

The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JUNE 17, 1911

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OUR FEDERATION

We have referred in our columns to the proposed plans for the federation of Canadian societies under the auspices of the Church. We are of the opinion that much valuable energy, which is frittered away on trifles, might be directed into more useful channels. We believe that the enthusiasm which slumbers in the heart of youth could be awakened and made the motive power of the things which make for our intellectual betterment. It seems to us that a Federation which could effect an interchange of thought and aspiration and bring us together and give our movement cohesion and concentration should be approved by every fair-minded citizen. As we said before, some of us who have the faculty of seeing "politics" in anything are inclined to ban any attempt at Federation. But their vision is abnormal, and we are not presumptuous enough to suggest a remedy. Then again it is stated that Federation will foster prejudice and arouse hostility on the part of non-Catholics. Here again is an over-developed optic nerve. We must be prudent and walk with bated breath, we suppose, lest a word may cause the tempest of discord to break upon us. But what kind of a being do these prudent gentlemen make of our non-Catholic fellow-citizen. He is not a child to be terrified at the phantasies of our prudent friends. If we trench upon his rights he is able to take care of himself. But, being sane, and not disinclined to look kindly upon any movement for the good of Canada, he will view Federation in action with equanimity and pleasure. We may even wonder why the "prudent ones" are pessimistic and go their way with a "don't waste the baby air" in a country in which they are not on sufferance. The proposed Federation will give a sharper business end to our societies. It aims to disseminate good literature, to lead its co-operation to worthy schemes, to rouse us out of our apathy and to convince us that not all our energy need be expended on bridge whist and billiards. It will tend to unite, so that in any given object we can concentrate effort. It will take us out of our little rut and show us what our brethren in other places are doing, in what manner they are solving social problems, and what measure of achievement they have to their credit. Guided by the intelligent and well-balanced, it cannot but prove to be a potent factor for good. Now, since the individuals who many months ago warned us not to distract them while meditating on Federation are dead, would it not be advisable for a society in convention to take up this matter and press it to definite issue. Federation, of course, will not be child of any particular society. It should be born of the desire of the earnest Catholic layman to make Catholic action organized and consequently more efficient. But at a convention this project could be discussed and a plan be sent to prominent laymen and to our societies. But let us before the summer waxes take it out of the realm of talk.

WASTE OF TIME

Here it is again—a protest from one of our subscribers against some books in a circulating library in his town. He seems very worthy about it and invites us "to take up this matter." We have but one word to say to him—don't waste your time writing to us, but make your protest where you are. There are devout people in every town and they can, if they desire, keep a circulating library clean by touching the conscience, which is usually the pocket of its proprietor. We may add that "professional critics" are not safe advisers in the selection of fiction. Time was when a critic was a man of discernment, of learning and worthy standards, but in our days he is but an annex to a publishing house and is paid to see beauty in every kind of literary trash. The parent should be the book censor of the household. We pen the foregoing words with some misgiving because many fathers and mothers are so intent upon looking after the children of others, playing bridge-whist and frequenting places of entertainment, that they have little time to be responsible parents.

TRIBUTE TO THE GENTLE CARDINAL

Baltimore, Md., June 6.—Cardinal Gibbons missed his afternoon walk to-day. For the first time in years, one of the very few in the 25 years during which he has been the only prince of the Catholic Church in the United States he missed that afternoon stroll along the streets of Baltimore, where he is linked to the hearts of his people. Instead of the walk that has become a feature of that part of the city in which he lives, the Cardinal sat on the temporary stage in the Fifth Regiment square and listened to the great men of the nation eulogize him. President Taft; Vice-President Sherman, Chief Justice White, former President Roosevelt, Ambassador Bryce of Great Britain, Speaker Clark, Senator Root, New York Governor Crothers of Maryland, former-Speaker Cannon and Mayor Preston of Baltimore sat with the Cardinal, and all of them except the chief justice, spoke in praise of him. Among the 600 guests seated on the platform behind the President, the Cardinal and the other speakers, were more than twenty senators and members of the house of representatives. Probably never held in this country outside of Washington. The assembly holds 15,000 people, its builders said, and it was crowded to the doors. The Cardinal sat in a red plush chair in the centre of the stage. The ovation which greeted Mr. Roosevelt was the ovation behind the President, the Cardinal and the other speakers, were more than twenty senators and members of the house of representatives. Probably never held in this country outside of Washington. The assembly holds 15,000 people, its builders said, and it was crowded to the doors.

A VOICE FROM HALIFAX

The Presbyterian Witness of Halifax asks "By what right do Father Vaughan and his brother cellmates claim the right to decline the responsibility of parenthood?" We answer, because celibacy is a disciplinary law of the Western Church. We justify this law on the ground that a single life is of itself a more perfect state and more becoming the clergy than the conjugal state. Calvin admitted that a married minister is divided between his wife and his master. And St. Paul says that "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and is divided." The conviction that virginity should be the glory of the man who is concerned with spiritual things seems to be a part of the history of religion. Demosthenes said, "I am firmly convinced that one who enters the sanctuary, touches holy things, presides over divine worship, should be chaste, not only for a time, but during his entire life. In the Old Law the priest who offered sacrifice must have been away from his family. And it is fitting that the priest who offers up the clean oblation should be chaste. The ideas of sacrifice and marriage are mutually repugnant. But from the point of view of preaching, says Prof. Mahaffy, "there can be little doubt that married life creates great difficulties and hindrances. The distractions caused by sickness and other human misfortunes increase necessarily in proportion to the number of the household; and as the clergy in all countries are likely to have large families, the time which might be spent in meditation of their discourses is stolen from them by other duties and other cares. The Catholic priest, when his daily round of outdoor duties is done, comes home to a quiet study where there is nothing to disturb his thoughts." (Decay of Modern Preaching, p. 42) General Gordon found none but the Roman Catholic priest living in the interior with the natives, as the natives lived without wife or child or salary or comforts of society, who came up to his ideal of the absolute self-devotion of the apostolic missionary. The Witness says

HERESY

A member of the Catholic Knights of Columbus writes and asks: "What is the meaning of heresy and are all heresies alike?" Heresy is derived from the Greek word *hairesis*, which signifies a selection, or a choice, and as applied to religion would mean the act of choosing opinions contrary to the religious community to which one's allegiance is due, as the heterodox opinions thus adopted, and the party which may have adopted them. In the acts of the Apostles v. 17, St. Luke refers to the heresy of the Sadducees, which applies to sect or party without reference to its character, whether good or bad. Heresy, according to the theology, involves two ideas: first, the deliberate and voluntary rejection of some doctrine proposed by the supreme authority established in any church as necessary to be believed; and, secondly, a contumacious persistence in such a rejection, knowing at the same time that it is in direct opposition to the faith of that particular community. All heresies are not alike. We take a few of the prominent heresies to illustrate this. At the commencement of the fourth century the Arian heresy, named after its founder Arius, rejected the eternal generation of the Word and its equal divinity to that of the Father; also that the Word was consubstantial to the Father. The heresy of the Father and Son, holding that the Son was not co-equal or co-eternal with the Father. Macedonius, founder of the Macedonians, and elected patriarch of Constantinople (342) by Arius, denied the divinity of the Holy Ghost. Nestorius, patriarch of Constantinople (428) denied that the Blessed Virgin was entitled to be styled the "Mother of God." The Nestorians admitted that the Blessed Virgin had given birth to the man Jesus, in whom the Son of God dwelt as in a temple; also that there are two persons in Christ really distinct, the man Jesus and the Son of God, and that between them there exists only an external union. As neither of the two persons could have saved mankind, this doctrine destroys the whole economy of redemption. One of the most zealous defenders of Catholic truth against the Nestorians was the learned monk, Irenaeus, in Constantinople. But his zeal led him too far, and his knowledge was not equal to the subtleties of the controversy. In his over-zeal to combat the heresy, he fell into the error himself, for he held that Christ there was only one nature which was contrary to the ancient faith, namely, that there were in Christ two natures, the human and divine, united in one divine person. These and many other heresies, termed special heresies, denying some particular article of faith. Besides what is known as special heresies, there have been heresies which were founded, not so much on dogmas of particular dogmas, as on pride of intellect. Take the Gnostics of the early centuries. They belong to this category. Gnosticism, derived from *gnosis*, superior knowledge, was not a particular heresy, but a general attitude of mind, which they were the enlightened Christians of their times, men learned in the sciences, and initiated into the sacred mysteries that were concealed from the common herd. They professed to be spiritual men, spiritually illuminated, and in their pride of intellect cast a contemptuous look on the Catholics of their time whom they considered sensual, ignorant and entirely ignorant of the spirit. This would also apply to the Reformers of the sixteenth century. "Protestantism," says a French writer, "differs essentially from all the heresies that have previously rent the bosom of the church. It is not a particular heresy, nor a union of heresies; it is simply a frame for the reception of errors. Vinet, one of the most distinguished Protestants of the day, defines indeed, this expression, and says that 'Protestantism is less a religion than the place of a religion.' He would have been strictly exact, if he had said 'Protestantism is less a religion than the place of a religion, and a religion that is a circle capable of indefinite extension, of being enlarged as occasion requires, so as to include any and every error within its circumference. A new error rises on the horizon, the circle extends further and further, its power of extension is limited only by its last denial, and is therefore practically limitless. What

