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The Catholic Record.

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

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, JUNE 11, 1910

1651

The Catholic Record

LONDON, SATURDAY, JUNE 11, 1910

LIVING PROOFS

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

TOO MUCH READING

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

THE PRUDENT ONES

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

UNDUE OPTIMISM

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

club may have its place, but it does not, in our opinion, constitute an asset that we can regard as valuable or as something to be proud of.

THE SAME OLD FALSEHOOD

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

MOONSHINE MORALITY

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

FUTILE TASK

Not so long ago we listened to a discourse on brotherhood. It was set in ornate diction, presented with all the electionary graces, and was applauded by sundry well-groomed ladies and gentlemen. But the address was of a cobwebby texture. It palated with love of the neighbor, but it showed no love of the self. Just why we should love the slum-dwellers, the sick and the sinful, was not stated because the speakers knew not Christ our Lord. True, he alluded to the sermon on the Mount as a deliverance of a great philanthropist, but not of God. Temperament may carry us far in deeds of mercy, but it can never reach the limits of the charity that sees Christ in the afflicted. And to tell the majority of men that they must love one another because it means the betterment of the race, is but babbling to the wind. According to the world's gospel the prize is for the strong. The weaklings are crushed, and their brothers trample upon them as they go forward. Hysterical women may weep over the weak, and uneducated males poetize over them, but the plaudits are for those who win. With, however, Christ in mind and heart, the outlook is different, and the standards are not of this world.

THE CATHOLIC TRUTH SOCIETY

The Catholic Truth Society is a very effective weapon in the hands of the Church. It is the premier organization, with an ever widening sphere of usefulness and with harvest, that are always being garnered. By means of its leaflets, pamphlets and books it furnishes an antidote to calumny, light to dissipate prejudice, and information that is sadly needed by a great many Catholics. The cost of its publications is well within the scope of the most modest pocket-book. Small in compass, they can be carried in the pocket and can be read during a few leisure moments. Our societies should make a special effort to place these publications before their members.

NON-READING CATHOLICS

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

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

THE GREAT SECRET

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

THESE ORANGEMEN

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

A CONTROVERSY ON BISHOPS' OATHS

AN EPISCOPALIAN MINISTER MISTAKES FABLE FOR FACTS
LETTER FROM REV. T. B. CLARKE
Editor London Free Press.—When so much is being said about the King's accession oath being too harsh to Catholics, and to Roman Catholics, I think the enclosed copy of the oath taken by the Roman Catholic Bishops (at the consecration in Quebec) will help many of your readers to decide whether the King's oath is too strongly worded for these enlightened times.
Withoutless Anglicans, Baptists, Congregationalists, Methodists and Presbyterians among your readers will be greatly interested to find themselves so generously and fully "damned."
Thanking you for inserting the enclosed copy in this evening's issue of The Free Press,
I am, yours truly,
T. B. CLARKE,
All Saints' Rectory, City,
May 31, 1910.

ENCLOSURE

The oath taken by the Roman Catholic Bishops in the Province of Quebec, a part of the British Empire:
"That the Pope is the true and only head of the Catholic or universal Church throughout the earth, and that by virtue of the keys of binding and loosening given to His Holiness by the Saviour Jesus Christ, he hath power to dispose heretical kings, princes, states, commonwealths and governments, all illegals without his sacred affirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine and His Holiness' rights and actions against all usurpers, especially against the new pretended authority of the Church of England, and all adherents in regard that they and she usurp and heretical opposing the sacred Mother Church of Rome."
"I do further avow the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned that they will not forsake the same. I do further declare that I will help, assist and advise all or any of His

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

REPLY OF REV. J. V. TOBIN
Editor Free Press.—The press of Canada, and in fact of the empire, has contained a good deal of late about the King's accession oath. Those who oppose the elimination of the clauses offensive to the twelve million loyal Catholic subjects of the King do so for several reasons. One reason much urged recently by the Loyal (Orange) Lodges is this: "Catholicism is a religion of oaths. Let, then, the Bishops of the Catholic Church first change their oath. If they do not then the lay Catholics should do so. The King's oath is also retained."
This same argument has been advanced within the past few days by several reverend gentlemen, among others, by one of decidedly high tendency, who is rector of a city church, the name of which is very unhappily chosen, seeing that the royal declaration brands as idolatrous the veneration of saints. These several protagonists of the royal oath, which has been justly described as "a stain on the statute book of the empire," then proceed to give what is purported to be the oath taken by Catholic Bishops—at least in Quebec or in some other more distant part of the Kingdom's dominions. It is passing strange that in all trumped up charges against the Catholic Church the scene is invariably laid in some part of the world far removed from the local habitation of the person making the charge. Is this done because "distance lends enchantment to the view," or because in such cases it is harder to disprove the charge? I pause for reply.

In the meantime let us come back to the Bishop's oath. The form quoted as such is certainly a formidable document and reeks with anathemas, damnings, and sulphurous odors. Anglicans, Calvinists, Huguenots and all Protestants are by it consigned to the bottomless pit.
Now, sir, I have no hesitation in saying that the episcopal oath quoted by the Orange Sentinel is not a genuine one but one which ought to be better than that of The Sentinel for a correct statement of Catholic doctrine or of the oath taken by Catholic Bishops. The oath of the King is a translation of the pontifical oath of all popes, and all Protestants are by it consigned to the bottomless pit.
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THE REAL OATH

"I, _____, elected to the _____ from this hour henceforward, will be obedient to Blessed Peter the Apostle, to His Holy Roman Church and to our Holy Father Pius X., and to his successors canonically elected. I will assist them to retain and defend their rights and liberties, and I shall receive humbly the orders, reservations, provisions and mandates. I shall come when called to a synod unless prevented by canonical impediment. I shall make personal visit ad omnia apostolorum every ten years, and I shall render to Our Holy Father Pope Pius X., and to his aforesaid successors, an account of my pastoral office and of all that pertaining to it in any manner whatever to the state of my church, and the discipline of the clergy and the people, and finally to the salvation of the souls entrusted to me; and I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment I shall fulfil all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my diocese, or through some other secular or regular priest of known probity and religion, fully informed concerning the above-named things. I shall not sell nor give nor mortgage the possessions belonging to my mensa, nor shall I entreat them or alienate them in any manner even with the consent of the chapter of my church without consulting the Roman Pontiff. And if through me any alienation shall occur, I shall be held responsible in the punishments contained in the constitution published concerning this matter. So help me God and these Holy Evangelists of God."
A careful perusal of the above authentic oath is all that is necessary to convince fair-minded men that the arguments for the retention of the King's oath, drawn from the oath of Catholic Bishops, built upon a fictitious document, which, like many others of the kind calculated to bring odium upon the venerable Catholic Church, is a clumsy forgery of some anti-Catholic editor or lecturer.

