

The Catholic Record

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

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, JUNE 22, 1912

1757

I shall be satisfied
Not here I not here I not where the
Fading morning mists as we draw
near.
Where in the wilderness each footstep
falls—
"I shall be satisfied" but, oh! not
here!
Not here, where all the dreams of bliss
deceive us,
Where the worn spirit never gains its
goal;
Where, haunted ever by the thoughts
that grieve us,
Around us floods of bitter memory
roll.
There is a land where every pulse is
thrilling
With rapture earth's sojourners may
not know,
Where heaven's repose the weary heart
is stilling,
And peacefully life's time-tossed
currents flow.
Far out of sight, while sorrows still
enfold us
Lies the fair country where our hearts
abide
And of its bliss is naught more wondrous
told us
Than these few words, "I shall be
satisfied."
"I shall be satisfied!" The spirit's
yearning
For sweet companionship with kind-
red minds,
The silent love that here meets no re-
turning
The inspiration which no language
finds—
Shall they be satisfied? The soul's
regret
The aching void which nothing
earthly fills;
Oh! what desires upon my heart are
thriving
As I look upward to the heavenly
hills!
Thither my weak and weary steps are
tending,
Savior and Lord! with Thy frail
child abide,
Guide me towards home, where all my
wandering ending,
I shall see Thee, and "shall be satis-
fied."

CATHOLIC VICTORY IN BELGIUM

VOTERS UPHOLD GOVERNMENT THAT MADE NATION A MODEL FOR EUROPE

In the Parliamentary elections held in Belgium on June 2 the Catholic Government, which had been in office without interruption for twenty-eight years, and which has made Belgium the most prosperous and most progressive nation in Europe, scored a splendid victory. The new Chamber of Deputies will contain 101 Catholics, 44 Liberals, 39 Socialists and two Democrats, or a Catholic majority of sixteen over the Opposition coalition. The Catholic majority in the last Chamber was six. There are a number of new seats this year, of which the Socialists captured four, though most of them went to the Catholics.

The Catholics stand for equal treatment of free denominational schools and the so-called neutral schools. This has been fiercely opposed by the Liberals and Socialists, who would hamper and oppress denominational schools and Christianize the nation, and the campaign turned entirely on this question. It was one of intensity rarely seen in Belgium.

According to press dispatches from Brussels, the Socialists and Liberals, desperate in defeat, have fomented disorder in numerous cities, and "the country is on the verge of a civil war." In all probability the press reports exaggerate the disorder and the vast majority of the Belgians are rejoicing—as they have the best of reasons for doing.

A MAGNIFICENT RECORD
What is the record of Belgium's Catholic Government?
A German writer has published in one of the leading magazines, the "Rundschau," a study on the progress of Belgium during the past twenty-five years, says a correspondent of the London Catholic Times. Some important papers, English and others, have been saying that the Catholic Government, which has been in office without interruption for twenty-eight years, will be overthrown at the general elections in June. I doubt it much, and consider it more likely that the Catholic majority will be increased. The reason why I hold this opinion is because of the immense prosperity enjoyed by the people under the present Government, as the German publicist fully realizes.

AT THE HEAD OF ALL NATIONS
1. Belgium possesses relatively the largest railway area in Europe—more than 16 kilometers of railway per 100 square kilometers of territory. England has 11.6 kilometers; Germany, 10.4 and France, 7.4.
2. No other country in the world affords such facilities for cheap traveling. The fares are very low for the working class, and five or fifteen days' tickets, at 11 francs 15c (9s. 5d.), or 23fr. 50c (18s. 8d.), enable excursionists to reach every populous quarter. No other government so far has been "lavish" enough to initiate this example.
3. Antwerp is at present the largest port of Continental Europe. This is not surprising, taking into account the fact that the latest figures show Belgium at the head of all the nations in import and export trade, 714 francs per head representing the part of each Belgian citizen in the general trade, as compared with 555 francs for the German and 230 for the Frenchman. (The writer quotes the figures of 1904. Had he had

