

The Catholic Record.

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

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CATHOLICS, AND PROTESTANT ORGANIZATIONS.

From letters received at this office we learn that an effort is being made to inveigle Catholics into Protestant organizations. The work is done systematically, and in such a way as to disarm if possible any antagonism. The workers are "good mixers," and give proofs of diplomacy and unwearied energy in displaying and selling their wares. They insist on the point that the societies represented by them are above prejudices, look to a man's worth and not to his creed, and are animated by a spirit that breathes naught but charity for all Canadians. We have no desire to impugn the sincerity of these agents. We simply wish to point out that the Catholic who wishes to cooperate with the Church in directing human action to the good of man and to the glory of God will not dally with them. As to the contention that Catholics who are members of Protestant organizations may do much towards dissipating erroneous notions of the Church we can only say that it is a mere possibility. We need not use space in discussing this aspect of the question, for he of the household who allies himself with alien societies does so, as a rule, through motives of self-interest. We say this without fear of being contradicted because we have facts to prove that this kind of Catholic is distinguished neither for piety nor for zeal and is non-existent so far as the work of the Church is concerned. He wields no power for good over his associates, and is the possessor of a backbone that is not associated with self-respecting manhood. He is contented by our separated brethren who, however they may view an opponent, have no liking for the man who will neither haul down his colors nor fight for them. And the tongue that restrains itself from any expression of opinion that may grate on the ears of the non-Catholic wags freely in criticizing and censuring the exercise of ecclesiastical authority. It is unwise that a Bishop should do this or that he should keep in his sacristy and refrain from aught that may displease any citizen. It may be there is no ground for resentment, but to a worldly Catholic the voice of duty must be silent, the word of direction must be unsaid whenever there is a possibility of their being misconstrued. He is afraid that he may be cast aside by those who use him as a decoy, and the social and political preferment which he seeks may be denied him. Hence his criticisms to placate his Protestant associates, who at a favorable opportunity will, as it has happened ere this in Ontario, turn and rend him. But let such tales of this rest in our archives. Our readers, however, may have heard of those who entered the political race with every prospect of winning a place. Ability and influence they had, and friends to cheer them, and yet they were always on the rack. In unglorious obscurity they ponder the why of it, and wait to hear again Opportunity's knock at their door.

SECRET SOCIETIES.

Some years ago Rt. Rev. Dr. Chalar exhorted his priests to deter with prudence all from joining any of the secret societies not formally condemned and to throw all their influence in favor of Catholic societies already instituted and approved. And he bade the laity to follow the spirit of the Church. That Church has the spirit of God, and even where she gives no official declaration she is guided by that Spirit and animated with the prudence which is from Heaven. In regard to membership in Protestant societies he said: The life of a Catholic thus associating with non-Catholics in the intimate fellowship called for by the circumstances makes him critical of the Church, and an easy prey to the liberalism of the time and generates disgust for a devout life. To be sure, where a man is forced to enter upon such associations the proximate occasion of coldness and of neglect of religion may be made remote, but the chances are against this.

A MAXIM AND A RULE.

We know that a society is not merely a means to satisfy the gregarious instinct: it is also a school wherein we may be taught and uplifted. It is a group of individuals banded together by rule and discipline; for the attain-

ment of some specific end. It should be a source of courage and a foe to the teaching that we must pass our lives with bated breath and whispering humbleness. "Let each and every one," said Leo XIII., "take this as a maxim and rule that it is not enough to be a Christian in heart, but a man is bound to show his Christian conversion freely, simply and openly." Freely—by giving the community in which we live the benefit of our principles: simply—by making our deeds plead our cause: openly—by being proud of our faith and allowing no insult to it to pass unchallenged.

GOOD EXAMPLE NEEDED.

We are aware that our societies are not devoid of imperfection. They suffer mayhap from the "spouter" and the clique, but criticism comes with ill grace from those who are chary of support of Catholic interests. There are some here and there who are under the impression that the Y. M. C. A., for instance, is better adapted to the needs of their children than an organization under the auspices of the faith. We grant that Protestant associations are in point of material equipment superior to ours. We admit that socially they take precedence of us. Let our readers take umbrage at this we hasten to say that the actions of not a few of us warrant us in saying that to their mind the refinements and graces of life are to be found only within Protestant precincts. The Catholic, however, of position, the one who has had the advantages of a liberal education, should give good example: to their weaker brethren, and do something towards directing our societies, and making them factors in the fashioning of public opinion. Let them aid us with their experience and knowledge, and let them, too, point out our defects. Let them dig channels for the energy that is flowing on aimlessly. They may tell us many an unpleasant truth. So be it. They may puncture our vanity and show little mercy to the "reports" and speeches which save our conscience and conduce to somnolency. It may then dawn upon us that a Catholic has not simply because he is temperate reached the limit of his possibilities and that his influence so desecrated upon by the politician exists only on or before an election. The "prudent" Catholic, who has as a rule an axe to grind for himself or family, will dissent from this statement. To him the average Protestant exudes appreciation of our standing and ability. But beyond civil is the truth that a society that takes kindly to a diet of saccharine compliment has lost its grip and is joggling along in dreamland. And we may say that the politician who makes pretty speeches to us is also under that impression. But when a society is alert and energetic, with little time for trifles, its way will not be strewn with verbal roses. It will meet with opposition. The invigorating air of rivalry will keep it healthy. It will thrive and conquer influence. Not the kind that blooms only at the festive board, or is begotten of the politician's rank, but that which springs from action, from union that has a business end, from a desire "to contribute a direct and deliberate share to the establishment of social ethics in harmony with our beliefs."

AN EXAMPLE.

Consider what has been done by organization in Germany, and in face of opposition that taxed the courage of the most stout-hearted. The men behind it looked not to inaction, to conciliate prejudice or to indolence to lessen grievances. But seeing their activity wasted on trifles and misdirected they conceived the design of purifying and of transforming into a force that could be used as a social and religious force. And for this they flinched not from sacrifice: they persevered, despite the toil, until they formed their compatriots into a solid phalanx. Its arms are study and prayer: the enemy, all that menaces religion and country. Its trophies are newspapers, lectures, exposition, and application of Catholic principles and an influence that cannot be decried with impunity.

ORGANIZATION.

Bishop Hedley tells us that good intentions and sound views are most praiseworthy, but they are of little use without organization. Organization means, first, the preparation of the means, first, the bringing them together, and, thirdly, the working of the machine. Another condition is that Catholics be

prepared to sink their differences for the sake of agreement on what is more momentous.

THE CATHOLIC SOCIAL MOVEMENT.

Encyclical of Our Holy Father, PIUS X.

BY DIVINE PROVIDENCE POPE, TO THE BISHOPS OF ITALY, ON THE CATHOLIC SOCIAL MOVEMENT.



N. Y. Freeman's Journal. Venerable Brothers, Health and Apostolic Blessing:

The firm resolution we made at the outset of Our Pontificate to consecrate to the work of restoring all things in Christ whatever strength the Lord in His goodness has pleased to grant us, awakens in Our heart a great confidence in the powerful grace of God, without which it is not given to us here below to undertake anything great or fruitful for the salvation of souls. At the same time we feel more than ever the urgent need, in this noble enterprise, of your united and constant aid, Venerable Brothers who have been called to a share in Our pastoral office; as also the need of the aid of each of the clergy and of the faithful entrusted to your care. For all of us in the Church of God have been called to form that body whose head is Christ—that body which, as the Apostle Paul teaches (Eph. iv. 16) "is compacted and fully joined together, by what every joint supplies, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity." In this edifying of the body of Christ (Eph. iv. 13.) Our first duty is to teach and point out the right method to be followed, to propose the means for doing this and to admonish and exhort patiently.

