P. O., Oat. 1760-4

CATHOLIC LADY TEACHER, SECOND CLASS Or professional; primary work; a knowledge of the French language and ability to teach same if nec-essary. State salary and experience Duties to commence September 3rd. J. Wynne, Secretary Treas, Penetanguishene, Public School. 1735-3.

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following extract for the sake of the ex-quisite nature of the tribute conveyed : "With all the sincere admiration which I feel for my comrade, I believe that, gifted as he was, William Butler could not have written that beautiful appreciation of our Saviour and His home at Nazareth if he had not been ennobled by living for so many years with Elizabeth Thompson, his wife." following extract for the sake of the en

Her Bitter Lesson

Concerning religious conditions in France, Rev. C. Merle d'Aubigne, a

Preabyterian, writes: "It seemed for a time that no power could withstand the effort to expel com-pletely all religion from the life of the nation

nation. "But things have changed in the last few months or years. There seems to be a stop, or a lull, in the infidel propa-ganda, the people respond less willingly to the invitation of the free thinking

to the invitation of the free-thinking odators; in many places they desert en-tirely their meetings and the speakers are less sanguine in announcing forth-with the end of all religions.' What is the cause of this revulsion of the public feeling? No doubt it has been brought about by the sad experi-ences of the last years—the increase in drink, suicides, divorces in criminality of every sort, especially among the young, the decrease of births and con-sequently of the population."

None Can Take Her Place None can Take Her Flace M. Paul Sabatier, of Huguenot stock, a non-Catholic, who writes from the neutral standpoint of a philosopher and moralist, bears this remarkable testi-mony to the hording power of the Cath-olic Church : "The Catholic addresses God as 'Our Father.' but when he meaks of the

"The Catholic addresses God as 'Our Father,' but when he speaks of the Church he says 'Our Mother;' and her it is whom from earliest infancy he sees bending over his cradle. From her he learns to lisp the heavenly Father's name. * * * He believes in the Church just as simply and naturally as the new-born babe believes in his mother. Ign rance of this fundamental fact ex-plains the failure of the auti-Catholic movement.

"it may not be very difficult to de-tach individuals or groups of individuals from ecclesiastical influence, but as far

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