the latest in his possession he would have given over 900 francs instead of 714.)
4. No other country that has increased its trade and industry can boast of the same prosperity. The State expenses are enormous, and yet what is called the "National Unproductive Debt" sank between the years 1894 (when the Catholics came into power) and 1909 from 6 francs 71 to 3 francs 79 per head. It has been reduced by half. It is only right to add that the national debt during the same period during the same period rose from 1,422,000 to 3,529,000 francs, but all this money is invested in railways, harbors, docks, canals, etc.

THE NECESSARIES OF LIFE
5. In no other country are the necessities of life so cheap as in Belgium, although there is at the moment an upward tendency in prices. Oil bought for 10 centimes in Belgium costs 50 in Paris; matches 1 centime in Brussels, 10 in France; coal, 20 francs in Belgium, 30 in France; coffee, 2 francs in Belgium, 6 francs in France; tobacco, 3 francs in Belgium, 12 francs in France. In Germany and in France duties have been put on most of the goods; in Belgium these duties, customs duties, have been done away with in the case of cocoa (1895), tea (1897), coffee, raw or unroasted (1903), and dimethyl in the case of rice, silk, vinegar and industrial alcohol.

6. As a general rule customs duties are very light, if any are imposed at all, on imported materials for goods needed in connection with the national industries. Very light, too, are the excise duties and the cost of transmission of goods. Hence it is that a population of nearly eight million inhabitants flourishes and are content in so limited a territory—only a third of Ireland in size.

SOCIAL LEGISLATION
7. In no other country, even by the mission of Protestant economists, is social legislation so complete as in Belgium; it would require a long paper merely to enumerate the main chapters of the new code.

8. Between 1884 and 1910 Belgium solved a problem which seemed impossible of solution to all other nations. Although the general expenses increased in all directions, no new duties were levied, with the sole exception of a heavy duty on drinkable alcohol (in order to limit its consumption).

9. Between 1880 and 1910 the number of illiterate people was reduced by more than half. We find in Belgium, without compulsory education, less illiterate men than in France. Practical and technical education is making headway. A new bill dealing with this question—a very liberal bill it is—will be laid before Parliament if the Government remain in power.

Making the words of an Italian anticlerical paper his own, the German writer concludes: "Belgium deserves to be taken as a model by all the countries of Europe." Of our anti-clerical papers keep on asserting, all the same, that the Catholic Government has brought the country to the verge of ruin, and that we are on the eve of our national death if the Catholics are returned on June 2, the date of the general elections!

A PLEA FOR CLEAN JOURNALISM

St. Louis has a monthly publication called the *Glimet*. Mike Kinney, lecturer and editor, announces that he wears a clean shirt and a clean necktie, and that he is a great believer in clean journalism. In a recent issue he had a dissertation on the subject in which he intimated that newspaper men take an attitude about as follows:

"We give the people what they want. Sensational and original news sells our papers. Every paper that has made an effort to be clean has failed or has not made money. When the people become educated to better things we will be glad to conduct cleaner newspapers. We must print the news."
Then the *Glimet* resumes thus:
"We answer: In Europe there are great clean newspapers. They are supported by the people. Are we to believe that the people of Europe are cleaner-minded than our people?"
"In the establishment and use of libraries, in the greater call for clean, wholesome books, in the demand for more parks and playgrounds, better and cleaner streets and boulevards—do our people show they are morbid, criminal and decadent in their tastes and desires?"
"Would a newspaper man read all the polluted and criminal news to his innocent young daughter? If not, why does he send such news to the innocent children of other people? Will he maintain that the papers should only be read by adults?"
"If such news must be published why feature it with glowing headlines on front pages? Why not segregate original news as financial and sporting news is now placed, in separate sections. Those who do not care for such news could pass it over and destroy the criminal section before admitting the paper to their homes."
"Is the daily newspaper man right in his estimate of what the people want? Do you want original news in your home, for your children to read?"
"If you do not, then it's your duty to enter a strong, emphatic, clear, not be misunderstood, protest. Arrange 'clean journalism' meetings in your town. Write your daily paper in no uncertain tone. Do it at once. We Americans are the most passive, long-suffering people on earth. Express yourself!"