At the same time it is the duty of Our dearly beloved children, scattered throughout the world, to receive Our words and make them efficacious, first, in their own persons, and then afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner befitting his station in life and the social duties he has to perform. All this according to the zeal that inflames his heart.

Here we wish to call attention only to those manifold works of zeal for the good of the Church, of society, and of individuals, usually classified under the name of the Catholic Social Movement. These works by the grace of God are flourishing in all places and abound in our own Italy. You, Venerable Brothers, will readily understand how dear they must be to Us and how ardently we desire to see them strengthened and developed. On several occasions we have, in personal conversation, spoken to many of you about these works as well as their principal promoters in Italy, when they have in person offered Us the testimony of their devotedness and filial affection. In addition to this we have published, or caused to be published, by Our authority, various decrees with which you are familiar. It is true that some of these decrees, owing to circumstances causing Us much pain, dwelt with the removal of obstacles in the way of the more rapid progress of the Catholic Social Movement, condemning tendencies which were creeping in, to the great injury of the common cause. In the meantime we were eagerly awaiting the opportunity of addressing to all a word of fatherly counsel and exhortation, in order that the good work of broadened on a foundation as free from impediments as we could make it. It gives Us great pleasure to be able to do this by this letter of Ours, written for the consolation of all, as we are assured that Our words will be received and obeyed by all in a spirit of docility.

The field opened up to the Catholic Social Movement is vast one. There is absolutely nothing pertaining directly or indirectly to the Church's divine mission that is excluded from it. One can easily see the necessity for the co-operation of individuals in this great work for the sanctification of our souls as well as for the diffusion and the ever-increasing extension of the kingdom of God in individuals, in the family, and in society, each striving to procure, according to the measure of his capacity, the good of his neighbor by the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul exhorts us "in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Coloss. i. 10).

In addition to these benefits there are many others pertaining to the natural order which are not directly bound up with the mission of the Church, but which flow from that mission as a natural consequence.

Such is the light of Catholic revelation that it sheds itself brilliantly on every science; such the force of the maxims of the gospel that the precepts

of the natural law are more firmly rooted and grow in strength; such, in fine, is the efficacy of the truth and the moral doctrine taught by Jesus Christ, that the material well being of the individual, of the family, and of human society is providentially supported and promoted.

The Church, even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has diffused it wherever her apostles have preached, preserving and perfecting all that was good in the ancient pagan civilizations, rescuing from barbarism and moulding in the forms of civil society the primitive people who flocked for refuge to her maternal bosom, and giving to the whole structure of society, gradually indeed but securely and with ever growing impetus, that marked impress which it possesses even still.

The civilization of the world is Christian civilization. The more distinctively Christian it continues to be, the more real and lasting and fruitful will it be. The farther it removes itself from the Christian idea the greater will be its decline, to the immense injury of social welfare. Hence, from the very nature of things, the Church became in fact the guardian and defender of Christian civilization. In bygone ages this fact was recognized and admitted, and it still forms the enduring basis of civil legislation.

On this fact were based the relations between the Church and the different States, the public recognition of the authority of the Church in all matters that in any way relate to conscience, the subordination of all the laws of the State to the divine laws of the gospel, the concert of the two powers, Church and State, in procuring the temporal welfare of the people in such a way that their eternal welfare should not be interfered with.

There is no need for us to tell you, Venerable Brothers, what prosperity and welfare, what peace and concord, what respectful submission to authority and an excellent government would be obtained and maintained in the world were it possible to realize to the full the perfect ideal of Christian civilization. But, given the continual strife of the flesh against the spirit, of darkness against light, of Satan against God, this perfect ideal is not to be hoped for, at least in full measure. Hence continuous assaults are made upon the peaceful conquests of the Church. These are the more lamentable and fatal the more human society tends to base itself on principles opposed to the Christian idea and even tends to apostatize entirely from God.

But this must not make us lose courage. The Church knows that the gates of hell shall never prevail against her. She knows also that she shall be straitened in this world, that her apostles have been sent as sheep into the midst of wolves, that her followers shall ever be covered with hatred and contempt, even as hatred and contempt were heaped upon her Divine Founder.

The Church therefore pursues her way undaunted, and while she extends the Kingdom of God where it has not yet been preached, she strives in every way to repair her losses in the Kingdom already won. To restore all things in Christ has ever been the device of the Church, and it is in a special way our duty during the perilous days through which we are passing, to restore all things in Christ that are in heaven and on earth." (Eph. i. 10); to restore in Christ not only what belongs properly to the divine mission of the Church in leading souls to God, but also that which, as we have explained, spontaneously flows from that divine mission, namely, Christian civilization, in all the elements which constitute it.

Containing attention exclusively to this last part of the desired restoration, you will recognize at once, venerable brothers, of what help to the Church are those elect bodies of Catholics who have determined to unite all their active forces in order to combat by just and legal means and Christian civilization; to repair by every means in their power those very serious disorders which flow from this anti-Christian civilization; to bring back Jesus Christ to the family, to the school, to society; to re-establish the principle that legitimate human authority represents the authority of God; to take deeply to heart the interests of the people and especially of the working and agricultural classes, not only in selling into all hearts the religious principle, which is the only true fount of consolation amid the trials of life, but seeking to dry the tears of the sorrowful, to alleviate suffering, to better economical conditions by well-planned measures; to labor to have public laws grounded on justice, and to correct or suppress those which are opposed to justice—in short, to defend and maintain with a truly Catholic spirit the rights of God in all things and the not less sacred rights of the Church.

All such works, maintained and promoted in a large measure by the Catholic laity, and carried out in various ways according to special needs of the different nations and the circumstances of different countries, constitute what is known under the special and truly noble title of the Catholic Social Movement or the Social Movement of Catholics. It has at all times aided the Church, and the Church has always welcomed and blessed it however different may have been the forms it assumed to meet the needs of the times in which it has existed.

Let us here note that on account of the radical changes which in the course of time have been introduced into society and public life as also on account of

the needs which the changes in conditions are continually begetting, it is impossible to-day to restore completely what in bygone centuries was useful and even absolutely necessary.

But the Church in the course of her long history has always and in every case clearly demonstrated that she possesses a wonderful power of adapting herself to the varying conditions of human society, so that while preserving unimpaired and unchanged the truths of faith and morals, and while defending her own sacred rights, she easily bends and accommodates herself to all that is contingent and incidental to the vicissitudes of the time and the new requirements of society. Godliness, says St. Paul, is profitable to all things, having promise of the life that now is and of that which is to come: Pietas autem ad omnia utilis est, promissionem habens vitee, quae nunc est et futura. (1 Tim. iv. 8) And so Catholic action also, while it changes opportunistically in its external forms and in the means it adopts, always remains the same in the principles that guide it and in the noble aim it has before itself. In order, therefore that it may be truly efficacious, it will do well to study carefully the conditions imposed upon it, both by its nature and its end.