Information Desired

A subscriber writes us, "Would you kindly send me the address of some priest or superior connected with the Shrine of Lourdes, France? Can you tell me if there is a correspondence department in connection with the shrine, and what address will be used for the purpose? I am sure our readers be kind enough to supply us with this information?"
St. Mary's Rectory,
London, June 2, 1910.

CATHOLICS AND THE FRENCH ELECTION

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

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

Prominent among those who looked for the result of the election to be decided by the polls on Sunday and by a large and considered vote to do something towards making more decisive in the direction of resistance to demagogy. The hopes and expectations thus expressed were not entirely disappointed, for the result of the second ballots which took place on Sunday. Not that from a Catholic or Moderate view the position was bettered to any decisive extent; that was not achieved, nor indeed was it looked for. But this much seems clear, that whilst the United Socialists received some accession of strength, the followers of M. Combes suffered a diminution in many instances. This means that the Radical Socialists were the principal losers, a result which cannot but be welcomed, for it marks a further stage in the weakening and disruption of the Bloc which during recent years has wrought so much harm to the Church and the cause of religion. Amid much that is yet uncertain two things seem to stand out clear—that the introduction of 205 Deputies who are new to the Chamber involves a profound modification of its membership, and that the new Chamber contains a large majority pledged to electoral reform, the supporters of proportional representation being placed by the change of the pendulum in the ascendancy. The total result of the appeal to the electorate may be summed up, then, by saying that the Bloc is dislocated, the United Socialists having made some important gains and the Radical Socialists having lost strength, while the Liberal and Progressive groups have somewhat bettered their position. In other words, the coming of the pendulum indicates, as the Temps put it on the morning of the first ballots, "a twofold evolution. On the one hand, universal suffrage has gone to the Republicans, who offer guarantees of resistance to demagogy; on the other, it has given preference to Socialists whose programme is plain, rather than to the vague promises of the Radical Socialists." There is nothing very decisive in all this, but the gains of the United Socialists and the election of a man like M. Thalmus apart, the movement is the right direction. No group or party can claim victory. Catholics indeed hold their ground, which so far demonstrates that their forces in the country are still able to carry on the struggle with a chance of bettering their position, but only on condition of harder work and more united action. They stand, a faithful minority, open to the attacks of those men who have sent the religious into exile, closed some 20,000 schools and institutions and despoiled the Church. M. Briand remains in power; and the situation is such that his declaration at Saint-Chamond that "the real Republican is the man who, whilst desiring of further progress, renounces nothing in the work of secularism achieved during the last ten years; the man who claims this work and is determined to defend and maintain it."—The Tablet.

Feast of the Sacred Heart

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

Assumption College, Sandwich

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

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

CATHOLIC NOTES

Archbishop O'Connell, of Boston, ordained fifteen new priests on Friday of last week at the cathedral.

On Sunday, May 1, Archbishop Bourne of Westminster, issued a letter declaring the new Westminster Cathedral free from all debt, owing to the united generosity of English Catholics. The solemn consecration of the edifice will take place on June 28.

Sixty-four well trained Catholic Chinese printers are employed at the Nazareth Printing Press of the Paris Foreign Missions at Hong-Kong. About five hundred different works have been printed at this press, and most of them have run into many editions of several thousand volumes to each edition.

The work of honoring historic characters and making historic spots which has been taken up by patriotic and historic associations, received a notable addition through the progressive spirit of Buffalo assembly of the Knights of Columbus, when on Wednesday, May 11, an appropriate memorial erected by this organization was dedicated to the memory of Father Louis Hennepin.

The Archbishop called a meeting of the physicians of the entire archdiocese of Boston to be held in the conference hall of the Cathedral, the purpose of which is to further science of medicine on thoroughly Catholic lines and to strengthen the hearts of Catholic physicians in the performance of their holy faith and in the exercise of their noble profession.

The Duchess of Norfolk is presenting a great bell which is now being cast at White-Chapel foundry to Westminster Cathedral. The bell, which will be cast St. Edward's bell, will weigh 55 cwt. with a girth of 67 inches. From the same firm which casts St. Edward's bell come the most famous bells in the world, such as Big Ben, at Westminster, weighing 13 tons and 11 cwt.

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

Bishop Morris of Little Rock has asked the Government to use fifteen acres of the ground at St. Joseph's Orphanage, Levy, Ark., for demonstration and experimental purposes, ten acres of which are now being used for the raising of potatoes. Bishop Morris is himself one of the closest students on the experimental plot, and almost daily he has been seen in working clothes in the potato fields. The same as any of the others about the place.

The Nova Scotia Diocese of Antigonish, ruled which the late Bishop Cameron, over, contains more Catholics in Scotland at the present day. Of the eighty-five thousand Catholics within the diocese forty-five thousand are still Gaelic-speaking descendants of the Scotch Highlanders. Bishop Cameron was himself equally at home in Gaelic and in English and sixty of his priests speak the Gaelic tongue.

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

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

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

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

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Messrs. Luke King, P. J. Neven, E. J. Frederick, M. J. Hagarty and Miss Sara Hasley are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Letters of Recommendation. Ottawa, June 11th, 1910.

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

These two reports, coming from the different quarters on the same day, are very significant.

LONDON, SATURDAY, JUNE 11, 1910

IS THIS A NEW RELIGION OR A DREAM?

With the above comment a correspondent has sent us a newspaper copy of a sermon delivered before the International Bible Students' Association in Rome by Pastor Russell, the successor of Talmage in the Brooklyn Tabernacle.

All religions are wrong. All have been deceived by the devil, who has kept not only heathendom but also Christendom in darkness for centuries.

Now we would inform our correspondent that this is not a new religion, but an old heresy, founded on a misinterpretation of a chapter of the Apocalypse.

Neither is this a dream of Pastor Russell's. He is wide awake, wise in his generation. We are told that his discourse proved highly acceptable to his Italian congregation, who heard him through an interpreter.

More over, his sermons are published by a syndicate of over four hundred newspapers. Now Pastor Russell knows that it adds to the commercial value of a sermon to give it an historic background.

He is not given to every person to become the founder of a religious community. Three hundred years and more have gone by since St. Angela Merici founded the Order of St. Ursula.

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TWO EXTREMES

A press despatch informs us that on Thursday, May 26th, there was held at Atlantic City a judicial committee of the General Assembly of the Presbyterian Church, at which a delegation representing the minority of the New York Presbytery appealed against the licensing of three young men students of the Union Theological Seminary, who admitted that they did not believe in the Immaculate Conception, the raising of Lazarus, and certain biblical miracles.

During the afternoon session a resolution touching the temperance question was introduced, during the discussion of which Rev. Dr. Sharp of California said, "I know some excellent Presbyterian ministers and laymen who drink wine and they are as good as we are."

This statement was met by a chorus of "no" followed by hissing. "Well, anyway," said Dr. Sharp, "they would not stand a man who had the courage to stand up in the open and express his opinions."