The *Glimet's* suggestion as to stirring up an agitation against the dirty papers is good. The clean-minded people of Ireland, Catholic and Protestant, are doing that very thing to-day. They are also using the "boycott" on papers that are unclean and unfit to enter a decent man's home. Catholics here in the United States are being constantly reminded by their own press of the inconsistency of passing resolutions against the "yellow" journals and then trooping out from their meetings to buy the very papers that they have just been condemning.

It is time we all woke up to the immense harm that is being done our people young and old, but particularly the young, by a vile and vicious press which panders to the lowest elements of human nature in its every department—not only in its news of crime, but its coarse, vulgar and suggestive "comic sections."—*Sacred Heart Review*.

DANIEL O'CONNELL AND LLOYD GEORGE

Lloyd George was born of what "the classes" would call "humble" or "obscure" origin, while Mr. Keok, the Unionist historian, adduces in condemnation of O'Connell's attacks on "the classes" that O'Connell himself was of the old Irish gentry. Lloyd George's rise is, therefore, not only a humbler than that of O'Connell, but while O'Connell was born to some estate, and a higher education was for him a matter of course, whereas Lloyd George's tradesman-uncle had to make sacrifices that his nephew might receive a schooling, on O'Connell, on the other hand, had to encounter greater religious prejudice, on account of being a Catholic, in illustration of which it is only necessary to point out that, like other young Irishmen of the day, he had to be sent to the Continent for a higher education. Catholics being excluded from such privileges at home. To his education in St. Germain, at the time of the French revolution, is to be attributed the aversion to irreligion, blood-letting, and revolution in its form which always remained a characteristic of O'Connell. But within these limitations he was a radical of radicals, and, like Lloyd George, when occasion demanded, he hated and fought "the classes."

Needless to say, Lloyd George is a sincere friend of Ireland. But apart from that we are glad, and we may perhaps say proud, to see this typical Celt arise to such a force in England, to see him come so honorably and in the interests of humanity, to see him not only agree with every detail of his program in order to appreciate the man and admire his humanity, his fearlessness, his love of justice and hatred of oppression and privilege.

A CHALLENGE NOT ACCEPTED

ARCHBISHOP IRELAND'S REPLY TO INDEFINITE CHARGES AGAINST CATHOLICS OF SOUTH AMERICA. ACCUSERS SILENT UNDER EXCORIATION

Misstatements by Dr. W. F. Rice and Bishop Frank M. Bristol, made at the Methodist conference in Minneapolis regarding religious conditions in South America, roused Archbishop Ireland to reply to the public of the daily press to the indefinite charges put forward. The Archbishop challenged the man who made the charges to specify and to substantiate them. Needless to say, no attempt was made to meet the challenge.

In the course of his letter the Archbishop said:
"In writing as I now do I have this regret that I may seem to be at war with all members of the Quadrennial Conference. I know that inside the walls of the conference there are the many that love peace, that love truth, that love to bridge the wild tongues and impenetrable forests of the world, that love to breathe the air of peace, that love to see the Catholic Church, whose fury, however, they are powerless to mitigate. To the friends of peace in the conference I proffer apology, and trust they will pardon what, were it not for me a duty, I myself should have considered an unwarranted intrusion into their affairs."