A GOOD ANSWER

A good answer, one which Catholics might well use when their religion is attacked by scoffers, is that which Robert Kimbrey, the honest unbeliever, gave to Lambert, the fallen-away Catholic, in Frank J. Spearman's novel, "Robert Kimbrey," which has just been published by Charles Scribner's Sons, New York, and is being read by the reading public. Mr. Spearman is one of the foremost American Catholic writers of the day. "Robert Kimbrey" is a strong book, uncompromisingly Catholic, and well worth reading. Lambert, the Belgian chemist, is a type of the so-called Liberal Catholic. His words show to what depth these people descend, and their foolish ideas of "liberty" and "enlightenment." Kimbrey's answer shows that he has studied the history of the Church, that though he does not believe her teachings, he respects her; that he is honest and decent so far as he can be without an external union. As neither of the two persons could have saved mankind, this doctrine destroys the whole economy of redemption. One of the most zealous defenders of Catholic truth against the Nestorians was the learned monk, Irenaeus, in Constantinople. But his zeal led him too far, and his knowledge was not equal to the subtleties of the controversy. In his over-zeal to combat the heresy, he fell into the error himself, for he held that Christ there was only one nature which was contrary to the ancient faith, namely, that there were in Christ two natures, the human and divine, united in one divine person. These and many other heresies, termed special heresies, denying some particular article of faith. Besides what is known as special heresies, there have been heresies which were founded, not so much on dogmas of particular dogmas, as on pride of intellect. Take the Gnostics of the early centuries. They belong to this category. Gnosticism, derived from *gnosis*, superior knowledge, was not a particular heresy, but a general attitude of mind, which they were the enlightened Christians of their times, men learned in the sciences, and initiated into the sacred mysteries that were concealed from the common herd. They professed to be spiritual men, spiritually illuminated, and in their pride of intellect cast a contemptuous look on the Catholics of their time whom they considered sensual, ignorant and entirely ignorant of the spirit. This would also apply to the Reformers of the sixteenth century. "Protestantism," says a French writer, "differs essentially from all the heresies that have previously rent the bosom of the church. It is not a particular heresy, nor a union of heresies; it is simply a frame for the reception of errors. Vinet, one of the most distinguished Protestants of the day, defines indeed, this expression, and says that 'Protestantism is less a religion than the place of a religion.' He would have been strictly exact, if he had said 'Protestantism is less a religion than the place of a religion, and a religion that is a circle capable of indefinite extension, of being enlarged as occasion requires, so as to include any and every error within its circumference. A new error rises on the horizon, the circle extends further and further, its power of extension is limited only by its last denial, and is therefore practically limitless. What

A WORD TO THE PEACE SOCIETY

The recent activity of the American promoters of the Universal Peace movement seems to have aroused a feeling in Germany little calculated to advance the interests of their project. Evidence of this appears in the attitude of German press notices regarding the measure now being pushed by the American Peace Society of an arbitration agreement between England and the United States. Current reviews at hand from Germany cite the published statements of the American press as a proof of a widespread, if not general, tendency to foster anti-German sentiment. Whether through ignorance or with deliberate purpose, say writers in these reviews, all sorts of mean and interested motives are imputed to the German Government. Scarcely a day passes, they claim, which does not find its denunciation in American papers; "Germany is the only great power which holds aloof from the efforts now being made to insure the World's Peace." "Indeed one might fairly conclude," they add, "that it is only because of the antagonistic stand of Germany that universal disarmament is not proclaimed within twenty-four hours." The Kolische Volkszeitung arraigns the New York Tribune as chief offender in the matter, and, strangely enough, it bases its complaint upon the literary supplement which that paper publishes every Sunday. There has been running of late in this supplement a series of short stories founded upon the events of the war of 1870, in which, says the Cologne journal, the model virtues of the French soldier are extolled, whilst the German officers and men are reviled as infamous rascals. The Volkszeitung comments on the immense circulation of the Tribune and, claiming that the supplement copy is syndicated matter furnished, as well, to thousands of small journals throughout the States, it builds up an argument, apparently satisfactory to its editor, that the Tribune is industriously sowing the seed of anti-German feeling in America. We who know our own people, and who know, too, that the Sunday literary supplements, which may help to rattle away the care free hours of Sunday, does not exercise any very serious influence upon them, may smile at the overwrought fancy of the Volkszeitung man who thus conjures up trouble for his people. The fact, however, that trifles light as these are seriously weighed by critics in other lands, and that they are accepted as reasonable motives of a definite mental attitude concerning us in America, should suggest to our friends of the Peace Society the propriety as well as the necessity of watching the details of their propaganda. A certain eminent leader of the movement spoke lately of an Anglo-Saxon World police body. "Did he not know," said the clever paragrapher of the great German daily above referred to, "that the United States has not the slightest right to be called Anglo-Saxon; did he forget that the United States had better mind its own business and not attempt to meddle in the concerns of other peoples?"—America.