Another despatch conveys the information that on the same day there was held in Washington a conference of Sunday school workers at which Mr. Eugene C. Foster of Detroit made the astounding statement that seventy-five per cent of the boys over thirteen years of age in the Protestant Sunday Schools of the United States are lost to the Church and never make a profession of faith.

Practically all the delegates at the meeting agreed with him.

These two reports, coming from the different quarters on the same day, are very significant. Moreover, they are intimately associated; for in one case we see the cause, in the other the effect. Morality is based on dogma.

Without definite doctrinal teaching there is no sanction for morality. Consequently when the governing body of a sect surrenders its religious tenets by licensing young men to preach who openly avow their disbelief in truths set forth in its profession of faith, it need not be surprised to find that it is sacrificing the allegiance of its members and nullifying its moral influence.

Strange to say, however, in proportion as the sects relinquish doctrinal teaching they become more exacting in matters of morality. All that Catholics are commanded to do is so keep the ten commandments, and the six commandments of the Church, which latter add very little to the former, being merely a more explicit declaration of things implicitly contained therein, together with the expressed obligation of using the means of grace which Christ purchased for us by His passion.

It is true that she calls some of her members to a higher state of perfection by the practice of the evangelical counsels, voluntary poverty, perpetual chastity, and entire obedience to a spiritual superior. But "all take not this word but they to whom it is given."

To them God gives special graces proportionate to their obligations. Apart from their perfection, all men are counselled by our Lord to be perfect as their Heavenly Father is perfect, to aim at perfection by prayer, by frequenting the sacraments, by listening to instructions and by giving their daily actions so as to give more glory to God and to make sure their calling and election. As a motive to keep the commandments, the Church proposes to her children the most definite doctrinal warrant, and as a necessary means to keep them she opens the richest fountains of grace.

The sects, on the contrary, by discarding the fear of God, which is the beginning of wisdom, and by eliminating little by little the supernatural motives for moral actions and replacing them by a vague altruism, have lost their influence over the lives of their adherents. They offer little means of grace, save exhortations, and yet they demand more than the Church asks of her children. They ought to be satisfied if the people kept the ten commandments, but they have added to these man-made commandments to the observance of which they attach more importance than to the keeping of the law of God.

All reasonable men will admire Dr. Sharp for having the courage to express his convictions, and even saints might give assent to his statement, which evoked from his brother ministers hisses that manifest little of the spirit of charity and the avowal that they were not like the rest of men, which shows little of the spirit of humility. The reproach uttered by Christ against the Pharisees might well be addressed to them. "Woe to you Scribes and Pharisees, hypocrites, who pay tithes of mint and anise and cummin, and have let alone the weightier things of the law, judgment and mercy and faith; blind guides who strain out a gnat and swallow a camel."

There is not the slightest doubt but that discredit has been cast upon the temperance cause by the extreme views of just such ministers as these. The temperance movement is popular, and justly so, in this country at present, and the ministers are always found in the forefront of a popular movement. No one would find fault with them for this if they exercised their influence with justice and discretion, if

they did not frame a new commandment the observance of which was to be a mark of the elect. No moral reform movement that has not a sound ethical basis can endure, and the ethical basis of the temperance movement as laid down by the majority of Protestant ministers, is not sound.

The wholesale condemnation of all persons who may use liquor in any form is contrary to justice and truth. The use of liquor is not sinful in itself, and a man may use it and still practice the virtues of temperance. In many countries wine is served even by the working people at their meals, but here the abnormal use of strong liquors and the irrational habit of treating give an altogether different aspect to the temperance question.

Because of existing customs and climatic extremes, which are conducive to alcoholic excesses, it becomes doubly imperative for those who are inclined to intemperance to practice total abstinence, and highly praiseworthy for all to do so for the sake of their own safety, and to aid their weaker brothers. But let us realize the fact that there is no moral obligation binding the latter to this course and that it is unjust to stigmatize them because they do not choose to restrict their liberty by a voluntary pledge.

These young ministers, we are informed, refuse to believe in the Immaculate Conception and the raising of Lazarus from the tomb. We wonder if they know what the Immaculate Conception means. It is not surprising that they do not accept it, if they do not believe in the Incarnation, and how can they believe in the Incarnation if they reject the divinity of Christ by refusing to admit His power to work miracles. Is it any wonder that the rising generation refuses its allegiance to the sects that are fast divesting themselves of the supernatural and that 75 per cent of the boys attending the Protestant Sunday schools of the United States are lost to a Church which by its puritanical morality restricts them even in the enjoyment of innocent pleasures, while it offers them no aid to the keeping of God's commandments?

THE OATH OF QUEBEC BISHOPS

We deal elsewhere with the statement of a reckless, bigoted paper in Toronto regarding the oath which Catholic bishops take at their consecration. It will be noticed that the statement is made by the Toronto editor that is taken by Quebec bishops. Least there might be any further evil in regard to the matter on the part of our Orange fellow-citizens, we wrote a letter to the Archbishop of Montreal, asking for a statement in regard to the oath which is taken by the hierarchy of Quebec at their consecration, and received the following reply:

Archeveche de Montreal, June 3rd, 1910. Thomas Coffey, Esq., L.L.D., Senator, Proprietor of the CATHOLIC RECORD.

Honored and dear Sir.—As the Most Rev. Archbishop of Montreal is away from home at present I have been instructed to answer your communication of yesterday. The oath of office taken by the Bishops in the province of Quebec on the occasion of their Episcopal consecration is to be found in the Pontifical. The Bishops of the entire Catholic world take that oath. A few weeks ago at his episcopal consecration Bishop Fallon, of London, took the same oath as do the Bishops of this province. It is always the same old story with the Orange Sentinel—nothing but ignorance, bad faith and libelous statements. Rev. T. B. Clarke, it seems to me, should have known better.

Accept assurance of my sentiments of esteem and consideration and believe me, dear Senator, Very truly yours, LUKE CALLAGHAN, Vice-Chancellor.

A TEMPEST OF BIGOTRY

All the big bigots and all the little bigots are now on edge in a warfare upon the Pope and the Church. Orange war paint is in demand and an ultra-Protestant weekly in Toronto is gaining renown among its dupes by the publication of spurious Bishops' and Jesuits' oaths, some of which have been copied from novels written by Jewish Freemasons. Nor is this ultra-Protestant weekly alone in this unseemly assault upon Mother Church. The Toronto daily papers, with one or two exceptions, are rowing in the same boat. They have an ultra-Protestant constituency, and deem it wise, for monetary reasons, to give that constituency, bottled on Orange poison, just what it wants. The controversy on the Coronation oath and the spurious oaths attributed to the dignitaries of the Catholic Church, will give us this year another very enthusiastic celebration of the anniversary of the Battle of the Boyne. Even now the files are being oiled and the drums dusted in preparation for this carnival of nonsense, bigotry and ignorance. The Orange public is a great big baby, and the scheming politicians can feed them with any sort of rubbish if it bears the label "no Popery." In the year 1833 some graceless scamp wrote a forged Papal encyclical, commanding all Catholics on a certain date to arise in

their might and slay the heretics. The author made a handsome sum of money by its sale. There was, as might be expected, a good deal of excitement, and hundreds of thousands of copies were put in circulation. It is to be hoped that the criminal law will some day be employed to punish men who engage in execrable business of this sort. Strange to say, men of education are sometimes duped by these forgeries. Such has been the fate of the Rev. Mr. Clarke, pastor of All Saint's Episcopal Church in this city. Had he a little less valor and more discretion, he would have saved himself much adverse criticism. He copied what is supposed to be a Bishop's oath from the ultra-Protestant weekly referred to, a weekly edited by an unreviled edition of John Kensit, and sent it for publication to one of our city papers, together with a somewhat caustic comment. We publish his letter and the oath in another column, together with a letter from Rev. Father Tobin of this city. When we may ask, will our non-Catholic neighbors have the sense to go to the fountain head when they wish reliable information in regard to the Catholic Church. Too long have some of them gone to the slums of bigotry instead. Catholics can but pity them and pray for them.