THE CHURCH EVERYWHERE THE SAME
"I have more on my hands than the defence of the Catholic Church in South America. It is the defence of the Catholic Church in the United States. The Catholic Church in its doctrines and mandates is the same the world over. Its unity in its widespread Catholicity is its legitimate boast; everywhere it teaches the same doctrines and principles; everywhere it moves and works under the guiding hand of the same Christ, the Pontiff of Rome. To say that in teaching and mandate the Catholic Church is wrong anywhere, is to say that it is wrong wherever it is. It is nothing short of an insult to the Catholic Church to say that it is wrong in Rome. W. F. Rice dares to tell them, as he tells the world, that the Catholic Church is 'Protestantized Roman Catholicism,' that from them Methodists and others will not understand what Catholicism, 'in its true form,' means. Catholics of the United States indignantly repel the insult that they are 'Protestantized Catholics.' To pass it by silent acquiescence is to be silent in the face of a crime and a heresy. God help the Catholics of the United States if Catholicism cannot be learned from them 'in its true form'! Their Catholicism, God be thanked, is indeed, Catholicism 'in its true form'; and their Catholicism is exactly that which is preached by the Catholic Church in South America, as it is in every other land under the sun. And right here let me say to non-Catholics of Minneapolis and St. Paul. We are among you; every Sunday our doctrines are spoken from the pulpits of fifty or more temples; our works are in the open; our schools, colleges, institutions of charity and religion, willingly swing apart their portals to visit from you. Do you wish to know the Catholic Church 'in its true form'? See us, question us, judge us, and as you judge us, judge the Catholic Church as it is in South America, as it is in every quarter of the globe."

METHODIST PSYCHOLOGY
"One need not read very long the addresses of the two Methodist missionaries before coming to understand the peculiar psychology from which these addresses are born. First, there is here the intense pre-existing hatred of Catholicism, and because of this the readiness to seize upon every stray fact and quickly develop into a weighty accusation. Next there is the absolute blindness, the determination to see only what is black, the inability to discern in men and conditions a color of whatever other kind, however much this color be bright and shining. And then owing to the over-measuring society to condemn what is hated, there is the utter absence of logic, of power to connect cause with effect, to free conclusions from incidents and circumstances that give to them no support whatever. This is the Bristol-Rice process of reasoning. Catholicism predominates in South America; therefore nothing there is good; therefore everything there is the direct result of Catholicism. Thus conclusions are formed—conclusions all the more solidly formed, that it is foreseen they are such as will win applause at Methodist Quadrennial Conferences, and draw from Methodist treasuries the silver and gold wherewith to replenish the local missionary departments."

DEAL IN GENERALITIES
"Bishop Bristol and Dr. Rice deal in generalities; no detailed answer is called for, or indeed, it is possible, until they provide us with their bill of specifications."
"Dr. Rice's resolutions, presented to and later approved by the conference, charges Catholicism in South America with depriving the people of the Bible, perverting many of the fundamental doctrines of Christianity and fostering superstitions. On another occasion I have dealt with the accusation that the Catholic Church deprives the people of the Bible. As to superstitions fostered, and fundamental doctrines of Christianity perverted—I call for specifications being coming I simply scorn the accusation. Amazing, however, it is, to hear Methodists taking the old Church to task for perverting 'the fundamental doctrines of Christianity,' when we remember the recent declarations of a Methodist minister, Rev. Ernest Thompson, during a suit questioning the teachings of the Wesleyan University of Canada, to the following effect: 'that for Methodists the meaning of the Virgin Birth of Christ is a purely literary question; that the physical resurrection of Christ on Easter day is far from being clear; that the Bible does not prove Christ to be God, etc., etc. Will the conference before its adjournment do us the favor to enlighten us in a unanimous profession of faith as to what Wesleyan Methodism calls the fundamental doctrines of Christianity?'"