At the outset this truth must be deeply felt—that an instrument not properly adapted for the work it has to do is defective. From what has been said already it is evident that the Catholic Social Movement, proposing as it does to restore all things in the honor and glory of Christ Himself, to fulfill this apostolate the grace of God is necessary. Now the grace of God is not given to an apostle who is not united with Christ. It is only when we shall have formed in us that we shall be able to restore Him more easily to the family and to society. Hence all who are called to direct or who dedicate themselves to the

of promoting the Catholic movement must be Catholics to the very core of their being, convinced of their faith, soundly instructed in their religion, sincerely obedient to the Church, and especially to the Vicar of Christ on earth, they must have true piety, manly virtue, good morals and lead a life so pure that they will be an efficacious example to all. If the spirit be not thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention. Strength will be lacking to bear with perseverance the annoyances and calumnies of adversaries, the coldness and the want of interest of even the well-intentioned, and at times even those jealousies of friends and companions in arms, which, while they are perhaps excusable on account of the weakness of human nature, are greatly prejudicial, as they are the cause of discords, disagreements and intestine troubles. It is only virtue which is patient and sturdy in well-doing, and at the same time gentle and delicate, that can remove or diminish these difficulties, so that the weak to whom the Catholic forces are dedicated may not be compromised. "For so is the will of God," says St. Peter, "that by doing well you may put to silence the ignorance of foolish men. Sic est voluntas Dei ut bene facientes obmutescere faciat imprudentium hominum ignorantiam" (1 Pet. ii. 15).

THE PRECIOUS BLOOD.

By Rev. T. F. Ward.

The Precious Blood is not only the ransom paid for our souls, it is also their very life. Our lives may be likened to the uncultivated and sterile earth which produces only thorns and thistles which will be consumed by the fire of malediction. But when watered by the Blood of our blessed Saviour and saturated by this salutary dew, our souls produce the most abundant fruits of sanctification and salvation. Our souls receive this fecundity through the sacraments, which are so many mysterious sources of the precious blood. What astonishing and wholly supernatural virtues the blood of Jesus germinates in our souls!

The sacrament of baptism communicates faith, the knowledge of God, and the mysteries of our holy religion. This faith, it is true, is only infused into the child whose reason is not yet developed. But when he will have attained the use of reason and discretion if he has had the happiness to preserve his heart pure and innocent, what wisdom, what virtues unknown to pagan souls does he not manifest? In the sacrament of confirmation the blood of Jesus gives to the Christian the courage and fearlessness to triumph over the world, the flesh, and the devil. The Eucharist preserves and augments them. A word all the sacraments give particular graces which are the price of the precious blood, and render souls capable of the most eminent virtues. See the patience of the saints in the severest trials, their resignation in the most painful sacrifices, their charity toward neighbors, their zeal for the conversion of sinners, their devotion in solacing the miserable and unfortunate, and their calm intrepidity in the presence of suffering and death. Whence come these eminent virtues, if not from that adorable Source which flows from the Sacred Heart of Jesus? It is from this Source also that we must receive the life of our immortal souls. It is from this overflowing fountain that we, too, must gain the inspiration which will prompt us to deeds of love and mercy, which will be worthy of recompense in the life beyond the grave.

RETURNING TO THE CHURCH.

One of the by products of the Russo-Japanese war is religious toleration in Poland, and the Poles are not slow in taking advantage of the Emperor's ukase concerning liberty of worship. The Moscow Gazette reports that nearly 30,000 persons have left the Russian Church for the Roman Church in two Provinces of Poland.

The boiling and seething mass of discontent and rebellion that has been stirred up by Russian disasters in the Far East will need a heavier weight on the lid than anything the Czar can provide. He finds it necessary to furnish safety valves. Religious toleration for the Poles is one of them.

The return of so many Poles to the old Mother Church recalls the dreadful religious persecutions they have had to suffer, and is a very strong reminder of the fact that a people may be dragged into a certain external observance of religion, but in spite of tyrannical law they will be faithful to the true religion in their hearts.

It is a long lane that does not show some turning. A hundred years of despotism and oppression of the weak in the Russian Empire is now meeting its doers.

Of course peace is a good thing. We hate war. But if peace comes, has Russia yet learned the need of giving religious and civil liberty to its conquered races?—The Missionary.

A True Philanthropist.

St. Xavier Gesteira and The "Leaguero Leaflet."

In the torrid regions of South America and continuously during the entire first half of the seventeenth century, the great servant of the Cross, St. Peter Claver, toiled as a slave of slaves, through love of our Common Redeemer. "Peter, ever the slave of the Negroes," was the signature affixed by this great Apostle to the vow by which he devoted himself for upward of forty years to the spiritual and temporal welfare of these most abandoned of creatures. Not a slave ship touched at Cartagena, the great South American slave mart, but he was there to be father, physician and friend to these poor outcasts, forty thousand of whom he baptized with his own hands. His nights, after days of such toil, were passed in prayer and the practice of fruitful penance. His extraordinary vocation was revealed to him by St. Alphonsus Rodriguez, his intimate and guide, when Claver was a scholastic at Majorca, but his whole life from the time of his entrance into the Novitiate had been a preparation for this arduous Apostolate. He died in 1654.

CATHOLIC NOTES.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in the university.

The Holy Father has authorized the insertion in the Litany of the Saints of the petition: "Through the institution of the Most Holy Eucharist, deliver us O Lord."—Antigonish Casket.

Most Rev. Bernard Silvestrelli, C.P., has been re-elected Father-General of the Passionists congregation at the general chapter which has just concluded in Rome.

Rev. H. G. Graham, who some two years ago resigned his charge at Strathaven, Scotland, as an Established Church clergyman, to become a Catholic priest, was lately ordained deacon at Rome.

By permission of Archbishop Farley, the Greek-Italian ritual, written in ancient Greek dialect, is about to be introduced in New York for the benefit of Italian Catholics from Calabria and the Southern Italian provinces.—N. Y. Freeman's Journal.

A number of Catholic controversialists, lecturers and writers, from the pulpit, platform and press, have lately been giving a series of startling historical facts in Scotland in regard to John Knox which must go a great way in enlightening the Scottish people on the subject of the "reformer's" true life and mission.

An interesting feature of the Confirmation ceremony at St. Peter's church, Jersey city, N. J., on June 4, was the presentation to Bishop O'Connor, for confirmation of seven colored women, converts to the true faith, who had received instruction from Rev. Father McTammany, S. J., of St. Peter's.

The Mexican Herald says that at the dinner given recently by Father Reis, pastor of the church of San Lorenzo, to the English-speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church, every one of whom was a linguist. Including English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty-eight, an average of three and a half languages to each man.

Pope Gregory XVI., says the London Daily Chronicle, died on June 1, 1846, nearly sixty years ago, and it would seem impossible that a Bishop appointed by him could be still alive and in harness. But to-morrow Dr. Daniel Murphy, Archbishop of Hobart, Tasmania, the first prelate of Pope Gregory's creation, enters on his ninety first year. He was born in Cork while the battle of Waterloo was being fought, was consecrated an Indian Bishop in 1846, and translated to Hobart in 1865. He is the sole survivor of the Council of 1851 that proclaimed the dogma of the Immaculate Conception, and he was also a member of the Vatican Council of 1870, which made Papal infallibility, an article of faith.

FATHER GIBLIN AT FEDERATION CONVENTION.