THE OLD ENEMY

It is unfortunate when members of those secret organizations which are decidedly antagonistic to the Catholic Church receive positions in the service of press bureaus. In one way or another they are certain to work in a little animus against Catholicism in order that they may gratify their insane prejudice. Last week there appeared in some of the papers a report of a shocking murder in Chicago. A man named Patrick Gibbons shot his wife dead and straightway proceeded to the home of the parish priest, killing him by the same weapon. No further particulars were given. The public were supposed to draw their own inference as to the motives for the crime. It now turns out that Patrick Gibbons had been an inmate of a sanatorium and in his maddened delirium killed the priest who had been the peace-maker in his family. We have here another terrible crime which may be laid at the door of the drink habit.

NOTES AND COMMENTS

PARTICULARS of a horrible act of sacrilege in England come to us through the London correspondent of the Catholic Herald of Calcutta. The outrage occurred in the Convent of the Ursulines at Darford in Kent. An unknown miscreant gained access by some means to the chapel during the night, and bearing away the door of the Tabernacle scattered the Blessed Sacrament on the floor of the sanctuary, smashed to atoms the altar ornaments, and defaced the walls with drawings of a filthy and most blasphemous description. The sacred vessels, including ciborium, monstrance and lunette were carried away and afterwards found, wrapped in the Benedictine veil, deposited under a manure heap in the convent grounds. No arrest had been made up to the time this news reached us, but it is to be hoped the perpetrator may be brought to book. It is a matter of conjecture whether he is a lunatic at large or one of those desperate fanatics who, stung to fury by the contemplation of Catholic progress, wreak a horrible vengeance in such a way. The more charitable supposition is that it is the work of a madman, but it is none the less harrowing to the feelings of every Catholic, and, for that matter, of non-Catholics too. The only consolation in this instance was, in fact, the generous outburst of sympathy with the nuns from many Protestants in all parts of England. This in itself is some reparation for the noisy diatribes of the Protestant Alliance occasioned by the prospective modification of the coronation oath. It were to be desired that kindred spirits in our midst in Canada could profit by it. But that does not, unfortunately, come within the bounds of probability.

AND CLOSE upon the heels of this outrage in England come news of a similar act of sacrilege in Montreal. In this case, however, the Blessed Sacrament was carried off, not immediately trampled under foot as in that just outlined. Unfortunately, this uncertainty in no way mitigates the enormity of the crime, but rather adds to it, since to what nameless outrages the Omnipotent Prisoner of the Tabernacle may have been subjected can only be conjectured. It is impossible for non-Catholics to realize the horror with which Catholics view outrages of this character. Belief in the Real Presence is essential to this realization, and this only Catholics possess in its fulness. But outrages upon religion are necessarily repugnant to decent people of any persuasion, and we are sure that the Catholics of Montreal and of all Canada will have the sympathy of their non-Catholic brethren under this trial. That demoniacal possession still exists in the world such acts as described seem to prove.

IN THE Globe's catalogue of great kings, upon which we had occasion to advert last week, only one, the illustrious Robert Bruce, was conceded to the ancient kingdom of Scotland. Bruce certainly would shine in any company, and, with the single exception of Alfred the Great, the right of any other in the list to be named with him may reasonably be questioned. As the hero of Bannockburn and the vanquisher of English pride and rapacity, he occupies a place by himself in the national roll of honor. But, under the Globe's test, is Bruce the only one in the long line of Scottish monarchs entitled to the epithet "great?" Like the sister kingdom, and, for that matter, like any other kingdom, Scotland at several periods in her history had to put up with monarchs whose rule tended to drag the nation down. It is not necessary to name them here. History has judged them, and their place in their country's annals is fixed for all time. So, too, is that of other kings who stand little, if at all, below Robert Bruce, as wise rulers and benefactors of their country. There is Malcolm III, who, with his Queen, the saintly Margaret, inaugurated a period of internal peace and prosperity which Scotsmen of every succeeding generation could point to with legitimate pride. It was a time of transition leading to a new period in the history of Scotland, and it was Malcolm's work to assimilate the new elements, which, through the increasing fame of his country abroad, found their way to his court, and exerted a lasting influence upon the ruder native population. He it was who stemmed the conquering march of the Normans and taught William Rufus that a boundary existed beyond which could not go, so that at his death in 1093, Scotland was indisputably in possession of the southern frontier. English chroniclers looked upon Malcolm Canmore as a merciless and savage prince, but the historians of his own country have ever acclaimed him as a national hero. And he certainly has as great a right to the title as William I, Edward I, or Henry II., of England.

OF MALCOLM'S QUEEN, Saint Margaret, the historian Skene has observed that "no more beautiful character is recorded in history. For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation, she is unsurpassed." With her husband she shares the honor of the immense progress of Scotland under their rule, the spread of the Christian faith in the northern and western islands, the consolidation of the various races of which the population was composed, and the increased prestige of the country abroad, were due alike to her influence and to that of the king. Of her reign it may be said with truth that it was a constant striving after realization of high ideals.

THERE is at least one other king of Scotland whose reign is worthy to rank with that of Malcolm. David I. was the youngest son of Malcolm and succeeded to the throne on the death of his elder brother Alexander I. in 1124. His reign is chiefly noted for the great spread of religion, the introduction of the regular orders, the erection of new dioceses and the reorganization of Church administration generally. It was a long reign, twenty-nine years, and while the historians of Presbyterianism are fond of ensuring him for his liberality in founding and endowing religious institutions on the ground that he thereby put the people "under the yoke of ecclesiasticism" and prejudiced the rights of the throne, the fact remains that he was one of the noblest and most beneficent monarchs that ever wore the Scottish crown. However heresiarchs of a later date may view his magnificent endowment of the Church, the poor of the twelfth century had, as Cosmo Innes has pointed out, no reason to regret it. The influence of the Church was for peace, and as in that age of strife and unrest "repose was the one thing wanted, the people found it under the protection of the crozier." King David's efforts were directed solely to his people's benefit, and this, coupled with his personal characteristics, generosity, uprightiness and piety, unanimously conceded to him by chroniclers of the time, placed him out of reach of the slanderous iconoclasts who four hundred years later set themselves to destroy the stately fabric in the erection of which David I. had borne so large a part. Such a man was worth a whole tribe of Pharaons or Tudors, whose highest aim was to magnify their own power at the expense of the Church and the poor.