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"Dr. Rice's resolutions, presented to and later approved by the conference, charges Catholicism in South America with depriving the people of the Bible, perverting many of the fundamental doctrines of Christianity and fostering superstitions. On another occasion I have dealt with the accusation that the Catholic Church deprives the people of the Bible. As to superstitions fostered, and fundamental doctrines of Christianity perverted—I call for specifications being coming I simply scorn the accusation. Amazing, however, it is, to hear Methodists taking the old Church to task for perverting 'the fundamental doctrines of Christianity,' when we remember the recent declarations of a Methodist minister, Rev. Ernest Thompson, during a suit questioning the teachings of the Wesleyan University of Canada, to the following effect: 'that for Methodists the meaning of the Virgin Birth of Christ is a purely literary question; that the physical resurrection of Christ on Easter day is far from being clear; that the Bible does not prove Christ to be God, etc., etc. Will the conference before its adjournment do us the favor to enlighten us in a unanimous profession of faith as to what Wesleyan Methodism calls the fundamental doctrines of Christianity?'"

SANCTITY OF MARRIAGE
"Equally vague and general, equally unproven, are the statements of Bishop Bristol. He affirms: 'I deny; until his charges are somewhat substantiated, my denial is sufficient rebuttal. One of his charges is rather specific: 'I give a specific reply. He says: 'Methodism is in favor of nullifying the marriage relation is a revelation to the people of the people of South America among whom the very sanctity of the marriage tie has for centuries been a matter of barter by the prevailing ecclesiasticalism.' The exorbitant pecuniary demands of the priesthood have made marriage impossible among the poor.' Is not the Bishop here a little sarcastic towards Methodism, talking of 'Methodism's regard for the sanctity of the marriage relation,' while we recollect, as no doubt he does, that this very Quadrennial conference now in session in Minneapolis refused to prohibit its ministers from being present at remarriages of divorced persons? As to what the Bishop tells about illicit marital relations in South America, caused, he says, by ecclesiastical greed: I have on my table the volume of the ecclesiastical law that governs the Catholic Church in South America, and in this volume I read the authoritative decree regarding marriage fees. 'As to the gifts of Charis are gratuitous dispensations of his holiness, and as no blocker vice there could be, especially in what concerns the holy ministry, than that of avarice, no offering other than what is authorized by episcopal ordinance shall ever, directly or indirectly, be sought for in the celebration of the sacraments of baptism and matrimony—and not even that such is to be taken in the case of the poor, of such as cannot afford it at all, or only under serious inconvenience make any offering.' Bishop Bristol may have discovered in slums and back-alley of cities parties, whose marital union had not been blessed by the Church, as he can discover as many such as he may call for nearer to the gateways of North American Methodism; but when he says that the evil, so far as it exists in South America, is there due to the Catholic Church, he qualifies himself beyond all exception for the Ananias club. And far beyond the wide territory ordinarily covered by this club, we must add that in 'Romanian' parties, living in marital unions never ratified by the proper authorities, might have lived and died 'good Catholics' in spite of their illegitimate relations.' I again refer to the volume of ecclesiastical law, calling the Catholic Church in South America as proof of the heinousness in the eyes of the Catholic Church of the sin of illegitimate relations, of the hopelessness of salvation, in the teachings of the Catholic Church, for the unfortunate who persevere in such relations."

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THE CASE OF TOM WATSON
A WARNING TO SOME TORONTO PREACHERS

At last the Federal government has made a move in the matter of putting a stop to the use of the mails by such anti-Catholic papers as those of Tom Watson, of Georgia, on a charge of improper use of the mails.

The specific charge against him is that the article which he published in his Jeffersonian on the three American Cardinals was a violation of that section of the postal laws which makes it a crime to send scandalous and scurrilous matter, concerning any religious body, through the mails.

Ordinarily it is entirely wrong to prosecute a defendant in a case where there seems to be no chance for any discussion of the affair which does not regard his conviction and punishment as a foregone conclusion. He wrote and circulated the infamous article; it undoubtedly is both scandalous and scurrilous. It would seem that Mr. Watson therefore is securely bound to the just consequences of his crime.