At the convention of the representatives of Catholic societies of Pennsylvania held at Scranton, on June 20, 1905, Father G. Giblin, C. S. Sp., Rev. Ghost College, Pittsburgh delivered the sermon, which we take from the Standard and Times of July 14. The text of the sermon was from Luke xvi. 8: "The children of this world are wiser in their generation than the children of light." (Luke xvi. 8.) Father Giblin spoke in part as follows: In the rush and battle of life, where the survival of the fittest seems almost a watchword, the cry goes forth: "Watchman, what of the night?" Is there no nobler aim than power or pleasure, no nobler means than merciless competition, no organization, or affiliation but that which forgets charity, and crushes the man to the wall and tremulously awaits the next financial crash, forgets the true dignity of man, his immortal hopes, his conscience and his God? It is ours to respond; we bear the light of the world. Let us bear it aloft with becoming nobility, according to the French axiom, "No blessing oblige," for dignity imposes duties. St. Augustine implores us to recognize and appreciate our Christian dignity. While the worldly boast of the telescope and microscopic and electric apparatus, of wireless telegraphy, Roentgen rays and radium, while they enlighten the pace that kills both body and soul, let us calmly remind them that we are not at all embarrassed, incompetent or inactive; that we preserve the learning of ancient days; that the Reformation spread it; that the printing press which a Catholic invented, and his Bishop's advice was a printed at his Bishop's advice was a printed in the list of inventors Catholic names are most illustrious and most numerous. The ablest universities of Europe, of its Protestant nations even, are Catholic foundations. In the so-called dark ages lived the greatest of all theologians, St. Thomas Aquinas; the greatest of all poets, Dante; the greatest of all architects and sculptors, Michael Angelo; the greatest of all painters, Raphael. The greatest orators of the modern pulpit was Bossuet, a Catholic Bishop; the greatest public orator on any public platform was Daniel O'Connell. In music we have a host of Catholic names unsurpassed. Charlemagne, Sobieski, Don John of Austria and Joan of Arc are names as heroic as ever illumined the pages of history. Whoever unfolded a more practical and admirable philosophy than St. Vincent de Paul? Even humanly analyzed, Holy Church transcends rivalry and competition. It has conquered the Goth, the Hun, the Vandal, the Dane and the Turk; it has overcome heresies that cover almost the entire field of doctrinal sophism. Let Catholic Federation fully appreciate this, that the Catholic Church, for whose welfare in this our land it has been instituted, is the greatest organization the world has ever seen or shall see, considering numbers and universality, unity and continuity, experience of the past and hope of the future, considering the perfect order of her hierarchy, the learning of her clergy and the loyalty of its hundreds of millions in every age and clime. If we have any magnanimity, any heart; if we are wise in our generation, it must be an easy matter for us, with the most complete clerical organization, to effect a masterful lay organization likewise. But true wisdom always supposes true love. We will act wisely in the Church's behalf in proportion as we love it. Recall for a moment the vehement scene of Bulwer Lytton when Cardinal Richelieu, who defeated the nobles conspiring against the throne, the Huguenots against the religion, the European league against the nation of France, seeing himself surrounded by a band of assassins, forgets himself and in the majesty of his love for his country despises danger, as did mighty Caesar of ancient Rome, and exclaims: "France, my beloved spouse, who shall declare divorce 'twixt thee and me?" Recall, if you please, another scene. Napoleon Bonaparte is reported to have witnessed Louis XVI. do the cap of revolution and at once to have exclaimed: "He is lost; he forsakes the glories of a thousand years to please a howling mob." Let us not love Christ and His Church less than good statesmen do their country, nor forget the glories of our well nigh two thousand years. Infidel socialism may arise; it ignores charity, immortality, providence; we must defeat it. Let us rely, as despising public law and order, denying all legitimate authority; we stand against it. Divorce is rampant; it disrupts the bond of God's decree, disrupts the home, destroys peace and rejects the helpless child. We are arrayed in opposition. Godless education omits the chief element of education; it strains at a gnat and swallows a camel. We hope to rectify it. Desecration of the Lord's day, drunkenness, cursing, gambling, all that savors of ungodliness, we must withstand. But, brethren, we must stand as one man. Not only is union strength and concentration of forces, but it is intelligence and concentration of light. In our age it is rather intelligence and enlightenment than force which wins victories. Moral suasion and public opinion are the powers of our age. What results are to be obtained hereby must have an adequate cause, either in the transcendent genius of a master mind or in the united deliberations of organization. We find the first in Daniel O'Connell, the second in the German Catholic Parliamentary party and the lack of both in France to day. France has a magnificent history. Even now she has a larger priesthood and religious body than any other nation, more missionaries to barbarous peoples, the best Catholic literature in the world. But her laymen are not organized and their enemies are. They have the force, but it is not available for lack of organization; they have no plan for the same reason. No master mind has cleared the atmosphere, and from lack of organization one half of the population does not know what the other half thinks. The predominant influence is infidel Freemasonry. Its plans are scientific. In

this case they are wiser than the children of light. Catholics there view every phase of the situation as accidental or incidental; but no, it was planned over thirty years ago by the Grand Orient of Paris during the presidency of Jules Grevy, and it is the lawless spawn of an infidel revolution. Men like Waldeck-Rousseau or Combes are only tools or figure heads. The present attack against the religious is part of the original plan. So the next move, which aims at renting the Catholic Churches so as to undermine the veneration which religious edifices inspire, and replace divine worship with money-making or buffoonery in the house of God. Such information is not at all rare, but it has no organization to nationalize it. What information had we on the Dreyfus trial? Whatever the Jews sent us, and more. What does the American public know about Zola, who wrote the vilest literature of a thousand years? Do they know that they read editions from which the publishers withheld whatever would be too vile for public taste in America? Catholic nations should inter communicate, but hitherto they have not even nationalized their ideas on public questions. I saw the Count de Mun, whom Leo XIII. had appointed as the worthy leader, defeated in the most Catholic part of France by a commonplace individual at the public elections. Secret societies plied the people with their ideas and Catholics were not sufficiently in touch with public events. Often when the faith of a people is violently attacked, the general tone is: "Oh, the Church must be persecuted." Why must it? It has as much right as anything else, to say the least. Then we are told that our Lord was persecuted. Yes, "Christ having died once, dieth now no more, death shall no more have dominion over Him." Nor over His Church. If we wish to honor Christ we must maintain the honor of His Church. Others excuse their apathy by saying the Church can never be conquered. True, but while the watchdog sleeps the wolves may destroy a large part of the fold. In Germany the Catholic laymen have the strongest organization of its kind in the world, and as a result the Church there is in honor and progressing with wonderful rapidity. There the children of this world have proven themselves wiser for a time. They began the attack, and Bismarck, then the chief power of Europe, wished to unite the Prussian and State alike by force. The German Government has attacked the Church during thirty years before the Catholics awoke to a full sense of their power and duty. But too mortal spirits, Malineckrot in Parliament and Goerres in the press, roused the people in an appreciation of the invincible and victorious vitality of eternal truth, of the conscientious manhood of faithful and of the grace of God. The consequence was inevitable, but it was the work of time and of indomitable perseverance. Malineckrot gave the keynote of Federation when he lifted the plane of his reflections into the realm of highest principle. "Ours," he said, "is a battle of Christian faith in deadly combat with infidel philosophy." "The temporary appearance on the stage even of an ephemeral manifestation," Windhorst carried his forces on to victory, but it was first planned and won in the soul of Malineckrot. Where there is such a spirit the Church is free and held in veneration. Such a spirit we need in Federation. We need to see the spirits of Daniel O'Connell and of Malineckrot, the best of every nation represented in our national conventions and united in love of God and country.