DOES it never occur to the average Scot that the most glorious pages of the history of his country relate to those old Catholic times? Wallace and Bruce, Malcolm III. and Saint Margaret, David I. and William the Lion—these were all Catholic rulers whose lives spanned the greatest events in Scottish history—events which form the staple of those patriotic songs on the possession of

which every Scotsman prides himself. Beside those events of medieval Scotland, how sordid and prosaic is the "Solemn League and Covenant;" how depressing and disenchanting the real facts of the Reformation, as they are coming gradually to be known and realized! Having thrown away the rich kernel how long will the Scottish people be satisfied with the empty shell! This is the reflection which forces itself irresistibly upon the contemplative mind.

THE SUGGESTION has been made in Scotland that a national pilgrimage to Lourdes would be timely in the summer of 1911, and it has been taken up and discussed by Catholics all over the kingdom with a fair prospect of being realized. Such an event would be a milestone in the history of the country and could not fail to make a strong impression upon the people at large. Time was when Scotland, no less than Ireland or England, enjoyed the reputation of being "Mary's Dowry," and if she is ever to be reconsecrated to the Faith the intercession of the Queen of Heaven will be the most powerful aid to that much-to-be-desired end. The cathedrals and abbeys dotted over the country, so beautiful even in their ruins, must, as time goes on, appeal more and more eloquently to the thinking man. They are an ever-abiding testimony to the faith of the past. They tell of a people's love for God's Church and of their devotion to the Mother of God. Their proclamation devotion to an ideal, regard for the poor and care for the souls of the dead. They were the work of a great race and are a perpetual appeal to their legitimate descendants to shake off the shackles in which they are bound and return to their Father's House.

By no means the least of Pittsburg's distinctions is that it is a great baseball town, and attests its pre-eminence in this respect by the pennant which on Sunday was on other days it proudly flings to the breeze. The first day of the week is indeed the day of all days in the Smoky City to the patrons of the national game, and as all the week long the toiler is giving of his best to the enrichment of the Steel Trust, on Sunday he hies him to the park to exercise his lungs by alternate cheers for the contending gladiators and maledictions upon the offending umpire.

This is all very well in its way, but it has its weak side, and certain evangelical churches felt constrained to call a halt, as in proportion to attendance at the Sunday games they found attendance at their church services diminished. We have not heard that Catholic churches suffered in this respect, though from the Catholic point of view the wisdom or propriety of public Sunday sports may be questioned, as tending to detract from the sacred character of the day. Be this as it may, Catholic men as a rule have the faculty of vindicating their right to legitimate recreation without shirking their religious obligations. But with non-Catholics this does not seem to be the case and the outcry made by the Pittsburg ministers may be taken as another indication of the lessening hold they have upon the masses of their people. To meet this a great scheme has been evolved, and as the price of withdrawing their opposition to Sunday baseball, the ministers have agreed to co-operate with the magnates and to become parties to what they have heretofore been very insistent in calling "desecration of the Sabbath." Attendance upon the morning service is to be the price of admission to the afternoon game, and to ensure the proper observance of this compact the several churches concerned have arranged to distribute tickets certifying to the holders attendance as aforesaid. Armed with this, they are at full liberty to join the ranks of the "Sabbath-breakers." In other words, they are licensed to commit sin. For it is a cardinal principle of Protestantism that indulgence on Sunday in worldly amusements is a violation of the Third Commandment. It would be interesting to know how the officials of the Canadian Lord's Day Alliance view this.

THE SENSATIONAL character of the incident would seem to mark almost the last stage of spiritual degeneracy. But there is another side to it which in the light of Protestant polemical methods for the past three hundred years becomes very instructive. It has ever been a favorite slander with their controversialists and with the rank and file of the Protestant clergy that the Catholic Church by means of the doctrine of indulgences and for sordid motives of her own, licenses her children to commit sin. The "Reformation" was in fact founded on this very calumny, and Doctor Martin Luther made it his justification first for his unclerical contumacy, then for his apostasy, and later for his sacrilegious marriage to the unhappy Catharina von Bora. The imputation is of course as false as it is absurd. It never had a shadow of justification in fact or in theory, and those who first formulated it, together with many, it is to be feared, of those who have kept it alive, knew this. It was born in sin and

nurtured in hatred of the Church and love for truth had no place in the hearts of those who promulgated it. But now, in this twentieth century, trapped in a vain attempt to arrest the process of disintegration in the several sects to which they belong, the ministers of a great city of the American republic shamelessly put into active practice the vile principle which they have so long falsely attributed to the Catholic Church. The lesson surely will not be lost upon the many ardent religious souls who through no apparent fault of their own are dependent for spiritual guidance upon such as these.

A GOLDEN JUBILEE

NOTABLE EVENT AT THE URSLINE COLLEGE, "THE PINES," CHATHAM, ONT.

CELEBRATIONS ON MAY THIRTY-FIRST. The feast of St. Angela Merici, foundress of the Ursuline Order, was the day chosen for the opening of the Golden Jubilee celebrations. The festival Tribunal was inaugurated with the solemnization of Pontifical Mass at 8:30 in the Convent chapel, by His Lordship Right Rev. Michael Francis Fallon, O. M. I., D. D., Bishop of the Diocese.

At the appointed hour the clergy entered the chapel in procession, presenting an imposing appearance. Having taken their places in the sanctuary, His Lordship, standing at the throne, proceeded to assume his pontifical vestments, according to the elaborate and beautiful ceremonial appointed for the occasion. Rev. Albert McKeon, S. T. L., St. Columban, officiated as assistant priest, with Rev. Father James, O. F. M., Chatham, and Very Rev. F. Forster, C. S. B., President of the Assumption College, Sandwich, as deacons of honor; Rev. M. J. Brady, Wallaceburg, deacon of the Mass; Rev. P. J. McKee, St. Mary's, London, sub-deacon of the Mass; Rev. D. J. Downey, Windsor, Master of Ceremonies; Rev. D. L. Brisson, Walkerville, and Rev. A. Loiseleur, Chatham River, Acolytes; Rev. J. A. Pinsonneault, McGregor's, Mitre Bearer; Rev. T. P. Hussey, West Lorne, crozier bearer; Rev. J. Brennan, Bothwell, book bearer; Rev. T. W. Gentry, London, candle bearer; Rev. H. Robert, Windsor, geminal bearer; Rev. C. Parent, Tilbury, thurifer; Rev. T. Ford, Ingersoll, cross bearer.