The Watson type of anti-Catholic agitator, and the Menace type of paper, do no real harm to the Church, for they only prey upon the ignorant. They never appeal to the intelligent.

The failure to bring them to book for their conduct, however, has long been a serious reflection upon the administration of Federal justice in this country. In other controversies, one title the villainess that Watson and the Menace spread weekly would have led to prosecution and imprisonment.

But there has been a singular dilatoriness about prosecutions for libels and slanders upon the Catholic Church, her hierarchy, her priesthood and her monks and nuns.

The Church has not been charged with the initiative. The Federal government has. The initiative until now has not been taken. For the sake of the good repute of Federal justice it is to be hoped that the example which will unquestionably be made of Watson will be but the first in a series of such actions in the effort to clean up the mud throwers in the ranks of bigots in this country.

The Church does not require that Watson and Walker shall go to the penitentiary for libel and slander, but for the sake of demonstration that district attorneys do not bow to the assumed political power of these journalistic degenerates, all fair-minded men will rejoice in this move.—*Cleveland Universe*

A BELATED AND INCOMPLETE APOLOGY
"Better late than never" is the most suitable comment to make over the Independent's tardy admission of its very grave mistake in being too ready to accept that old story of the "bogus Encyclical" addressed to "the Cardinal Archbishop of Chile" on the alleged laxity of the clergy in his archdiocese and its results as portrayed by the hand of a wicked forger, as it now turns out. The spurious Encyclical was the work of a cynical joker, who, knowing the gullibility of the Freemason and Athletic section of the South American press, fooled it to the top of its bent by reason of his familiarity with ecclesiastical nomenclature, papal and profane. He wrote for "yellow" paper called La Le, and it was from his concoction therein published that the French paper—the *Figaro* as well as we can recall—reproduced it as a bait, that was most eagerly snapped at by The Independent. It is about fourteen years, we think, since the scandal was dredged at the general public, and we jogged the memory of The Independent several times over the matter; but it was not until its issue of May 30 last that any satisfactory response was elicited. Then it was published this "amende," such as it is:

It is very late to make a correction of a false statement quoted by The Independent several years ago from a leading daily paper in this city, to the injury of the Catholic Church in Chile. As we then read it, apparently authenticated by the documents, very compromising statements as to the condition of the Church in Chile and the original extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Archbishop of Santiago. The story was repeated by Secretary Speer, of the Presbyterian Board of Foreign

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

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LETTERS OF RECOMMENDATION

Apoc. Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey 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 accuracy and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands at the same time in the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more and more Catholic families. With my blessing I commend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1900.

Mr. Thomas Coffey Dear Sir—For some time past I have read your paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published, and upon the matter and form of the good and a truly Catholic spirit pervades the whole. I am glad to see that you are striving to make the paper more and more, as its wholesome influence reaches more and more Catholic families. With my blessing I commend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours faithfully in Jesus Christ, M. J. FALCONE, Arch. of Larisa, Apoc. Deleg.

LONDON, SATURDAY, JUNE 22, 1912

NOTES AND COMMENTS

THE outstanding feature of the character of Pope Pius X. is a deep and reverent spirituality. It is a truth impressed not only upon those who have come immediately into contact with him, but it is not too much to say, upon the whole world, not excluding those who disavow his spiritual authority. The terms "undiplomatic" and "reactionary" have, in some quarters, and from interested motives, been directed against him, but no one has ever ventured to call in question the saintliness or benignancy of his character—qualities which mark him out even in the august line of Roman Pontiffs. To say that in due time the pontificate of Pius the Tenth will pass into history as one of singular steadfastness and consistency in the working out of a great principle and the aiming at a lofty ideal, is but to give expression to what all men now know and acknowledge. From the day that he ascended Peter's chair, he has not faltered in the determination to withstand the materialistic drift of the age, and according to the measure of his high opportunities to "restore all things in Christ." A high and holy ambition it is, beyond all others, and one in full accord with the saintliness and constancy of Joseph Sarto, one time parish priest of Salzano, and successive Bishop of Mantua, Cardinal Priest of the Holy Roman Church, Patriarch of Venice, and now Supreme Pastor of the faithful.