sayings as, "Things depend very much on how you look at them," religion without creed came into fashion. It was counted vulgar to formulate or even to know just what one believed, and so men failed to see why they should go to a Church with no higher claim than the self imposed task of presenting personal opinion in the form of chiselled essays, and took to reading their Sunday paper at home with indifference, or turned to science or socialism for the meaning and rule of life. Another cause of the loss of faith: of the religious groping of many to whom the name and personality of Christ is dear and venerated, but who are at a loss to say "Who the Son of Man is," and dare not cast the die; who are dazed, not irreverent, and whose neglect is rather a by-product than an apostasy, is the alienation from its position of authority of the Bible. In the matter of Biblical criticism, as well as of philosophy, the conclusions of the thinkers and students gravitate to the masses through books and magazines and lyceum lectures; and with them comes the startling exploitation of whatever in them is sensational or destructive, by men who may be publishers, without being students or thinkers, and who may be preachers in pulpits without being teachers of Christian truth or conservators of Christian faith. That difficult questions are involved in the nature of the matter and is suggested by the history of Rev. Abbe Loisy and the writings of our learned Pere Lagrange, and perhaps quite as significantly by the science of others, or, again, by the creation of the Papal Biblical Commission. The reader of the Sunday paper, even, is made familiar with the destructive part of the work of higher critics. The said reader may not be very learned, nor able to grasp the whole subject; but he need not be learned at all to have its discussion brought to him and thrust upon him, and to be impressed by it. At any rate the reading, thinking Protestant knows that the Bible, to whose inerrancy he had pledged his own responsibility, and that not by infidels, but by the leaders of his own party; and has been discredited by them. Henceforth it can never be his guide, and it was his father and mother, and Christianity grows dim and confused before his blurred eyes. However it came about, there is undoubtedly a whispered tendency to drift away from Christianity as a supernaturally revealed truth, and to remain at most only its exposition of the natural moral law. We may observe the conscious expression of the "new Christianity" in the liberal churches. Occasionally its heralds are of the strenuous sort, who are already ringing the knell of old-time orthodoxy; who deny the doctrines and mysteries which were the faith of their fathers and grow impatient at their very names. Oftener the new teachers are more tolerant. They repeat the old names even while they strip them of all meaning; perhaps because they feel they can afford, with the patience of culture, to soothe the worn-out creed to its death with the narcotics of condescension and pity; perhaps because they are not quite sure but behind the venerable terms there is some mysterious reality after all. Familiar instances of this might be multiplied. Among the latest examples in Harnack's saying, that the resurrection is a great truth; or that the world is saved by the sufferings of Christ and His dying for all, just as Luther inwardly bleeding and striving, or any hero of self sacrificing deeds, redeems the race. In its positive side, which is the one most frequently presented for our admiration, we find the new Christianity—rather the relic of the old Christianity—to consist of natural religion clothed in the adornment of Christian terms and poetry. Religion is eternal life in the midst of time; God and the soul are its elements; the kingdom of God within you its end; the fatherhood of God, and the indwelling of the soul are its teachings; and the higher righteousness and the commandment of love are its law. This we are told is all of Christ's message—its kernel and essence, and at once simple enough to command the reverence of the greatest, and broad enough for Jew and infidel, for Catholic and Protestant—to be the religion of the world. And certainly the best expression of its positive teaching, as I have set it down in simple and sublime, as far as it goes. But it is not all of Christianity; it is only the Christian statement of the common religious idea that underlies all religions, and which they all are an instinctive endeavor to interpret. You will recall how Leo XIII. emphasizes the word naturalism in his encyclical on the Free Masons. Harnack, whom as rector of the faculty of theology in that home of learning, the University of Berlin, we naturally quote as the chief prophet and reflector of advanced Protestant thought, we find to be a Robert Eisnerer. Years ago Ernest Renan expressed the regret that he was not a German professor instead of a Frenchman, that he might be a Christian at the same time that he was an infidel. To day he might be both in America as well as Germany. The effect of this eclipse of the light of faith is a widespread desertion of the pews. Only 30,000,000 of Americans are affiliated with any church. Many of the great unchurched are merely indifferent morally at fault, perhaps, and intelligently uninformed about religion, but yet the unconscious expression of the loss of Christian unity and an accredited custodian and teacher of Christian faith. Others attempt to find socialism or other isms of the day the solution of the problems of life which it belongs to true religion to provide; the questions of the soul which will not down, the whence and whither of destiny; the how and the why of morals. Among the better classes are great numbers, I believe, who are in a condition of "wait-

ing," a composite of unattached Unitarian and reverent Agnostic, whose picture of Christ is a trimmed heirloom retained by sentiment, and whose religion is a natural hope more than a Christian faith. If this class gave themselves over to religious introspection they might, as Dr. Sheehan says, be typified by Herbert Spencer in his last days, sitting on the sands of Brighton, and peering out, silent and dull of eye, over the unattractive sea. But as they happen to be busy and prosperous and not sad, while they "wait," their truer type might be the crowd around the Marconi wires in the saloon of the transatlantic steamer enjoying the applications of science and eager to catch the gossip of two continents. So much, then, for the non-Catholic who is left a Christian still, by the breaking up of dogmatic religion? Dr. Sheehan in reviewing the Question Box expresses surprise that the questions are so largely the old-fashioned and oft repeated objections and misunderstandings which arose at the very time of the reformation and have been classics for generations, and that the non-Catholic public seems so little affected by the advanced thought of liberal Protestantism. Happily the affection is not so widespread as one now living among the scholars might expect; but I think it is much more general than the contents of the Question Box would indicate. That vastly many reading and educated non-Catholics are undoubtedly influenced by advanced and rationalistic thought is obvious from the fact that their demands are supplied by the most cultured and generously paid pulpits; by the fact that so large a portion of our better classes are affiliated with no Church at all, or so confessedly for the mental stimulation of listening to another man's views of a question, or for the sentimental nourishing of the hungry religious instinct. Only yesterday the bright young reporter sent out here to write up our meeting, told me, not flippantly, that he feared he was a pagan. Another reporter, this morning, told me without my asking him, that he believed in God, but did not understand or believe in the divinity of Christ, and belonged to no Church. His father had been a Methodist, his grandparents were Catholic. What an endless procession of bright young men, students and business and professional men, whom we meet on the trains and everywhere, are such recent agnostics! They admit that there is a more satisfying inspiration in a church step than in a sky-scaper, but that their religious education, failing to keep pace with their secular development, was left behind, and the "theology" of the boy of ten is found inadequate to sustain the man of thirty. It has been said that we can safely neglect the half dozen unbelievers in the audience to give our attention to the stray Christians whose conversions are more probable and easy. Alternate series of lectures for the two different classes might be a safer solution of the problem, especially in cities where there are many of each. Men whose faith must be built up from the bottom are likely to let slip from a series of lectures whose subjects seem to assume the very things they want proved. A lecture on "Saint Worship" or "The Blessed Virgin," or "Prayers for the Dead," or "The Sacramental System," will hardly appeal to the man whose questions are: Who was Christ that we must believe Him? Can we trust the Bible? "Is Science and Religion in Conflict?" "What is Organized Religion?" "Is There a Revelation of God's Will Except Through Reason and Nature?" or yet "Is There a Further Life for the Individual?" "Is There a Personal God Apart From the Universal Life and Law?" A popular and convincing response to these fundamental questions, at the proper places and time might bring us into touch also with the children of God whom the breaking up of dogmatic religion has left without the light of faith. SUMMER WORK IN THE SOUTH. Perhaps the most interesting part of the awakened missionary movement in this country is the extended summer work in the South. For a number of years young men who have spent some years in the Seminary have gone into the South during the summer time and in spite of the heat have found a great deal of missionary work to do. These student movements have manifested themselves particularly at Danwoodie and at Brighton seminaries. This present summer some of the Brighton students have gone to the Winchester (Tenn.) house of the Paulists, and there, accompanied by a priest, they will go into the country districts and give missions in the country school-houses. Many of the Danwoodie students have gone to Father Price's place in North Carolina. The experience acquired during these country missions is found to be of great benefit to these young men when they become priests. Their part is largely the catechizing, though they do some of the preaching. In any case there is a wonderful educational influence that makes them sympathetic with the hosts of people in this country who have through no fault of their own been brought up outside of the Catholic Church. They realize how eager these thousands are to know and love the old Mother Church of Christendom, and how they are to get the message of truth from accredited representatives of the Church. Through the influence of this student movement crowds of the people will see the Catholic priest for the first time, and while converts may not be made immediately still it will hasten the day when the leaven of Catholicity will work through the whole mass. There is a wonderful industrial awakening coming in the South, and it is going for the Church to be on the ground, and she cannot begin too soon to extend her missionary activity into the South. Of course it goes without saying that the Bishops and priests of