Besides the above, the following clergy also honored the occasion with their presence: Right Rev. Mgr. J. E. Meunier, Windsor; Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London; Rev. E. J. Gann, Tecumseh; Rev. T. McCabe, Maidstone; Rev. P. L'Heureux, Belle River; Rev. J. F. Stanley, Woodstock; Rev. T. Martin, Simcoe; Rev. L. A. Beaudin, St. Catharines; Rev. D. St. Cyr, Stony Point; Rev. F. P. White, Port Lambton; Rev. L. M. Proulx, Big Point; Rev. J. J. Gnam, La Salette; Rev. E. Ladouceur, Jeanville; Rev. J. L. Lacombe, Chatham; Rev. J. Hogan, Raleigh; Rev. P. Corcoran, Seaford; Rev. J. Dantzer, Hession; Rev. T. Noonan, Dublin; Rev. Fr. Hermann, O. F. M., Chatham; Rev. J. Scanlon, St. Joseph's Hospital, Chatham.

The magnificent ceremonies of the Pontifical Mass were enhanced by the brilliancy of the decorations, the gorgeous vestments of the officiating clergy, the glistening silver and gold of the ornaments, the profusion of natural flowers and wax tapers, all combining to form a scene of splendor worthy of the great occasion. The Mass was offered in thanksgiving for all the blessings of the day, and also for the countless graces which Almighty God has showered upon the community during the past fifty years.

The sermon, by Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London, was a splendid oration, and was delivered with much feeling and eloquent expression. We reproduce it in part below.

"The chapel was crowded with a large number of invited guests, the students of the college, and the Religious. At the conclusion of the Mass, Right Rev. Father Meunier advanced to the altar railing, addressed a few words of congratulation to the Rev. Mother Superior and the members of the Council, and presented them with a purse of fourteen hundred dollars, the munificent gift of the Right Rev. Bishop and the Clergy, to help on the good work of Catholic education. His Lordship then intoned a solemn Te Deum which was continued by all the clergy, while they proceeded out of the chapel in the same processional order as they had entered.

SEMON OF THE REV. J. T. AYWARD. "Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the Sabbath to the Lord. Thou shalt also number [to] these seven weeks of years, that is to say, seven times seven, which together make forty-nine years of the great jubilee, and shalt proclaim remission to all the inhabitants of thy land; for it is the year of jubilee." (Levit. xxv, 2, 8, 10.)

My Lord, Rev. Fathers, teachers of St. Ursula, pupils and kind friends,—It was God Himself who ages ago ordered the institution of a jubilee. You understand why, on this day, in this chapel, we are here assembled with our Bishop who, although a stranger to this diocese, has already learned of the great work of the Ursulines. He is here because as a father he rejoices in this celebration. You seated in the sanctuary a large number of the clergy of the diocese, they are here to congratulate you and to ask the blessing of God on the noble work which you are doing.

It is not given to every person to become the founder of a religious community. Three hundred years and more have gone by since St. Angela Merici founded the Order of St. Ursula. The history of Canada cannot be written without paying a tribute to the noble work of the Ursulines in Quebec. Fifty years ago two Religious of this order, Rev. Mother Xavier, the Foundress of the Ursuline Order, and

A new book by Father Benson is an event of importance in the world of literature...

Talking of books here those whose duty it is for our parochial librarians...

Now we have an abook of books. And a book of books far more good, in its...

Should historical works be excluded from a popular library? But in a popular library...

Why do they want the height of the stars, or sea? Enter into their derider there.—Isidor.

"Dear Columbia," says "Anti-humbung."—Having past few weeks I did not find...

"Anti-humbung," says "Anti-humbung."—Columbia is quite so far in his not believe a hypothesis...

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FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER PENTECOST

FISHING FOR MEN

Master, we have labored all the night, and have taken nothing...

But after he had taken our Lord on board his ship it seemed as if all the fish in the lake were anxious to be caught...

In a certain degree, also, every one on board Peter's ship—all Catholics—have to do with this great work...

For some time there have been some efforts made to catch a certain kind of fish known as Protestants...

The fishermen know their business, and they have worked hard. No trouble on that score. When may we hope that the promise of our Lord will be fulfilled...

If there is anything both true and astonishing it is the prevailing ignorance among Protestants and infidels...

How can we hope that such people will admire all the beauties of our faith, and appreciate all the powerful and logical arguments in favor of this or that truth...

Christ must teach this multitude from the ship of Peter. He will do it when He can say to us, "Whose hearth you, hearth Me"...

Moreover, we must thrust this instruction of the first things every Christian (be he child or man) ought to know upon them in all clarity...

Enter into the work of spreading Christian doctrine, then. Buy Catholic books of instruction. Buy a good many and give away a good many...

The Grave of Tom Moore In a letter to the Freeman's Journal, of Dublin, Ireland, P. J. Brown, thus says of a visit to the grave of the great Irish poet, Thomas Moore:

"I visited the quiet little churchyard at Bromham, in Wiltshire, where lies the remains of Ireland's national poet, Moore. I had the, to me, great happiness of placing a pot of shamrocks, received from Ireland on St. Patrick's Day last, on the poet's grave."

It is a beautiful Celtic cross that stands at the side of the grave, there being apparently no room for it at the head, reflects the highest credit on its Dublin sculptors; but strange to relate, there is no inscription on the monument to show to whom, or by whom it was erected...

YOUR ONE-CENT HEALTH

Will you let one cent stand between you and health? Send a one cent postal with your name and address...

Dr. H. Sanche & Company 380 St. Catherine St. West Montreal

THE LITANY OF THE SAINTS

1. What does the word "litany" mean? The word "litany" has several meanings. Litany is a Greek word signifying petition, prayer, supplication...

The word "litany" now commonly means a form of prayer of supplication—in which the priest leads and the congregation responds. In this sense we speak of the Litany of the Saints, of the Litany of the Holy Names, of the Litany of the Sacred Heart, of St. Joseph, etc.

2. What can be said of the Litany of the Saints? The Litany of the Saints "has, doubtless, been subject to considerable development, especially in the first part of which contains the invocation of saints. But the conclusion, in which the earliest text in which it occurs goes back only to the eighth century, it is probable that it is much more ancient"

The Church makes use of it on solemn occasions as a means for rendering God propitious through the intercession of the whole court of heaven? (Guerranger). In the Liturgical Books—in the Missal, the Ritual and the Pontifical—the Church prescribes the use of the Litany of the Saints more than twenty times.

Now we submit that a learned doctor who uses such loose language as this is something of a quack. Perhaps Dr. Gordon is misquoted. Perhaps it is only a straw professor that we level our lance at. But the doctor who is a quack is a quack no matter what title he bears.

What the doctor says about the Church's teachings, that the unmarried state is higher than the married, is a mere invention of his own. The Church has canonized many of her saints who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will. Here is another opportunity for Baconian philosophy.