BUT THAT Pius the Tenth's consecration to the "care of all the churches" has not crowded out the essentially democratic character of his tastes and sympathies, is proved by his interest in the every day affairs of life. His love for Venice, over which city he presided as Patriarch for ten years, and his interest in the welfare of its people, remains undiminished in the seclusion of the Vatican. It is only the other day we read of his rejoicing over the completion and dedication of the new Campanile of San Marco, and of the happiness he experienced on hearing once more the ringing of its bells (his own gift to Venice). And now we read of his reception of several hundred young Roman athletes who had marched in procession to the Vatican to receive his blessing. This fact, says the Roman correspondent of the Tablet, reminds one that no Pontiff or personage has ever given such a stimulus to healthy exercise and open-air games as Pius X. Partly, at least, through his initiative, wholesome athletics have spread among all classes, not in Rome only, but throughout all Italy. In Catholic schools and colleges interest in out-door sports has greatly revived during his pontificate, and their introduction, we are told, in ecclesiastical seminaries, has had a salutary effect in the improved physique of candidates for the priesthood. All of which goes to show that to saintliness of character, Pius X. adds a fund of human sympathy and a degree of practical wisdom not often combined in one individual.

A FURTHER instance of the all-embracing solicitude of Pius the Tenth is to be found in the reform, at his direction, of the method of caring for and preserving the priceless manuscripts housed in the Vatican Library. To Father Ehrle, the retiring prefect of the library, this task was entrusted, and he has carried it out in a manner which has earned for

him the warm commendation of the Holy Father, and forever, it is hoped, placed the manuscripts beyond all ordinary danger of fire or damp.

HERETOFORS the manuscripts, though guarded with every care, were not enclosed in fire-proof receptacles. They were kept in low wooden cupboards, about five feet high. Father Ehrle suggested that each of these cupboards should be converted into a strong box or safe, perfectly fire-proof, and two or three large rooms should be especially built, with walls covered with steel plates or other non-inflammable material, to which the manuscripts that cannot be kept in cupboards could be removed. This suggestion has been carried out and Father Ehrle has had the satisfaction of reporting to the Holy Father that all this priceless material is now preserved in such a way as to ensure its safety and integrity. This will be good news to the world's scholars.

COMMENTING UPON a reference in these columns to The Evening Canadian, the Catholic daily published in Toronto in 1822, which, as was stated, lapsed for want of capital, that extremely stimulating and well-informed organ of Catholic opinion in the United States, The Fortnightly Review, suggests that "there must be something wrong with the English speaking Catholics of Toronto and of Canada generally." This is a Catholic daily in an overwhelmingly Protestant city should die after a prosperous existence of six months or more for the want of ready money, strikes the Review as "interesting if true." That it is true, we are assured by one who was connected with the enterprise. That it should be "interesting" is quite another matter. Some of us, eager for the advance of the cause would like to forget it.

WITH RESPECT to the projected Catholic daily at Buffalo, which occasioned our reference to the earlier Toronto venture, Brother Prens of the Fortnightly, for whose pen we have the greatest respect, opines that it is "died aborn," and asks "what deadly microbes invariably destroys these worthy and supremely necessary undertakings in the embryo? It may be, as the Philadelphia Nord-Amerika remarks, that while English speaking Catholics are prone to take up a good idea with enthusiasm they lack the dogged persistence which is the invariable price of success. Our own opinion is that our people are not, in this respect, educated along the right lines. Among the laity, at least, an almost universal indifference seems to prevail with regard to Catholic literature of whatever description, as those connected with the weekly press are painfully conscious. There are bright spots here and there which seem to herald the dawning of a better day, but for the most part, the daily paper or the current popular novel have the field at present pretty much to themselves. Yet, beyond a doubt, there should be a dozen cities in the United States capable of supporting a Catholic daily paper. That they do not, or cannot, certainly indicates that the Fortnightly's "something wrong" is not confined to Canada.