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The Southern dioceses are doing everything that devoted zeal and hard work can do for the people, but they are glad to have whatever help they can get. The Catholic Missionary Union began this volunteer assistance ten years ago, and since then it has spent over \$50,000, in paying the working expenses of trained missionaries. During the past year it has had among its affiliated missionaries Father Bresnahan and Father Delabar, O. S. B., in Florida, Father McNamara and Father O'Reilly in Mississippi and Father O'Grady and Father Osmund, O. S. B., in Alabama. As a type of the work done by the missionaries Father Osmund's work may be selected. He gave since last September twenty-four missions lasting in all one hundred and forty-seven days during which he preached two hundred and twenty-two discourses. The average attendance at each of these missions was about one hundred and fifty, in many places almost exclusively non-Catholic. He received sixty-two converts into the Church, who are all persevering, with the exception of one young lady who has fallen in love with a non-Catholic young man and probably thinks more of him than of her new faith. He left fifty-eight under instruction. Father Osmund is one of the 1904 graduates of the Apostolic Mission House.

It was the Church who watched over its birth and carefully nursed its infancy, and who gave it her powerful assistance in the days of its weakness, when she was the only organized force that was capable of withstanding the rush of barbarism that swept over Europe, threatening to submerge all that was left of Roman civilization. Pius X., after dwelling at some length on this, touches on the methods adopted by Catholics in Italy and elsewhere in organizing to benefit the working classes, and to withstand the tendencies, which, under the influence of socialism, have become associated with the social movement. He heartily endorses what he significantly designates as the apostolate by earnest and energetic Catholics who are forming organizations for the purpose of benefiting the working classes. One reading the Encyclical cannot but be impressed with the whole heartedness with which Pius X. approves of what may be fittingly characterized as a counter movement to socialism. The latter, while holding out promises of benefiting the wage earner, is endeavoring to rob him of his Christian heritage. The Catholic Social Movement aims at securing for the masses at one and the same time spiritual and temporal benefits. It is as yet in its inception, but the headway it has already made, especially in Germany, gives every promise of being able, in the course of time, to hold in check socialism, which, with its anti-Christian teaching, is a menace to our Christian civilization.

PIUS X. ON THE SOCIAL QUESTION.

The latest Encyclical issued by the Holy Father, the first installment of which we publish this week, deals with a question that bulks large in these days. The social movement, which is making itself felt in all countries, transcends in real importance the political questions which have so long engaged the attention of mankind. Catholicity had in mind when he declared that the epic of the future would not be "the man and the arms" but "the man and the tools." The shape it will assume will largely determine the future of our civilization. The Catholic Church, to which our civilization is so much indebted, could not be indifferent to a question so nearly affecting her own work. Pius X., on calling attention to it in his latest Encyclical shows, like his predecessor, Leo XIII., showed, that his sympathies are enlisted on the side of those who suffer most from the maladjustment of social conditions. The immediate mission of the Church as the Holy Father points out, is to advance the spiritual welfare of souls. But in doing this she could not neglect the temporal welfare of men at one and the same time benefits men in temporal matters. Leo XIII., in his Encyclical Immortal Dei, issued November 1, 1885, speaking of this said: "The Church, who is the immortal masterpiece of God's mercy, is essentially concerned with the salvation of souls and their future happiness in heaven. Yet in the domain of temporal matters she spontaneously brings about so many and such happy results that she could not produce more of these if she had been called into existence for the express purpose of securing the prosperity of the life we lead here upon earth." Twenty years after Leo XIII. gave expression to this view, his successor in the Chair of Peter declares, in his latest Encyclical: "Besides the benefits of a purely spiritual order, there is a great number of benefits pertaining to the natural order, for the diffusion of which she has not received a direct mission but which result as a natural consequence of her divine mission." The civilization of which modern society is so proud, is a proof of this.

SISTERS OF CHARITY

PRaised BY RUSSIAN PRESS FOR NOBLE DEEDS ON THE BATTLEFIELD. Russian newspapers are warm in praise of the work of the Sisters of Charity who labor attending the wounded and dying on the field of battle. One says that "it is impossible to relate how the presence of these saintly women, who toil for the love of Christ, cheers our soldiers." One Sister, working in the field hospital, approached a wounded Japanese officer, who, in French, hastened to express his appreciation of her kindly assistance, but added that she probably mistook him for a Christian. "It makes no difference," she replied, "God has sent me here to work for all." The prayers of the children often obtain what the prayers of the parents would never get.

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CHIATS WITH YOUNG MEN.

A buoyant word—a brief smile—a nod of glad recognition—all these little things that do not interfere with attention to duty, are of large importance in making the world's bulk of good cheer.

The Better Catholic Is Needed in Our Day.

I know of no period in our history when the influence of the "better Catholic" was more needed than to-day. We need him in politics, in business, in social life, in public administration.

Take No Chances.

No, do not hypnotize yourself by the expectation of making easy money in a dirty occupation. Do not deceive yourself, either by thinking that you can cheat a bad business or make it respectable.

Vegetarianism Attacked and Defended.

The vegetarians have recently been stirred up by Professor Ferdinand Henpe, a German investigator. A vegetarian diet, the professor asserts, does not give the requisite strength for hard work, nor is it capable of furnishing a well-balanced bill of fare.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY.

By LOUISA EMILY DOBBERE. The Annunciation. DOROTHY.

"Yes, And I felt mad with you," said Dorothy frankly.

"I guessed something was up, Dorothy, but I didn't know what it was. It wouldn't have mattered, to me at least, if it had been me."

"Why not?" asked Dorothy quickly, detecting, she fancied, a slight to her beloved in the cool tones of Bess.

"Why, Dorothy, you know I'm bound to be a nun."

"No, I never knew it," said Dorothy. "I always assumed that you did, and that you didn't like to talk about it to me," said Bess, "and I didn't want to speak about it myself."

"But if you are going to be a nun, why do you go about to parties and travel like this?"

"Ah, that's just father's wish. He thought I was too young anyway to go right into the convent without having seen more of the world, and he wanted to father's real good, and not any against my going. And I'm glad I came," said Bess. "Italy's so lovely."