CATHOLIC NOTES

In the diocese of Mobile, Ala., last year, six hundred and seven converts were received into the Church. The cable announced that the Pope has dispensed the Catholics of the British Empire from the percept of abstinence on Friday, June 23, the day of the coronation of King George V. Mgr. J. H. Thien, of Wichita, Kan., for many years one of the best known and popular priests of the Southwest, has been appointed to the see of Lincoln, Neb., to succeed the late Bishop Boucard. The Right Rev. Edmund F. Prendergast, Auxiliary Bishop of Philadelphia, has been appointed Archbishop of Philadelphia in succession to the late Most Rev. Patrick John Ryan, who died February 11 last. A press dispatch from Rome, says: "The Congregation of Rites discussed to-day the heroic virtues of the Venerable John Nepomucene Neumann, the one-time Redemptorist bishop of Philadelphia, and voted affirmatively thereon. It has been truly said that a Catholic priest in the home is like a lamp in the sanctuary, a perpetual reminder of the presence of God. If you want good reading, something which is to the mind what bread is to the body, take in a Catholic paper or magazine. Wisconsin Knights of Columbus voted \$500 to the support of St. Paul University chapel, Madison, at their recent state convention. The convention also made an appropriation for the support of the chaplaincy at the state industrial school, Wausau. A movement for a great civic demonstration to Cardinal Gibbons in honor of his twenty-fifth anniversary as a Cardinal and his golden jubilee as a priest has been formally inaugurated in Baltimore. Governor Crothers announced a committee which, on behalf of the states, will assist in arrangements. The news despatches of the week contain the information that Lord Alfred Douglas, son of the Marquis of Queensbury, was received into the Church by St. Ignace, Baltimore, Md., on June 10, 1911, by Bishop Clifton. Lord Douglas was for a long time editor of the Academy and is a poet and prose writer of great talent. "That the religious condition of France presents many alarming symptoms is a fact, but it is none the less certain that since the break of the Government with the Holy See, the Catholic party has gained in boldness and in enterprise. A religious reaction is clearly perceptible in Paris and in the large towns, whereas in many country villages the faith seems slowly dying out. The "Forty-two line," or Marzarin Bible, was the first printed book sent out by Gutenberg, at Mayence, Germany. This was before the year 1456. It was the Latin Vulgate, the official text of the Holy Scripture, approved and used by the Catholic Church for at least six centuries before that time. In the fifteenth century, all educated persons read it in the Latin. St. Patrick's Church, Erie, Pa., has a distinction probably unique in this country. Four brothers ordained to the Sacred Priesthood are attached to it, and they have by the pious and constant watchfulness over the spiritual needs of the flock entrusted to their care, won the highest affection of all classes in the community irrespective of creed. In connection with the reception into the church of the Rev. A. J. Grant, M. A., B. D., until recently Pres. Church of St. Ignace at Leechtown, Arran, Scotland, it is said by a member of his family that "his conversion is humbly acknowledged as being, under God, due to the extraordinary and powerful intercession of Bishop Theobald Mathew, the saint generally known as 'The Little Flower of Jesus.'" A special dispensation granted by Pope Pius admitted Ferdinando Evelyn Venn to Communion at the Church of St. Vincent de Paul, Webster and Sheffield avenues, Chicago, last Sunday. She is only five years old. By a ruling made some time ago the Church has refused to admit to Communion children under seven years, but when the Pope learned through Father S. P. Hueber that his little parishioner had performed the fast of taking the examination for her first Communion and passing it at the head of a class of 150, His Holiness made an exception in her case. Rev. R. M. Edwards, who for the past nine years had been in charge of Christ Church, Brentwood, L. I., and the Church of the Most Holy Central Hill, St. L., has been received into the Catholic Church by Rev. John M. Kiehl, pastor of the Blessed Sacrament church, Brooklyn. Mr. Edwards is a native of Maine, and was ordained a minister of the Episcopal Church by the late Bishop Noyes in St. Luke's Cathedral, Portland, Me., in 1876. He is an M. A. of Trinity College, Hartford, and was educated for the ministry in the Berkeley Divinity School, Middletown, Conn., being an honor man in Greek and English. Newfoundland can boast of having the youngest Bishop in the world. He was thirty-four years of age on February 17, last. The Diocese of Bay St. George, West Newfoundland, which has been vacant since the selection of Bishop McNeil as Archbishop of Vancouver, just a year ago, has been filled by the appointment of Rev. Michael F. Power, parish priest of Harbor Breton. The new prelate was born in 1877, in St. John's, Newfoundland, and was ordained on March 10, 1906, in Rome, where he had spent six years at the Propaganda. He will be consecrated Bishop by Archbishop Howley, of St. John's, on June 29, the feast of St. Peter and Paul.

STILL LIVING

Some sections of Ontario are still in the stages of the rabid and brutal anti-Catholic mania. There, for some mysterious reason, legends and calumnies are treasured as sacrosanct despite the public library and the enlightenment of which we hear. But without these burghs there is a disposition to treat us fairly and to accord our doctrines the tribute of respect. We, however, could do something toward the dissemination of our principles were we to take an active part in the promotion of schemes either for civic improvement, the public health, etc. But as a rule we are not conspicuous as workers. We permit the non-Catholic divine and layman to speak for us. We are chary of interest, and thereby lose an opportunity to show that as Catholics are the very best citizens. We talk of our principles as being able to solve the social problems, but only to those of the household. If we met our fellow citizens on public platform and contributed our quota to the discussion of public questions our talk would be much more to the purpose.

OUR PROGRESS

A few weeks ago we heard an address on our progress. He had statistics, well-rounded sentences, a vote of thanks to the speaker. But while we have no doubt as to our advancement we are inclined to ascribe some parts of this oratorical exhibition to an overheated imagination. We may dream dreams and be comforted, but the fact remains

PRESIDENT TAFT AND OTHER GREAT MEN GATHER TO HONOR THE ARCHBISHOP OF BALTIMORE

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PRESIDENT TAFT'S SPEECH

After Governor Crothers, who presided, had spoken, President Taft said: "This assembly, I venture to say, can find few counterparts in history. We are met as American citizens to congratulate the American primate of one of the great churches of the world upon the twenty-fifth anniversary of his accession to the highest office in the Church but one and upon the fiftieth anniversary of his entering the Church as one of its priests. We are not here as members of any denomination. We are not here in any official capacity. But we are here to recognize and honor in him his high virtues as a patriotic member of our political community and one who through his long and useful life has spread no efforts in the cause of good citizenship and the uplifting of his fellowmen. "As American citizens we are proud that his prominence in the Church brought him twenty-five years ago the rank of Cardinal. The rarity with which this rank is conferred in his Church upon bishops and priests so far from Rome is an indication of the position which he had won among his fellow churchmen. But what was especially delightful to see confirmed in him and his life is the entire consistency

THE BELGIAN CHEMIST

Lambert, the Belgian chemist, is a type of the so-called Liberal Catholic. His words show to what depth these people descend, and their foolish ideas of "liberty" and "enlightenment." Kimbrey's answer shows that he has studied the history of the Church, that though he does not believe her teachings, he respects her; that he is honest and decent so far as he can be without an external union. As neither of the two persons could have saved mankind, this doctrine destroys the whole economy of redemption. One of the most zealous defenders of Catholic truth against the Nestorians was the learned monk, Irenaeus, in Constantinople. But his zeal led him too far, and his knowledge was not equal to the subtleties of the controversy. In his over-zeal to combat the heresy, he fell into the error himself, for he held that Christ there was only one nature which was contrary to the ancient faith, namely, that there were in Christ two natures, the human and divine, united in one divine person. These and many other heresies, termed special heresies, denying some particular article of faith. Besides what is known as special heresies, there have been heresies which were founded, not so much on dogmas of particular dogmas, as on pride of intellect. Take the Gnostics of the early centuries. They belong to this category. Gnosticism, derived from *gnosis*, superior knowledge, was not a particular heresy, but a general attitude of mind, which they were the enlightened Christians of their times, men learned in the sciences, and initiated into the sacred mysteries that were concealed from the common herd. They professed to be spiritual men, spiritually illuminated, and in their pride of intellect cast a contemptuous look on the Catholics of their time whom they considered sensual, ignorant and entirely ignorant of the spirit. This would also apply to the Reformers of the sixteenth century. "Protestantism," says a French writer, "differs essentially from all the heresies that have previously rent the bosom of the church. It is not a particular heresy, nor a union of heresies; it is simply a frame for the reception of errors. Vinet, one of the most distinguished Protestants of the day, defines indeed, this expression, and says that 'Protestantism is less a religion than the place of a religion.' He would have been strictly exact, if he had said 'Protestantism is less a religion than the place of a religion, and a religion that is a circle capable of indefinite extension, of being enlarged as occasion requires, so as to include any and every error within its circumference. A new error rises on the horizon, the circle extends further and further, its power of extension is limited only by its last denial, and is therefore practically limitless. What

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THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper...

LONDON, SATURDAY, JUNE 17, 1911

DEATH OF REV. DR. TEEFY

With unfeigned sorrow we received a telegram last Saturday evening stating that Rev. J. R. Teefy, D. D., of Toronto, had died in that city the previous day. This will be sad news to all that very large constituency who for many years read the leading editorial articles in the CATHOLIC RECORD.

ETHICS IN THE PUBLIC SCHOOL BOARDS

The spectacle of the Toronto Board of Education eating its own words and giving the lie to its own actions in the Levee case is not one tending to elevate the tone of public opinion in Canada.

The moral of this is that so long as a man "keeps solid" with the regnant lodge influence of Toronto he can do pretty much as he pleases. Levee has for years been the leader of the "Protestant Slate" on the Board.

So much for lodge influence in the capital city of Ontario! But what of the Catholic members of the board? By reason of the amalgamation of the Collegiate and Public School Boards of Toronto into one central Board of Education, the Separate Schools are entitled to two representatives thereon, who are entitled to vote on all questions not exclusively concerning the Public Schools.

THE PRESBYTERIAN MISSION TO THE JEWS

The Hebrews of Toronto are again up in arms against the proselytizing tactics of the Presbyterian Mission to the Jews. In a sermon preached in the Holy Blossom Synagogue on Saturday last, Rabbi Jacobs commented upon the willful waste of time and money incurred in what he termed the vain attempt on the part of these people to seduce the Jew from his hereditary faith.

serio-omic attacks on sins of people far away

Of magazines we have a plentiful supply, and, as to quality, they are good, bad and indifferent. We have reference of course to the American article. Our neighbors to the south supply us a few very good ones; quite a number which contain literature of the inferior but harmless sort, the product of the penny-a-liners, who eke out a livelihood by writing stories which will have no honored place in literature.