Again the known facts should have led the doctor to suspect the accuracy of the significance which he attached to the Church's teaching that the unmarried state is more perfect than the married. He must have known that the Church has canonized many of her saints who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will.

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THE MARRIED AND THE UNMARRIED STATE

Dr. Gordon, who lectures to young ladies in Wellesley College, is quoted as teaching his classes that Christians, and it is clear from the context that he means the Catholic Church, has by its doctrines shown an inveterate prejudice against the honor of wedded love and marriage.

Now we submit that a learned doctor who uses such loose language as this is something of a quack. Perhaps Dr. Gordon is misquoted. Perhaps it is only a straw professor that we level our lance at. But the doctor who is a quack is a quack no matter what title he bears.

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THESE CUP JOINTS PREVENT DUST. Your doctor would recommend the Peace Economy Furnace on THIS point alone. It's a small one, but it's ESSENTIAL for pure air in the home. Let me tell you how the cup-joints on the Peace Economy Furnace...

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That is? Far more eloquent it is than all the platform addresses ever delivered. No one but will sympathize with the father. The evil is a horrible one. But did the ex-saloonkeeper think of the sons of other people when he was handing out red liquor to all applicants who had the price? Did he think of the other fathers who saw their sons going from bad to worse? Did he think of the mothers who sooner would cut off their right hand than that their boy should become a drunkard? Did he think of the wives and little ones who almost dreaded to have husband and father come to their cheerless hearth? There was good reason for the Council of Baltimore to urge Catholic saloonkeepers to get into better business. This paper is not yet convinced that Prohibition is the cure-all for drunkenness. We do believe, however, that the most stringent laws should surround the traffic and that they should be rigidly enforced. People may talk about personal liberty to their heart's content, but the man who, by abusing this liberty, permits himself to become a slave, is surely to be pitied.

The case of the New York father is a warning to other fathers. They should heed it ere it is too late.—Catholic Sun.

THE MORNING OFFERING. Theologians tell us that so long as we are in a state of grace we are capable of meriting, says the English Messenger. Jesus Christ Himself has said that every good action should be rewarded; Whoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, shall not lose his reward. (St. Matthew, ix, 40). The reward is, of course, a supernatural one, helpful to us in our present life and in that which is to come. Our common sense tells us that if evil actions have lasting consequences, so too, have good actions. If in Sodom and Gomorrah only ten good men could have been found, Almighty God would have spared those wicked cities of the plain. Yet of ourselves we can merit nothing. Whatever reward we may receive comes to us through the supreme merits of Jesus Christ. Once and for all He has paid the price of our redemption. His works alone merit a supernatural recompense for sin. But then (blessed be God!) sanctifying grace brings us into actual supernatural communion with our Blessed Lord. His rights become ours. Our actions and sufferings and prayers become united to His, and through this close and intimate union brought about by sanctifying grace, we really participate in His merits. The great difference between our position and His is

A FATHER'S ANGUISH. That was a sorrowful tale that came up from New York the other day. It told of an aged father, a former saloonkeeper, who appeared before one of the magistrates of the big city to plead that his son be kept in confinement three months without going to the workhouse. "I'll pay all expenses," said the broken-hearted father, "just to keep my boy away from drink. I don't want him to work or be thrown with other prisoners, but I want him to be where liquor will be kept away from him; in a place that he can't leave if he feels like it. The court is my last resort."

For fifty years that father had kept a saloon. Possibly the boy contracted the love for liquor behind his own father's bar. What a temperance lesson

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THE CATHOLIC RECORD. LONDON, CANADA. our opinion, likely to prove offensive to any considerable section of our subscribers. We have, therefore, decided to request that in future you will submit to us copies of all novels, and any books about the character of which there can possibly be any question at least one clear week before the date of publication. Unless time is given to us to read the books before they are published, it is impossible for us to avoid that annoyance to our subscribers for which we and not the publishers, are generally held responsible.

Real sufferers seldom worry. It is cause for perpetual wonder—and gratitude—to find so many incurable invalids who take a lesson from the inscription on the ancient sun-dial, "Only counte ye sunnye hours."

Everyone knows himself pretty well. Never does Almighty God let us go through a year without shedding a flood of light into His tabernacle within our heart at least once in that time. But we turn our eyes away from it. It would cost too much to use the surgeon's knife of mortification on our decaying selves. We would rather put off the operation—and we do.

Wise Move Against Immoral Literature. In England the feeling against the circulation of indecent, suggestive and generally subversive books has become so strong that the great leading libraries—Moles, Smith's, Booklovers, the Times Book Club, Day's and others—have addressed a joint letter to the publishers of Great Britain in which they refuse longer to become the agencies for circulating books that offend the public taste. "In order to protect our interests, and also, as far as possible, to satisfy the wishes of our clients," say the librarians in this letter, "we have determined in future that we will not place in circulation any book, which, by reason of the personally scandalous, libellous, immoral, or otherwise disgraceful nature of its contents, is, in

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THE READER'S CORNER

CONDUCTED BY "COLUMBA"
A new book by Father Robert Hugh Benson is an event of importance in the Catholic publishing world...

creatures of impulse, and they often times hysteria for ecstasy. There is a lot of real piety among them, but their chief fault is that they take themselves too seriously...

CHATS WITH YOUNG MEN

AN EXPECTANT ATTITUDE AS AN ASSET

Most successful men I have known had the habit of expecting things to turn out right. No matter how bleak or discouraging the outlook, they held tenaciously to their faith in the final outcome...

Our faculties work under orders, and they tend to do or produce what is expected of them. If we expect a great deal, make a great demand of them, in any way, unknown to us, attracts the thing we long for...

Now we have an abundance of such books. And a book of that kind will do far more good, in its indirect way, than the good-looking article with all its morals and moralizing...

Should historical works and all such serious books be excluded? Not at all. But in a popular library all such should form but a very small percentage of the entire stock...

Why does that wonder, O man, at the height of the stars, or the depth of the sea? Enter into thy own soul and wonder there.—Isidor.

"Dear Columba," writes "Anti-Humburg" (Peterburg) "I have been very busy for the past few weeks. I did not find time to look over the contents of your issue...

"Anti-humburg" is too hard on the girls. Columba is not prepared to go quite so far in his criticism. He does not believe "a great part of women's piety must be hypocritical..."

THE RENEWING POWER OF NATURE

Man uncovers his head and bows in reverence when he enters the sacred cathedrals of Europe, but how lifeless these cold stone piles are in comparison with the living, throbbing, creative processes which thrill us in the countenance of a child...

You Can Do the Weekly Washing in Six Minutes
The 1900 GRAVITY WASHER cuts out labor and saves money. Does a big family's weekly washing in a tubful spotlessly clean in six minutes. Prove it at our expense.

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try! No matter how jaded or melancholy or discordant we may be when we go into God's great cathedral—our souls—our inner changes; we feel as though we were drinking in the nectar of the gods. Every breath is a tonic and every sight a rest for the weary mind.