"Are you? Doesn't it make it harder to give it all up—liberty and amusement, and all that kind of things—and," she added, with a faint colour coming into her cheeks, "human love and all that means for a minute."

"Bess was silent for a minute. "Yes, parts of it are trying, and there's a there's a lot that's kind of hard, but still I intend to try my vocation. I cannot hold back, for when the thought first came to me it was just like an announcement, as if it was too great an honor for me. It seemed quite impossible that such a life should be possible for me, for though the world is elegant, and there's a there's a Brille of Christ seems to go, well, to be a Bride of Christ seems too great, too wonderful anyway!"

Bess's beautiful face was lighted with a look which Dorothy had never seen on it before.

"And when do you go?"

"This May, if all goes well," said Bess. "I am not worthy, I know, but still must go to God calls me."

Dorothy's engagement was soon known in the English and American societies of Florence, and congratulations poured in on every side. Mr. Fuller had not returned by the end of March, and as Mrs. Fuller was better, they began to think of moving on.

Oae glorious day, when all Florence, the flower of cities and city of flowers, was radiant with the glory of early spring, Dorothy's heart answered to it all, for never had she ever experienced such happiness. It had taken up encephalic her thoughts that it was so much of her thoughts that she went to anything devotional, and she went back to her old way of saying her beads quickly, and with little thought on the mysteries attached to them.

She had been arranging flowers in a vase for the drawing-room when a note was brought to her. In a moment she recognized the familiar handwriting of Mr. Stevens, and opened it hurriedly. Mr. Stevens, and opened it hurriedly, wondering why he was writing when he had an appointment to drive out with

the rocks. Your conscience is your compass, given you when you were launched upon life's high seas. It is the only guide that is sure to take you safely into the harbor of true success.

What if a mariner should refuse to steer by the pointing of his compass, saying that it is all nonsense that the needle should always point north, and should pull it around so that it would point in some other direction, fasten it there, and then sail by it? He would never reach port in safety.—O. S. Marden in Success.

Thoughts by the Way.

One may be insupportable even with virtue, talent and good conduct. Manners, which one neglects sometimes as little things not worthy of notice, are just those very things from which men often decide our character, whether it be good or bad; a slight attention to keep them gentle and polite prevents an unfavorable judgment.

A little pause to be kind will not only help those who need it most, but will also strengthen the spirit for renewed effort.

"I tread the stage," said a character in recent fiction, "as a fine gentleman. It is the part for which I was cast, and I play it well with proper mien and gait. I was not asked if I would like the part, but seeing that I must play it, and that there is that within me which cries out against slovenliness, I play it as an artist should." On the mimic stage we all admire an actor who enters into the spirit of his part, who brings all his art and enthusiasm to the portrayal of the character he represents. We admire still more the man who throws his whole soul into the fine art of living.

An Invidious Foe.

If invidious runs in the blood you inherit, arouse yourself and strangle this invidious foe to your achievement before it saps your energy and ruins your life chance. Do not wait until tomorrow, but begin to-day. Compel yourself to develop the opposite quality by the constant practice of firm decision. No matter how simple the thing you are called upon to decide, be it the choice of a hat or the color or style of a garment, do not vacillate. Throw all the light possible on whatever you have in hand for decision; weigh and consider it from every point of view; call your common sense and best judgment to your aid before reaching a conclusion, and then, when you have once made your decision, let it be final. Let there be no going back, no reconsidering, and no opening the matter up for further discussion. Be firm and positive. Declare the polls closed.—O. S. Marden in Success.

THE SIN OF ENVY.

A common sin of the day is envy. In fact, it is common in more particulars than one. It is common not only in its frequent commission, but we fear also in common in its infrequent mention in the tribunal of penance. In fact, it is to be feared that many have come to regard it always and under all conditions as a venial sin only. Forgetful of their early instructions in Christian Doctrine they no longer regard it as one of seven deadly sins.

DOMESTIC SOCIETY.

Among the various societies which have existed among men, in a philosophical point of view, the most important, the source, in fact, of all others is domestic society. This society may be defined as that society formed through the union of man and woman. It is properly denominated "society," since it is the co-operation of two beings endowed with intelligence to obtain the same end by common means.

In its origin domestic society is to be traced back to God Himself. He wishes to propagate the human race: to bring forth multitudes of men to His own glory and their happiness; and as the means of accomplishing His design, He has instituted domestic society. This He desires to be permanent, for other consequences. If stability were lacking, the condition of the offspring would be one of neglect; they would be without food to sustain their bodies and instruction to guide their minds and hearts, and their lot generally, little better than the lowest animals.

Moreover, the mother would sustain the union were not the fulfillment of her duty in this state she must depend on her partner for the necessities of life and if he would fail her, want, and even death, might be the result.

To counteract all this, God has made domestic society permanent by implanting in the breast of man a reason, man a natural love which is strengthened and increased in the love they bear to their offspring. This love toward their children is manifested by constant care for their proper education, by nurturing them in their helplessness, and, as they become older, by attention to the forming of their character.

Thus it will be seen that the family may be termed a society, and philosophically speaking a moral person, having a certain authority and also that it has been instituted by God Himself.

Although God wills and has Himself instituted matrimony, He has not commanded that all embrace that state. He has left man free, well knowing that there would be no danger whatever of the human species becoming extinct by an overplus of individuals leading single lives, because and as experience teaches us, the greater part of mankind enters matrimony.

This state is necessary for the human race, but not for single individuals, since propagation will not cease thereby, and since single individuals can attain their ultimate end without it. But some say that all should embrace the married state. These should consider that many through poverty are unable to support themselves, let alone a family. It is a wise axiom never to marry until you are able to support a wife.

Again, some declare in condemnation of celibacy the strength and pride of our Holy Church that it is impossible to restrain one's passions. A sad for these, they have but their own assertion to rest on. Let us see their imagination only founded in sad personal experience. Man is not a beast. He has reason. He has will. If he employs these weapons he will overcome all his passions, and will be a true man. As a last resort, some will urge that virginity is injurious to the health of man. But here again is falsity. Numbers whose whole lives have been marked by strict observance of virginity, have reached a good old age. In the eyes of God vir-

ginitly holds a high place of honor. His Church commends it, enjoins it on her priests and religious, and demands for it the respect of all the laity. Finally St. Paul says that virginity is preferable to marriage, from which and all else that has been said, it must certainly be admitted that marriage is binding on the human race only collectively, not individually.

The nature of domestic society is such that it excludes all multiplicity of wives or husbands, either simultaneously or successively; that is to say, no man may have more wives than one at one time, no woman more husbands than one at one time. Death alone can break the tie of union. Therefore, it follows that polygamy is against the spirit of domestic society while polyandry is against all nature, and merits the horror and detestation of all. The former is opposed to matrimony since it does not permit of mutual love so necessary for the existence of true marriage. Moreover it admits of inequality the woman giving herself wholly to the man, while he divides his affections between many women. From this inequality must flow misery to the woman for she becomes a slave instead of a companion, while from the plurality of wives must arise misunderstanding, jealousy, hatred and thus peace would be a stranger to the family circle. Polygamy is not absolutely opposed to the end of matrimony inasmuch as it effects procreation, but an account of the things above mentioned, the practice is forbidden. Some quote the example of some of the patriarchs in justification of it, but their case is quite different. God permitted them to have more than one wife for His own wise reasons, but even in some of these instances occurred similar effects to those already mentioned. For polygamy there is no defence; it results in the sink of impurity, and should not be tolerated in a civilized society. It is a relic of barbarism, and now to the good of the world is fast fading away.