A YELLOW MAGAZINE

Our contemporary the Christian Guardian is worth with another Toronto paper, The World, whose publisher, Mr. McLean, doubtless thinks he is quite as good a Protestant as any of these gentlemen who block the street cars on the 12th of July, because he has made vigorous onslaught upon the gentlemen who would, if they could, force the birds to give us not a note on the Sabbath day.

SUNDAY SELLING

The Catholic Record is loth to interfere in this disturbance. This fit of anger will pass away as a quarrel between man and wife. But we may say to our good friend of the Guardian that the work of the Lord's Day Alliance will perhaps do more harm than good.

MR. COTTON AND HIS WEEKLY

It is published in Cowansville, Quebec, is Cotton's Weekly. We do not know Mr. Cotton and this is the first time we saw his weekly. We are surprised to know that it is published in Cowansville, Quebec. All the worse is it for Cowansville, Quebec. It ought to be published in Calgary, that is, if it is ever decided to segregate objectionable publications.

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In the newspaper and business world of to-day there is altogether too much extravagance of statement on the one hand and too much extravagance of behaviour on the other. Most regrettable of all, however, is the disposition evinced by certain gentlemen who wish to be known as ministers of the gospel to conduct their church services in a manner most unbecoming and far removed from the Christian ideal.

A LEADER

We are in receipt of a circular from the Tax Reform League of Toronto, and we are told that a similar circular has been sent to three thousand five hundred Baptist, Congregational and Presbyterian ministers in Eastern Canada.

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HOLY NAME SOCIETY, TORONTO

One of the most admirable societies in the church is the Holy Name Society, and we are pleased to notice that our brothers in the Faith in the Queen City are more than active in the extension of its membership.

LIGHT IN THE DARKNESS

At the different conferences of our separated brethren during the past few weeks, there seemed to be a general desire to fall foul of Pope and Popery. This is the customary procedure. A conference of delegates to the annual assemblages of the sects would be scarcely worthy of the name if there were an entire absence of allusions to the ancient faith, all more or less hostile.

prominence which they gave to the cross and death of Christ, in the work and architecture of their church. We congratulate Rev. Mr. McIntosh. Such sentiments come from those who know at least a little about the Catholic Church. Preachers who go contrary will not make a study of any of its literature. We hope the pastor of the King Street Presbyterian Church will some day follow the "kindly light."

A STRANGER IN A STRANGE LAND

The steady flow of immigration to Canada goes on. Every day sees new settlers invade our shores. As Canadians we are proud of this conclusive proof that this is our country. As Catholics we are face to face with a great responsibility. Many of these immigrants belong to our faith. They are dumped upon our shores, mere units in our natural structure, friendless and alone. They have left a purely Catholic country where they are known, and perhaps loved—where, at least, they are understood. Steeped in the atmosphere of Catholicism, practice of its tenets was as a second nature to them. At every turn church and convent and wayside shrine reminded them of their Creator. The Mass-bell summoned them to worship Him. The very soil they trod upon spoke to them of God. Suddenly they find themselves in Canada. Everything is different. They find employment, it is true, but they are mere numbers, so many machines to achieve a certain end. They feel that they are despised as of inferior clay. No one has any interest in them. They are strangers in a strange land. They speak a language that none understand. They live among a people alien to them in every-thing, but most of all in religious belief. It may be they are far from the Catholic Church. Perhaps the priest never visits them. "They are Italians, you see, and not worth bothering about. They are not Catholics—just nominally so." And thus abandoned by everyone, even by the one who should have been their friend, not knowing where to turn, they drift away from God, forget their religion, and become, not Protestants but Atheists. Poor friendless exiles, if this is the charity of Christ—if this is the care the Church takes of these, small wonder they strive to forget her. How easy it is to be critical and censorious. How easy it is to blame their priests because, forsooth, they failed to instruct them in their faith before they sent them abroad into the hard cold world. Yes,

it is easy to be critical, but it were better to be sympathetic. We who live here in our own land, who have our churches and our priests to take care of us, we can afford to look down upon these irreligious foreigners. Some day our eyes will be opened, if not before, then on that last great day, when the balance will be struck between nations and individuals. And will we not have to answer for these our brothers who have gone down in the fight because there was no one to stretch forth a helping hand? We were to be all things to all men—but we forgot to speak a kind word to the despised Italian. And the God who loved them, and who knew they would have been saved had we but encouraged them to be good—but shows them that they were indeed our brothers in the faith, that God will surely demand their blood at our hands. Church extension may be very good and laudable, the making of converts may be worthy of our best efforts, but there is a work that is no less dear to the Sacred Heart of Our Divine Lord, and it lies at our very doors. Let us be kind to these poor exiles. Let us show them that we are interested in them, and then it may be we shall see that deep down in their hearts they are Catholics as we are. People yearn at them. They say they are of little use to Canada, they live so cheaply and send all their spare money to their friends in Italy. They forget that they are doing work that we could not do. They are laying our railroads, digging our canals, opening up our country. Is not that working for Canada? And have they not a right to do as they please with the money they earn by the sweat of their brow? Would they be better Canadians if they squandered that money in the saloon, the while an aged mother in Italy begged in vain for bread. Equality and the rights of man are all right in theory, but unfortunately the but of every vulgar sneer which impiety could suggest. Popular writers as diverse as Voltaire and Addison, Dumas and Mark Twain, have cast ridicule upon it, and—the American humorist particularly—drawn upon it for the world's amusement. Yet, even among unbelievers, the miracle has never lacked the respectful demeanor of some of the most eminent. Sir Wm. Temple, for instance, while of course not giving the miracle his adhesion, had the modesty and good sense to admit that it passed his understanding. And John Henry Newman, in his early days as an Anglican, could find nothing stronger to say against it than that it was "unsatisfactory because it was gradual"—an objection without cogency in itself, and which gives place to his later and more considered affirmation that he deemed "it impossible to withstand the evidence in favor of it."

NOTES AND COMMENTS

THE ANNUAL miracle of the liquefaction of the blood of St. Janarius took place in Naples on Saturday, the sixth of May. It was witnessed with the usual enthusiasm by the inhabitants and hailed as a token of the continued protection of the martyred Bishop whose name has been associated with their fair city for upwards of a thousand years.

THE RE-OCCURRENCE of this wonderful event makes timely a reference to the thorough and very interesting account of it published by an American priest two years ago. It is indeed noteworthy that the only exhaustive treatise on the subject in English should have emanated from a busy parish priest in the United States, and this we think may be fairly taken as an indication of the part the secular clergy of this continent are to take in the apologetics of the future. Father Edward Graham, of Sandusky, in the diocese of Cleveland, whose contributions to periodical literature are well known, has found time amid the multifarious duties of a pastor of souls, to accomplish this creditable work, and, under the title, "The Mystery of Naples," to have given us a volume which is not only scholarly in the highest degree but instructive and entertaining to the bargain. As a resident many years ago of the Province of Ontario, and, before ordination, attached to the Archdiocese of Toronto, this book will be welcomed by the many old friends who take a natural pride in his career. It will also be welcomed by all those whose interest in ecclesiastical history keeps pace with their fervor and zeal as Catholics.

THE LIQUEFACTION of the blood of St. Janarius has always been a scandal to unbelievers. It is in its essential features so contrary to the materialistic notions of the average non-Catholic, as to have been for centuries the butt of every vulgar sneer which impiety could suggest. Popular writers as diverse as Voltaire and Addison, Dumas and Mark Twain, have cast ridicule upon it, and—the American humorist particularly—drawn upon it for the world's amusement. Yet, even among unbelievers, the miracle has never lacked the respectful demeanor of some of the most eminent. Sir Wm. Temple, for instance, while of course not giving the miracle his adhesion, had the modesty and good sense to admit that it passed his understanding. And John Henry Newman, in his early days as an Anglican, could find nothing stronger to say against it than that it was "unsatisfactory because it was gradual"—an objection without cogency in itself, and which gives place to his later and more considered affirmation that he deemed "it impossible to withstand the evidence in favor of it."