Disappointed, but not surprised, Hugh continued his search later through the streets of the town, finding at length a place which he could take at once. It was not by any means the best he could have chosen, but he was glad to secure it.

There is a spirit in Nature which finds kin in us, to which we respond. The things which God's thought expresses in flowers, in grasses, in plants, in trees, in meadows, in rivers, in mountains, in sunsets, in the songs of birds, touches our very soul, puts us in tune with the infinite, brings us into harmony with the great Spirit which pervades the universe.

Who has not gone into the country when the worries, frictions and discords of the strenuous life have weighed him down, and he has felt the magic, recuperative touch of the nature spirit?

Great minds have ever felt the peculiar healing power of Nature; the divine currents of life in the countenance, the words, the actions, the words, the opening flowers, the throbbing life everywhere make us feel that we are standing in the very Holy of Holies, that we actually feel and witness the creative act.

OUR BOYS AND GIRLS

HUGH'S PROMISE

"It means work during vacation, and keeping it up after getting into school again, or quitting school entirely." So Hugh concluded to himself at the beginning of the vacation. The next thing was to decide on what he should do, and there were younger ones to be helped on.

"I want to see how much his promise means to him," he said. But the hour came and went without his making his appearance. "Well, I like that sort of boy, and wish I had him. Only, if he had been the other sort, and had come I shouldn't have wanted him."

Modern Literature
The day has gone by when the discussion was between Christian and Christian. It is now a stand-up fight, a fierce struggle, every day becoming more fierce, between faith and infidelity.

spread, and the evil effects which their writings shall produce as long as they continue to be read. To what frightful deserts must the writers of modern literature look forward in accordance with such a prediction!

What we want this to-day is an arousing of the Catholic conscience in this regard, the cultivation of Catholic habits of thought. While the banners of atheism and anarchy are waving throughout Europe, the forces of infidelity, while many intelligent people are doing their best work at home, the spirit of revolt, born of corruption and bred of disease, has swept across the ocean and finds a resting place nearer home.

After perusing such a book their horizon is much lessened; they take up another; and so, by degrees, their ideas become perverted. Nearly all men agree that it is the familiarity with immoral whippersnappers and the vulgar and vicious propensities of human nature, and it is this familiarity with the face of vice which develops in the individual, and it is this which is so contagious, and draws so many into the vortex of crime, in the large cities, while its absence keeps the country life so pure and untarnished.

It is indeed hard to say which is the more dangerous among books—those which are written by the pen of a gadfly, or those which are written by the pen of a gadfly, or those which are written by the pen of a gadfly.

A PARISH OF CONVERTS

HOW A ST. PAUL PASTOR HAS ATTRACTED NEARLY ONE THOUSAND MEN AND WOMEN TO THE CHURCH

There is a parish in St. Paul, Minn., made up almost entirely of converts. On one occasion there were 365 adult converts confirmed on the same day. On another occasion the number was almost 200. We have it on the authority of the pastor himself that he has to-day almost 1,000 men and women who have been received into the Church during his administration.

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priest in the task, to which he has in a measure consecrated his life. We are firm in the belief that what has been done here can be done elsewhere. Our Catholic people as a class do not make very much of an effort to gain new adherents to the Church. They seem to possess a sort of selfish faith which does not concern itself with the spiritual destination of those without. Few of them ever think of giving a Catholic book to their Protestant friends. When a question of religion comes up in their conversation they dodge the issue on the pretext that it leads to fruitless controversy. They seem to forget that this big question of religion is perpetually agitating the minds of those about them. Some one had said there are many disciples but few "workers." If we had a Church made up of "workers" the conversion of the country would only be a matter of a few years.—Indianapolis Catholic Register.

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Best Yeast in the World
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E. W. Gillett & Co., Ltd. Toronto, Ont.

A GOLDEN JUBILEE

Continued from page five. World disatisfied with their state of life, it is because they are not where God destined them to be.

Now that you have received from your Alma Mater all that she can give you pertaining to your physical, mental, moral, and religious welfare, I hope that you will not feel that your education is complete.

In conclusion, I wish to thank your Superior and the Sisters of the Ursuline community for the invitation given me to be present to-day. I thank you for the attentive hearing you have given me.

I am pleased to see with us His Lordship, Right Rev. Dr. Fallon, Bishop of this diocese. His Lordship has had a long, successful and enviable career in educational work, both in this province and elsewhere.

After the address, and singing of a "Quid Retribuam" by the Choral Class, Very Rev. Father James read to the assembled guests a calligram received that day from Rome, in which His Holiness, Pope Pius X., bestowed his affectionate blessing upon the Ursulines of Chatham and their work.

All present then repaired to the chapel, where Solemn Benediction of the Blessed Sacrament was given by His Lordship, thus bringing to a glorious close the first day of the great Golden Jubilee.

ADDRESS BY HON. THOS. COPPEY. My Lord, Right Rev. and Rev. Fathers, Sisters of St. Ursula, Ladies and Gentlemen.—To-day, in the presence of dignitaries of the Church and many of the lady daughters of St. Ursula add the golden link to their eventful history in the Diocese of London.

There came to us in those days, when lowering clouds were hanging over the great American Republic, a Bishop whose kindly face I well remember. A prince of the Church he was in every way.

The soul took kindly to it, he wondered. The soil took kindly to it, because that soil was nourished by the blood of the martyrs of old.

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"Lacqueret" is the right thing for renewing the beauty of floors that are dull and lustreless. There are so many uses for "Lacqueret" in the home that the marvel is that any well-regulated household should be without it.

6 PAIR for 200 6 Months without Holes. Six pairs of stylish, comfortable hose Guaranteed for six months for \$2.

CHURCH DECORATORS THE THORNTON-SMITH CO. Sketches and references submitted. 11 King St. W. TORONTO. TEACHERS WANTED.

DR. A. W. CHASE'S GATARRH POWDER 25c. is sent direct to the diseased parts by the mucous membrane. It is a powerful antiseptic, and cures Catarrh of the Bladder, Uterus, and Vagina.

good daughters of St. Ursula have made of their years golden deeds, golden runs in the great ladder that reaches from earth to Heaven.

ALUMNAE BANQUET. The Alumnae banquet was a special feature of the second day. At 3 o'clock in his diocese, the priest prays daily at the altar.

NEVERDARN Hosiery. IT'S THE NAME BEHIND THE GUARANTEE THAT MAKES IT GOOD. NEVERDARN Hosiery. For Men Women and Children.

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ALUMNAE ENTERTAINMENT. At 3 o'clock in the afternoon, the guests assembled in the auditorium to enjoy or contribute to the program prepared by the alumnae for their mutual entertainment and that of the religious.

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Death of a Religious. Mother Joseph, Sister of the Holy Family, was called to her eternal reward on the 10th of the month of May, 1910, at the age of 85 years.

Request for Charity. "M. J. M." sends us \$10 to be applied to some work of charity. It gives us much pleasure to have such a contribution from the Mount Hope Orphan Asylum, London.

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