In regard to polyandry hardly any more need be said than what has already been uttered. It is the bane of all society, the hydra-headed serpent which gnaws away the lives of millions. It renders the bodies of its followers far below those beasts while it defiles their souls to such a degree that regeneration becomes almost impossible. In cases where offspring are begotten, their proper raising would be wanting because from the nature of the case it would be difficult to say on whom that responsibility devolved. Such is polyandry that it is absolutely abhorred by all people having even the least spark of self-respect or love of virtue and order.

As has been said, matrimony will not permit of dissolution, except by death of one of the parties to the contract, and therefore it follows that divorce is illicit. Separation is allowed. That is, the married may live apart, if there be legitimate reasons, but no new marriage can be effected on the part of either with other parties during the life of their regularly espoused. This rule suffers an exception, namely, in case where two pagans having been married, one turns from his or her false religion and joins the true faith, for which act his or her partner as in may happen quarrels, and refuses to live peaceably. Then the marriage may be nullified and new matrimony may be embraced. There is another exception, namely, when a baptized and an unbaptized are married extra confessionem. Therefore, failure in procreation, hatred between the parties, unfaithfulness on the part of one toward the other, will not dissolve the bond.

In the reception of matrimony the parties promise fidelity to one another till death; this they did of their own free will, but their assent once given, God alone can relieve them of their obligations. This we see in Scripture where the text "What God has joined together let no man put asunder." The end of matrimony, viz, creation and education of progeny, demands permanency. Peace of the family demands it; the good of society demands it. Divorce is destructive of all this, and therefore should receive the condemnation of all governments.

Domestic society having been formed anterior to civil society is not subordinate to it. God instituted matrimony or domestic society and from it civil society originated. It is the duty of civil society to protect the rights of matrimony as a child would defend its mother, but by no means to interfere with it. Of course, all things should harmonize with civil society, inasmuch as they should be tending to the one end, that civil society takes precedence; but with matrimony it ought not to interfere. It has no right to determine the impediments of matrimony, for this would be infringing on domestic society. It may, and should aid by preventing parties from contracting marriage who are forbidden to do so by natural law, but outside of that leave domestic society to itself. Where it does attempt to dictate impediments if they are not forbidden by matrimony itself, they are not to be regarded. Matrimony contains in itself all that is necessary, and should always be free from state interference.

From all the above it will be seen that domestic society is of the greatest importance both by its institution, object and results. It should be held in the greatest reverence and never be allowed to suffer encroachments. For on it depends the good of all society, the welfare of government, and through its proper observance for most of mankind it is the means of obtaining their ultimate end; the key to temporal and eternal happiness.—Bishop Colton in Catholic Union and Times.

God orders our lives, when we do not interfere with His Providences. What matters, then, what happens to us, since we are in our Father's care?—Catholic Columbian.

What an impressive thing it is—the Sign of the Cross! But what a grotesque and hurried gesture some people make of it when they quickly and carelessly sign themselves with that august sign!

PROFANITY.

A Buffalo man was arrested the other day and fined \$5 for using profane language, which, it seems, is a violation of a city ordinance. Just why this particular individual was singled out is not made plain. The newspapers say he profanely abused his wife. This, of course, may have had something to do with the case. But is not profanity the same, whether used in abusing the woman whom the man has vowed to protect, or used toward any one else?

At all events, it is a vile habit, alarmingly on the increase—a sin not only against the city ordinances, but against the Creator.

Father Coppens, S. J., recently said this on the subject of swearing: "It has become like a mother tongue to some. If you walk along the street and hear passersby speak Italian, you know they probably come from the dominions of King Humbert; if you hear others converse fluently in French, German, Polish, etc., you are reminded of the lands where those tongues have their respective homes. What is the region where profane language, cursing, swearing, blaspheming, etc., has its natural home? I know of none but hell; it is the language of the devils and those who speak it as their mother tongue appear to be the children of God's lasting foe."

All of which is sad y too true. It is quite impossible for many men nowadays to carry on ordinary conversation without using the sacred name of our divine Lord in almost every sentence, and even little boys on the street and elsewhere use language that is appalling in its brutality.

Thank God, the Church is persistently wielding her powerful influence against the prevalence of the awful habit. Holy Name societies are being organized everywhere. Their object is to do away with the senseless and deplorable use of profanity. In many cities these organizations have annual parades in which thousands of Catholic men take part. They are inspiring objects lessons.—Catholic Union and Times.

THE SIN OF ENVY.

A common sin of the day is envy. In fact, it is common in more particulars than one. It is common not only in its frequent commission, but we fear also in common in its infrequent mention in the tribunal of penance. In fact, it is to be feared that many have come to regard it always and under all conditions as a venial sin only. Forgetful of their early instructions in Christian Doctrine they no longer regard it as one of seven deadly sins.

It is defined as the repining at another's spiritual or temporal good, for the reason that it appears to lessen the glory after which we are striving in our efforts to excel others. Hence it is a sorrow that others are better than we are; that they have more advantages than we have, and that they are above us. From this it is evident that it is a product of pride.

Perhaps it is more readily recognized by its serious and sinful results. The most common of these are detraction and slander, joy at our neighbor's adversity and aggravation of his misfortune. Envy is the first parent to sin; the devil tempted our first parents to sin; Cain to murder his brother Abel, and it was envy which caused the Jews to condemn and crucify our Lord.

Such are its results. The remedy by which we may avoid them as well as the sin itself is charity. Charity, we are told, envieth not. "By this shall all men know that you are My disciples, if you have love one for another." Where charity reigns, where this love exists, envy can not enter.—Church Progress.

SICKLY CHILDREN.

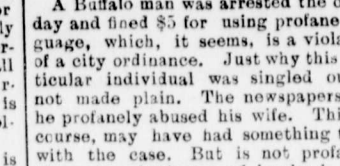
More children die during the hot weather months than at any other season of the year. Their vitality is then at its lowest ebb, and an attack of diarrhoea, cholera infantum or stomach trouble may prove fatal in a few hours. For this reason no home in which there are young children should be without a box of Baby's Own Tablets, which promptly cure all stomach and bowel troubles. If the Tablets are given to a well child they will prevent these ailments and keep the little one well and strong. Mrs. Joseph T. Pigeon, Bryson, Que., says: "My little one was attacked with colic and diarrhoea, and I found Baby's Own Tablets so satisfactory that I bought a box without them in the house." These Tablets not only cure summer troubles, but all the minor ailments that afflict infants and young children. They contain no opiate or harmful drug, and may be given with equal safety to the new born baby or well grown child. There are limitations of this medicine and mothers should see that the words "Baby's Own Tablets" and the four-leaf clover with child's head on each leaf is found on the wrapper around each box. As you value your child's life do not be persuaded to take a substitute for Baby's Own Tablets—the one medicine that makes children well and keeps them well. Sold by all druggists, or you can get them by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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Our Duties and Responsibilities

The Catholic should be first in every good movement for purer and better government in city, state and nation. Let them unite with the capable and honest citizens in every neighborhood and village, as well as in the cities to promote a purer, more generous, more intelligent life. Let them set their face like flint against dishonesty, greed, political corruption, maladministration and the tyranny of the political boss and all will be well with us as a people. Now, in every community the capable and the good may still be found, and if they can but learn to understand one another it will not be difficult for them, whatever differences may divide them, to cooperate for the general welfare.—Rev. Morgan M. Sheehy.

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