WE HAVE NOT space to follow the erudite author through all the phases of his interesting volume. We would not do so if we could. We should elect rather to refer readers to the book itself, where they will find a profound subject treated at once with a lightness of touch

and a scientific thoroughness; with a loving boldness and a pious reverence that brings the martyred bishop very near, and helps one to realize that even in this prosaic age, God still vouchsafes to speak to us through His Saints. One criticism only will we offer, and that concerns the title. "The Mystery of Naples" might lead the uninitiated to suppose that it was a work of fiction.

FATHER GRAHAM sketches briefly the life of St. Janarius, who was born in the later years of the third century, was baptized (tradition says) by St. Eusebius, Bishop of Naples; became in due time a priest, and in A. D. 302 was consecrated Bishop of Benevento. The St. Marcellinus. His martyrdom occurred about the year 305, under Diocletian. When the first liquefaction of his blood, preserved with pious solicitude in a phial, took place, is not known with certainty, but it is supposed to date from the fourth or eleventh century. The Bullantists, the exhaustiveness of whose researches is the marvel of scholarship, place it somewhere before the year 1100. Perhaps the first recorded instance is the visit of St. Pelegrinus to Naples, but his biographer speaks of it as then "a daily and wonderful miracle." The occasion of it then, as in this present age, was the bringing together of the phial containing the blood, and the martyr's head, preserved in a life-sized bust of silver.

FATHER GRAHAM goes fully into the history of the miracle from the time of St. Pelegrinus down to our own day; he examines all the objections made to it by unbelievers, and sifts the various hypothesis on which they have essayed to account for it. But most interesting of all (at least to the present writer) is his own account of the miracle which he witnessed under very advantageous circumstances a few years ago. He was close to the Cardinal in the Church of St. Clare, and in the chapel he watched the opening of the two doors, looked in the recesses where the phials are kept and stood close to Monsignor Bagnoli who held the reliquary. He then goes on to enlarge upon the facilities always extended to scientific men to handle and examine the phial. "There is no attempt whatever," wrote Sir George Grove in 1869, "to conceal or make a mystery of the proceeding. Quite the contrary."

THE LATEST diversion found useful in popularizing services in Methodist churches is recounted by a Calgary correspondent of the Toronto Star. The Alberta Annual Methodist Conference had been in session, and matters being found to drag somewhat towards the close, a free-for-all mock fight was organized, and a pitched battle, in which ex-university men, and embryo ministers took part, was the result. The missionary meeting being held in the church auditorium was, we are told, soon deserted, and attention centered upon the "tapping bee," and subsequent sparring matches which, for the balance of the evening, "greatly interested the spectators," who were mainly "probationers, ordained ministers, business men, their wives, and sisters." After this who can say that [Canadian] Methodists are one whit less enterprising than their Ohio brethren who organized and "pulled off" a ministerial gun-chewing contest at a picnic last summer.

REVIVALISM seems to be on the downgrade with these same Methodist friends. The outspoken comments of the London conference on "evangelism and evangelistic methods" has drawn forth a storm of protest from those who in other cities fail to see eye to eye with that gathering. The opinions there expressed mark certainly, if an outsider may judge, a great departure from the time-honored characteristics of the sect. The criticisms expressed turned principally upon the importation of professional evangelists, such as Torrey and Chapman and Alexander, whose performances were considered to fall so far below the financial outlay involved, and whose methods, it was charged, partook so much of the sensational. As to the latter, it would, we opine, be hard to surpass the Alberta affair, or, judging from Saturday newspaper advertisements, the ordinary tone of pulp utterances in city churches. Both emphasize the poverty of spiritual life in latter-day Methodism, and, on the other hand, the hungering cry of the laity for that scriptural nourishment which is doled out to them in steadily decreasing portion.

THE WRITER who under the name "La Marquise de Fontenoy," writes in the Toronto Star for the special delectation of womankind would do well to confide herself to gossip and trivialities. She undertook a few days ago to dilate upon the "strenuous endeavors" which, she says, are being made just at present in England and Scotland to "secure the consent of the Papacy to the beatification of Mary Queen of Scots, as a prelude to her canonization and conversion into a national saint." The very phraseology of this excerpt betrays its ignorance. The question of the canonization of Mary Stuart is not a new one, and while every care has been taken by her loyal admirers to see that her cause is kept rightly before the proper authorities at Rome, the "present strenuous endeavors" of this female scribe exist only in the imagination of a school of journalists. The cause of Queen Mary, sacred as it is, is not in the keeping of such as they, nor is it likely to be either advanced or retarded by their speculations.

"LA MARQUISE," ventures the assertion that "there are a number of incidents in Mary's career which are quite the reverse of saintly," and that the contentions of her enemies along this line are "based on the researches of students of history." The crimes that have been imputed to Mary Stuart existed solely in the brain of her arch-enemy John Knox—the betrayer of his country and one of the conspirators who compassed the murder of the patriot Cardinal Beaton. The cause of these men depended upon the ruin of their Queen, and they left nothing undone, even to the poisoning of the wells of history, to accomplish it. Buchanan became their historian, and the world now pretty well understands his calibre. The cruel calumnies of all subsequent historians of his school are based upon the work of this man.

"LA MARQUISE de Fontenoy" has never, it is charitable to suppose, heard of John Hossack, a Scottish barrister (and a Protestant) whose interest in that capacity was aroused in the case of Queen Mary. He studied her life and the history of the period from that point of view, and the result in his book "Mary Queen of Scots and her Accusers," is a triumphant judicial vindication of the Queen. It has never been answered, nor, despite the diabolical ingenuity of the sixteenth century "reformers," is it possible to answer it. If, as we suppose, the Star scribe has never heard of Hossack, she would do well to inform herself without delay. She might also cultivate the acquaintance of Andrew Lang, whose "History of Scotland" is another chapter in Mary's vindication. The "La Marquise" may then have some title to write on subjects of history. Meantime she is perhaps more to be pitied than blamed.

THE "EMPTY church" problem is not confined to this continent. The wall in this regard which we continually hear from the non-Catholic pulpit and through the medium of the press in this country finds an echo far across the Atlantic. In Scotland, the one-time boasted home of Church-going, the problem has in recent years become aggravated, and various expedients are being suggested to overcome the evil. A correspondent of the Glasgow News, at the instance of a "faisley civic official, puts forward the suggestion that the sermon should be relegated to the back ground, and that music, the more popular in character the better, be given the place of honor. "Good music," says the belligerent, "is better than preaching, and a sacred concert more elevating than a humdrum sermon." "Let the minister," he continues, "give more prominence to the music in the service and the people will flock to the churches; on the other hand, let him do away with good music, be the most eloquent of preachers, and he will preach to empty benches."

THIS is all, no doubt, within the limits of the belligerent's experience, very true. But the end aimed at would be more likely to be realized if the Kirk at once abandoned the pretence of preaching with authority and fell back upon its real character as a purely human institution. Churches are not likely to be filled by either popular music or speculative preaching. Christianity is not dead in the hearts of the people, but since they hear less and less of dogmatic teaching, they naturally fall back upon their own resources and spend their Sunday at home. With the stripping of the mask from the imposter, these good souls have a better chance of finding the truth where it alone abides in its integrity, in the Catholic Church.

There are persons who will never find time for anything. If one wants time, he must make it. If the Holy Father could look across the sea and witness the thousands of little ones who are just now for the first time receiving their Lord in the Blessed Sacrament, we feel certain his burdened heart would leap with joy. God grant that every one of these lambs may always retain its first communion innocence.

PROSPECTUS of

The Capital Life Assurance Company of Canada

Authorized Capital, \$1,000,000.00 Head Office, Ottawa, Canada

Incorporation

The Company was incorporated by special Act of Parliament of the Dominion of Canada assented to on the 4th day of April, 1911, giving it power to carry on the business of life insurance in all its branches and forms.

The Growth of Life Insurance in Canada

The report of the Superintendent of Insurance shows that within the last thirty years the business of life insurance has increased nine-fold. In 1880 the business in force was \$91,000,000, while in 1910 the aggregate was over \$867,000,000, with a premium income of over \$37,000,000. More than one-third of the premium income left Canada in payment of premiums to foreign companies.

This rapid growth may be seen from the following table, which shows the net amount of insurance in force. The figures are taken from the reports issued by the Insurance Department of Canada:

1880.....	\$ 91,272,126
1890.....	242,424,567
1900.....	431,959,846
1908.....	719,516,914
1909.....	780,356,980
1910.....	867,247,985

Canada's Progress

When it is recognized that the 20th century belongs to Canada, that an era of steady and continuous prosperity prevails, that large areas of the Dominion are being settled, that marvelous growth in all lines of industry is taking place, that the population will double itself in a very short time, that the amount of insurance written each year has almost doubled during the past two years, the Directors feel that the time is opportune for the organization of a strong life insurance company with the head office in Ottawa.

Advantage of Experience

The Capital Life Assurance Company will have the benefit of the experience of the older companies during the past century.

Rates and Reserve

The rates and reserve will be based upon a three per cent. standard, allowing a maximum of three per cent.

Value of Stock

The stock of successful Canadian, English or American life insurance companies can be obtained by investors only on payment of large premiums for the same. No better or safer investment than a soundly organized and carefully managed life insurance company has ever been offered to Canadian capitalists.

The Directors

The Directors of the Capital Life Assurance Company of Canada are men known throughout Canada in the financial, commercial and professional life for their absolute integrity and business ability. The Directors owe their success to their own energy and industry, and having purchased a large amount of the capital stock, consequently will be in close touch with the management and administration for the purpose of building up a strong and prosperous institution.

The Management

The Management of the Capital Life Assurance Company will be entrusted to officers of the highest experience and capability, and the directors look forward to a most successful future for the Company.

Advantages of Capital Stock at Premium

The authorized capital stock of the Capital Life Assurance Company is \$1,000,000, divided into 10,000 shares of \$100 each. The Directors are now offering to the public for subscription a limited number of shares at a premium of \$15 per share. Every share subscribed for by the public and the Directors has been taken at the said premium, and the fund derived from the premium on the stock is for the purpose of paying organization expenses, creating a reserve fund and of strengthening the financial standing of the company. By these means the company will commence business with its capital intact and a substantial surplus on hand for the foundation of a strong and prosperous company.

Calls on Stock

Subscriptions for stock are payable as follows: \$10 premium together with \$5 on account of the par value of each share at the time of the application. A further payment of \$10 on account of the par value of each share within 45 days from the date of application, with a third payment of \$5 premium together with \$5 on account of the par value of each share within 90 days from the date of application.

The calls, including the premium, are as follows:

On 1 share amounting to \$	100 the call is \$	35
2 shares " " "	200 " " "	70
3 " " " "	300 " " "	105
4 " " " "	400 " " "	140
5 " " " "	500 " " "	175
10 " " " "	1000 " " "	350
25 " " " "	2500 " " "	875
50 " " " "	5000 " " "	1750
100 " " " "	10000 " " "	3500
250 " " " "	25000 " " "	8750

No by-law has been passed with regard to further calls.

The directors reserve the right to allot subscriptions for such amount as they may approve and in such localities as they may select, and to close the subscription books at any time without notice. Advanced payments on stock refused or over-subscribed will be immediately refunded by the Company.

No minimum subscription for the allotment of stock has been fixed.

The Directors' fees will be fixed by a vote of the shareholders.

Mr. A. E. Corrigan receives a commission of 5% for the securing of subscriptions of shares and stock, under agreement with the Provisional Directors. No other Director is financially interested in the promotion of the Company. This contract, dated May 3rd, may be seen during business hours at the Company's office, 111 Sparks St., Ottawa.

The estimated amount of preliminary expenses is \$5,000. Dated at Ottawa this 12th day of May, 1911.

Signed) Chas. J. Doherty C. A. McCool Dr. N. A. Dussault
M. J. O'Brien J. J. Seitz J. A. McMillan
L. N. Poulin W. H. McAuliffe A. E. Corrigan

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President, The Canada Securities Corporation, Montreal
Director, The Montreal City and Dist. Savings Bank

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Insurance Manager, Ottawa

This Prospectus has been filed with the Provincial Secretary of Ontario

FILL OUT THE FORM BELOW

and send it to The Capital Life Assurance Company of Canada, 111 Sparks St., Ottawa.

Kindly send Prospectus and List of Shareholders of The Capital Life Assurance Company of Canada, to

Name.....

Street No.....

Town.....

County.....

ACTS OF THE HOLY SEE

S. CONSISTORIAL CONGREGATION

QUESTIONS CONCERNING THE COMPLETING OF THE COURSE OF STUDIES AND TAKING OF THE OATH BEFORE SACRED ORDINATION

To the following questions which have been proposed: 1. Whether for the effect of sacred ordination the years of study can be said to be completed at the feast of Pentecost or of the Most Holy Trinity? 2. Whether the oath to be taken before the reception of holy orders, as prescribed by the Motu proprio "Sacrorum Antistitum" of September 1, 1910, is to be taken before each of the holy orders or only before the holy sub-diaconate? This S. Congregation replied on March 24, 1911:

To 1. In the negative; the scholastic course of nine months, followed by the passing of the final examination is to be completed.

To 2. It affirms that the oath be taken before the reception of the sacred order of the sub-diaconate, saving the right of the Ordinary to exact it anew before conferring each of the sacred orders if for any reason whatever he deems this necessary or useful.

C. CARD. DE LAI, Secretary.

DECLARATION CONCERNING THE DECREE ENJOINING SECRECY ABOUT EPISCOPAL DESIGNATIONS

As some have doubted whether the Decree of the S. Consistorial Congregation of July 2, 1910 on observing secrecy in designations for Episcopal sees, where an identical or similar form of designation with that employed in the United States of North America obtains, is extended only to those dioceses and provinces whose Bishops have asked for this, or to all in which said form is in use: this S. Congregation has declared that it is extended to all.

Given at Rome at the Secretariate of the S. Consistorial Congregation April 28, 1911.

C. FEROSI, Substitute.

S. Congregation of the Council

DECREE EXTENDING THE APOSTOLIC CONSTITUTION "ROMANUS PONTIFICES" TO ALL THE PROVINCES OF THE DOMINION OF CANADA

Among the things which the Fathers of the First Council of Quebec, held in that Metropolitan city in 1680, thought well to decide was that they should petition the Holy See to extend to all their Churches the Constitution Romanus Pontifex issued for England and Scotland on April 25, 1881 and later extended to a great many other regions. In Plenary Meetings of this S. C. held on January 14 and 21 for the revision of the Decree of this first Council of Quebec, the Most Eminent Fathers deemed said extension very useful and therefore decided to second the wishes expressed by the Fathers of the Council in this matter, and the subject was laid before His Holiness Pope Pius X. by the undersigned Secretary of this S. Congregation. His Holiness in an audience of March 14, having weighed maturely, was graciously pleased to grant the petition and extending the Constitution Romanus Pontifex to all the provinces of the Dominion of Canada.

Given at Rome at the S. Congregation of the Council March 14, 1911.

C. CARD. GENSINI, Prefect.

B. POMILLI, Secretary.

A RETURNED MISSIONARY'S WANT OF VERACITY

To the Editor of the Catholic Record: London.

The clipping from the Christian Guardian, sent by you, came into my hands a day, and after perusing its contents, I want to assure you and the good readers of your paper that Bishop Hendrix, in his address to the "Eochester Students" had very little regard for the truth when he was describing the religious conditions in Brazil.

He says: "The question is asked in Brazil concerning various religions, how many wives has he got? One Bishop of the Church is known to have not less than four." It is strange that I do not know these things. I am an American Catholic priest, teaching in San Bento College in the city of San Paulo, and have been in Brazil more than two years. I know many of the Bishops of Brazil personally and the rest I know by reputation, and I want to say that the episcopal gentleman with the four wives is as yet unknown in Brazil. He doesn't exist and never existed. The Bishops of Brazil, one and all, are most exemplary men, finely educated, and working with all their strength, against great difficulties, for the glory of God's Church. There is not a married priest actively engaged in church work in Brazil.

Therefore the statements in the address of the Methodist Bishop Hendrix are slanderous invented for "home consumption" to accelerate contributions to the "cause." There are bad priests in Brazil, yes, and in former days there were many more. However, these unfortunate conditions exist in a more or less degree in the priesthood of every country, as they exist in the Protestant ministry of every country. Just as there was a "Judas among the apostles," so there are weak men in the priesthood of the Protestant ministry of the present day.

Not one of those priests who has been unfortunate in forgetting his duty is doing active pastoral work in Brazil, but all are prohibited from so doing by their Bishops.

The remarks of Miss Mary Poesud speak for themselves. As your readers

can easily detect, she is woefully ignorant of the Catholic doctrine of indulgences, and her spam is unworthy of any reply.

For your readers' benefit, I will assure them that there is practically no abuse in the custom of gaining indulgences in this country.

Missionaries, as a rule, do not care to understand the Catholic theology of indulgences. They never want to understand it, and it is wasting good ink and type for you to try to explain it to them. Your Catholic readers understand it and that is sufficient. The remarks of Mr. Warren, which I find in your clipping, do not require much comment. The Catholics of Brazil venerate the Blessed Virgin and the saints just as well as the Catholics throughout the rest of the civilized world. I may say too that the average Brazilian Catholic can distinguish between the worship we owe to God and the veneration we owe the Blessed Virgin, just as intelligently as any other Catholic in any clime.

I know nothing of the shrine of the Blessed Virgin and the three hundred and sixty-five steps near Rio de Janeiro. If the practice of going up these steps on one's knees exists, it is only devotion similar to the devotion of the holy stairs in Rome and we Catholics know very well that the most ignorant Brazilian, after he had ascended those stairs in the manner described, would not worship the image of the Virgin at the top, but would pray to her for her intercession, which is a very different thing from worship.

The wooden statue with the marvelous beard I know nothing about, and the huge, with the scales, is not a stranger to me. However, they may exist, and if there is any enterprising cleric getting any graft from the sale of the madonna, like scales or the miraculous whisks, rest assured that it is unknown to the Bishop of the diocese. Considering the general tone of that Rochester meeting, I doubt the truth of the gentleman's statements.

In conclusion, let me say that it is not true that the people of Brazil are heathen. They are heathen, as are the people of their faith. Our Catholic religion, with its picturesque and instructive liturgy, appeals in a particularly forcible way to the Latin people. The cultured Brazilians are magnificent Catholics and take part in our public processions, sometimes as our guides, and with the same enthusiasm and Catholic simplicity which would characterize a little parochial school girl in North America. They are learned men with college education, and have travelled through Europe and know several languages—as most of the priests of Brazil—and it is an insult to the intelligence of cultured Brazil to send Protestant missionaries to this country. The Catholic missionaries at the type of missionary that comes from the North, and he has reason, because he knows that the most incompetent Catholic priest of Brazil has more theology and knowledge of the Christian religion in his make-up than all the narrow-minded false missionaries of Brazil put together.

Mr. Editor, in the future, you will be safe in denying all similar calumnies against the Church in Brazil.

Rev. JOHN R. CATON, San Bento Gymnasium, San Paulo, Brazil.

MADAME DIGBY

Madame Digby, fifth Superior-General of the Society of the Sacred Heart, died at Ixelles, near Brussels, on the twenty-first day of May. During sixteen trying years she was widely governed more than six thousand religious in convents scattered over the whole world, her burden made more heavy by her own delicate health and the infirmities that accompany old age. Sixteen eventful years they were, and she had the consolation of seeing the saintly Mother Barat raised to the altars of the Church, and that ardent missionary, Mother Duchesne, declared Blessed, and that these joys came after her heart had been broken by the loss of all but broken by the French Government's ruthless confiscation of forty-nine of her convents, many of them especially dear to her, and to her daughters, because they were closely associated with the memory of their founders and with the early traditions of the Society. But with rare foresight, and as the result of excellent management, Madame Digby was prepared to open wide the doors of her Society, and the old loved ones was closed behind her reluctant feet. The convent at Ixelles, quickly became the new mother-house, and she, in turn, became the professor in Paris. Then, her life-work accomplished, she lingered not, but hastened home to heaven.

Mario Josephine Mabel Digby was born at Oberstown, County Kildare, Ireland, in April, 1825, and was therefore past seventy-six years of age at the time of her death. As a child she had an intense dislike for everything Catholic, to the sorrow of her mother and sisters, who were fervent converts. Her conversion, which was at the age of sixteen, was most wonderful, and she loved to attribute it, and the grace of her vocation, to the intercession of a great uncle, a Jesuit who was martyred in April, 1825, and who was therefore past seventy-six years of age at the time of her death. As a child she had an intense dislike for everything Catholic, to the sorrow of her mother and sisters, who were fervent converts. Her conversion, which was at the age of sixteen, was most wonderful, and she loved to attribute it, and the grace of her vocation, to the intercession of a great uncle, a Jesuit who was martyred in April, 1825, and who was therefore past seventy-six years of age at the time of her death.

Soon Our Lord demanded a sacrifice in return for His signal grace. He asked her to leave home and friends, and to take up her Cross and follow Him. And so, in 1857, she entered the novitiate at the Sacred Heart. The greater part of her religious life was spent at Rochester as a mistress of novices, superior, and finally as vicar. In August, 1894, she was made assistant-general of the Society, and a year later was chosen to

fill the first place, left vacant by the death of Madame de Sartorius.

It was not without good reason that she was given no other title than that of the most responsible positions. Herself of a generosity of soul that hesitated at no sacrifice for God, she inspired those under her guidance with something of her own ardor. Despite the delicate health that crucified her during many years, her energy was phenomenal—a quiet energy that "worked tranquilly." There was in her no trace of that "hittleness that bustles and cries out and makes a great noise." Disquietude was alien to her. Peace was the keynote of her soul, a peace won at the point of the sword, for as Francis Thompson quaintly says, "It is the crudest of fallacies to suppose that saints are fashioned customarily from tea and carpet slippers." It was because she lived her real life far above the thousand petty annoyances that beset her, above the flagrant injustice that persecuted her, that she was so loved. Such things were not allowed to intrude on her close union with God in the depths of her soul.

Madame Digby was the first Superior-General of the Society of the Sacred Heart to visit America. She landed in New York in the summer of 1898, and returned to France in May of the following year, after having visited all the houses of the institute in the United States, Canada, and Mexico. She was greatly pleased to find the traditions of the Society so faithfully carried out by her "independent Americans," whom she admired for their straightforwardness and their loyalty to those in authority. But she could not have realized what happiness and strength she brought to the religious and pupils in her American convents. Everyone loved her. She had indeed "a face like a benediction." She was all sweetness and simplicity, and she had a kind word for all. "Maryville" she gave two mottoes printed in gold letters on small cards. They were the keynote of her own life. "Take always the straight line, even when it may seem crooked," and "Ne perdez pas qu'un droit le monde, mais que Dieu." (Do not think of what the world would say of it, but what God would say.)

It was her simplicity and her humility that most impressed her admirers. She was her simplicity and her humility that most impressed her admirers. She was her simplicity and her humility that most impressed her admirers. She was her simplicity and her humility that most impressed her admirers.

WILL PASS IT WITH A GULP

What will the House of Lords do with the Veto Bill, which will be sent to them this week? They will like to do with it everything they know, but they dare not reject the Bill and they won't, for reasons which they well know. They will like to do with it everything they know, but they dare not reject the Bill and they won't, for reasons which they well know.

AN ANGLICAN'S CREED

Recently the Rev. Dr. Van Allen of the Anglican Church of the Advent endeavored to explain his attitude in the controversy regarding the Virgin birth of Christ. The speaker is to be commended for the exactness of his belief on that point, though much can also be said in regard to his illogical position in a church that has no definite belief on that as well as on many other fundamental points.

Dr. Van Allen's profession was as follows: "We mean by the Virgin birth what St. Matthew meant by it, what St. Luke meant by it, what the prophets meant, and what the Almighty God meant by it. We believe that St. Joseph was the foster-father of Our Lord, who lived all his life with the Blessed Mary, as a brother might live with a sister; that the Virgin never had any other child but Our Lord; that He was her first born and only one. We believe that Our Lord's conception and birth are as miraculous as His resurrection and His ascension."

Nothing could be more in harmony with the teaching of the Catholic Church than such words. But what strikes one with surprise is that the rev. doctor, knowing the hostility and suspicion of his Church on this point—which he claims is as fundamental as necessary as any other Christian doctrine—can still hope to find truth in the Anglican Church. He has seen its members divided upon the most sacred articles of faith; he has discovered that he himself, even after the most peremptory demand for an expression of opinion, is met only with a silence that means dissent.

And yet, why should the doctor disclaim against his co-religionists? Are they any more wrong fundamentally than he? When he has cast aside the only authority upon which the Christian can rely in the understanding of the Holy Scriptures, why should he condemn those who have followed his own methods to their legitimate conclusion? Doctor Van Allen has constantly assailed the Catholic Church which has perpetuated that very gospel from which he takes his doctrine. If that Church was as wrong as he claims in any points, why should he be right in this special one? Consistency is better than argument. And if the reverend doctor would be logical, he would seek the truth not from a Church that refuses to answer a legitimate question, but from that Church to which the truth was given as a sacred deposit, which has conserved that truth and which knows how to answer with conviction and certainty when appealed to upon matters of faith and morals.—Pilot.

Never reflect on a past action which was done with a good motive and with the best judgment.

SUNLIGHT SOAP

With half the labour, and at half the cost of other soap, Sunlight does the whole washing in half the time, yet without injuring the most delicate fabric. Shorten the day's work and lengthen the life of your clothes by using Sunlight Soap only. Use it the Sunlight way. Follow the directions.



DEATH OF A RELIGIOUS

The Ursuline College of "The Pines," Chatham, Ontario, has sustained a sad loss in the death of Mother Mary Ste. Anne, formerly Miss Mary E. Wallace of Toronto, who passed away at 2:30 o'clock in the morning of June 13.

Although the deceased religious had been ill for some time, it was only very recently that her condition gave serious cause of apprehension, and she died almost suddenly. Her life had been singularly sweet and beautiful, and her death was equally calm and peaceful.

Mother Ste. Anne was in a very special manner a daughter of "The Pines." As a child she received her education there, remaining until she had obtained her certificate and graduated. Then after a few weeks' absence, she returned and entered the novitiate, making her solemn profession in the Ursuline convent, and she remained there until her death, always an exemplary religious, and the happiness of her soul was reflected in the sunny disposition and childlike manner which were such notable characteristics of her nature.

She was one of the most efficient and talented teachers on the college staff, and for the past four years had held the office of General Directress of the school. She was highly respected and deeply beloved by all who knew her, especially by her sisters in religion, and the students upon whom she exercised her authority with so much kindness and solicitude. The last days of her life were filled with many agonizing struggles, but she bore them with patience and resignation, and she died in the arms of her Maker, with her pure soul united to the glory of heaven.

The funeral services were held at the convent chapel on Monday morning, June 15, in presence of His Lordship, Right Rev. Bishop Fallon, Very Rev. Father Higgins, Provincial of the Province of Ontario, and the Fathers of the convent, and several other clergy of the diocese. Her body was interred in the final repose, and the body was then taken to St. Anthony's cemetery for interment. Request in page.

YOUNG MEN WANTED FOR THE PRIESTHOOD

The Epiphany Apostolic College and St. Joseph's Seminary of Baltimore, Md., are desirous of securing young men for the priesthood. The college is a day school, and the seminary is a residential school. Both schools are well equipped and have excellent faculties. The college is open to all young men who are desirous of entering the priesthood, and the seminary is open to those who are desirous of entering the priesthood and who are desirous of receiving a liberal education.

NEW BOOKS

"The Justice of the King," by Hamilton Drummond. Published by the Macmillan Co., Toronto, Canada. Price \$1.50 net.

TEACHERS WANTED

TEACHER WANTED FOR P. S. NO. 4, Admaston, Ont. Holding a second class normal certificate. Duties to commence after summer holidays. Salary \$120 per annum. Apply stating references and experience in Ontario to Matthew Kane, Sec. P. S. No. 4, Admaston, Ont. St. Patrick, Ont. 1704-3

THREE ROMAN CATHOLIC PROFESSIONALS

At teachers immediately required; also one hundred for openings in July and August. Best selections of schools given highest salaries secured. Canadian Teachers' Agency, Box 87, Regina, Sask. 1704-11

SECOND CLASS PROFESSIONAL TEACHER

Wanted for the R. C. Separate School No. 5, Simonsville, Ont. Duties to begin after summer holidays. Salary \$150. Apply stating qualifications and experience to James A. O'Leary, Sec. Toronto, Ont. 1704-3

TEACHER WANTED FOR THE R. C. SEPARATE SCHOOL

Wanted for the R. C. Separate School No. 5, Simonsville, Ont. Duties to begin after summer holidays. Salary \$150. Apply with testimonials to Edward McPharlin, Sec. Toronto, Ont. 1704-3

Special prize for essay on "The Work of the Church in Education," presented by a friend in memory of Very Rev. Dean Wagner, awarded to Emmie Letour.

Competition—Marjorie Gatt, Bertha Lamb, Maude Kelley, Mary Becker, Bessie Patten, Louise Koche.

Certificates in Commercial and Shortland Courses, awarded to Marie McIlhenny, Margaret Scane, Annie Dillon, Margaret Gatt, Josephine Pauline Kennedy, Bessie Evans, Gertrude Conlon.

Gold Medal for Department and Application, presented by Rev. V. J. Tobin, awarded to Marie Flynn.

Competition—Edna Pleasance, Bertha Lamb, Grace Fenech.

Gold Medal for Domestic Science, presented by Rev. F. B. Hayes, Toronto, awarded to Jessie Evans.

Silver Medal for Needlework, awarded to Emma Tremblay, Miss Mary Gentry, St. Columban, awarded to Olive Doyle.

Competition—Linda Kelly, Josephine Doyle.

Silver Medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Letitia Askin.

Competition—Grace Fenech, Beulah Daniel, Ethel Donovan.

Gold Medal for Entrance to High Schools, presented by Rev. F. White, Port Lambton, awarded to Vera McNeveny.

Competition—Thelma Cameron, Antonette Scully, Gold Cross for Department and Application, presented by Rev. P. Langton, Teumessil, awarded to Emmie Letour.

Competition—Dorothy Cameron, Blanche Taylor.

Gold Medal for Needlework, presented by Rev. F. N. Laurendeau, London, and Mr. F. S. Killaly; Toronto, awarded to Dorothy Cameron and Beulah Daniel.

Gold Medal in Intermediate Piano, presented by Rev. A. McKean, St. Columban, awarded to Lottie Burwell.

Certificates for Intermediate Piano and Junior Theory, awarded by Toronto Conservatory of Music to Lottie Burwell.

Gold Medal in Junior Grade Piano, presented by Rev. P. McLane, Maslinstone, awarded to Eileen Glenn.

Certificates for Junior Piano and Primary Theory, awarded by Toronto Conservatory to Eileen Glenn and Ida Larkin.

Silver Medal in Primary Grade Piano, presented by Rev. C. Parent, Tilbury, awarded to Alma Commo.

Competition—Theresa Hagan, Pauline Hayes.

Certificates in Primary Piano and Primary Theory, awarded by Toronto Conservatory to Theresa Hagan, Pauline Hayes, and Margaret Murphy, Cleveland, awarded to Margaret Murphy.

Gold Medal in Intermediate Grade Vocal, presented by Rev. F. H. Murphy, Toronto, awarded to Anna Campbell.

Certificates in Junior Vocal, awarded by Toronto Conservatory to Margaret McMillan and Rhea Martin.

Silver Medal in Primary Grade Vocal, presented by A. McLean, St. Columban, awarded to Maudie McKean.

Certificates in Primary Vocal, awarded to Maudie McKean, Mary O'Connor, Anna Dillon.

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WANTED A CATHOLIC MALE TEACHER for Wickawong Boys Industrial school. Duties to commence on 15th of August. Apply, stating qualifications, testimonials, etc., to Rev. Father C. Belanger, S. J., Wickawong, Ont. 1704-3

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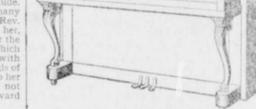
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