THAT THE decrease in numbers and in influence of the ultra-Protestant element of Great Britain is not confined to the English Methodists, the report on church-membership presented to the last General Assembly of the United Free Church of Scotland seems to show. This report states that during the past year nine congregations and three congregational missions have closed their doors and been expunged from the roll. The decrease in membership in the whole organization is given as 2,021. This is attributed largely to emigration, but that this is not the sole cause may be gathered from another clause in the report which says: "In almost all the districts of the city (Glasgow) the Catholic population forms an important factor. It limits to a large extent the constituencies to which Presbyterian congregations can be an attraction. Its influence is one of the forces working strongly against the progress of the church." The acknowledgment has been rather long in coming, (stubbornness being one of the characteristics of Calvinism) but come it has. The outlook for Presbyterianism in Scotland must be gloomy indeed, to have prompted its adherents to concede so much to the despised "Romans."

BUT IT is not in mere numbers that Scottish Presbyterianism is showing the effects of decay. Numbers, after all, count for little as compared with the integrity of the Christian Faith. Whole peoples may fall away and the faith remain unimpaired, and this in very fact is what happened in Scotland and other countries at the so-called Reformation. The true Faith was to all intents and purposes banished from the land, and yet a remnant remained to testify to the glories of the past. In its place was reared an organization purely human which substituted for the time-honored

religion of Christ a creed of shreds and patches subject to all the mutations of human inconsistency and human frailty. But the old Faith lived on, despite fire and sword, and to-day is, admittedly, the only Faith in Scotland instinct with vigor and vitality. The human creation of Knox and his dupes, which essayed to take its place, has in recent years not only suffered in the number of its adherents, but has been undergoing that process of dissolution inwardly, the seeds of which were implanted in it from its birth. Modernism, or (as mis-called) "Higher Criticism" has done its work, and the boasted supremacy of the Westminster Confession is a thing of the past. This of itself would be no great matter for regret, but with it has gone veneration for the Bible which, mutilated though it was in their hands, stood at least for some semblance of objective authority to the serious-minded among them.

THERE HAS been a process of fermentation in Scotland regarding the Westminster Confession for many years. This has now eventuated in an active propaganda for its practical abolition. In England it has come to a head in a definite proposal laid before the annual Synod to make certain changes in it which will render it less disturbing to the individual conscience. Up to the present all ministers and elders at their ordination are required to subscribe unequivocally to the Confession. The questions put to them required all elders to "believe" and all ministers to "believe and teach" its doctrines in their entirety, although (strange anomaly!) the same was not required of the laity. Now it is proposed to do away with this and to rest all upon the Holy Scriptures. But since the Bible is subject to the same elasticity of interpretation as seems to have been bestowed upon the Confession, the change cannot be regarded as anything more than a subterfuge to stave off, if that were possible, the inevitable cataclysm which is surely if slowly overtaking every form of Protestantism. Sad it is, and passing strange, that its adherents seem ready to face any contingency rather than to turn to their true Mother, from whose loving arms they departed in an evil hour, three hundred odd years ago.

ATTACKS LOURDES CURES Cabled from Paris to the secular press is a synopsis of an article in the Revue de Psychotherapie whose object is to discredit the miraculous cures at Lourdes. The writer cites certain cases of trickery such as that of a deaf mute named Riviere who pretended to be paralyzed and professed to be cured at the famous shrine. Riviere confessed that the pins he was supposed to drive into his paralyzed leg were stopped by leather under garments.

This and similar instances of deception make up the burden of the article. The motives of some of the pretended cures examined by the Revue de Psychotherapie, were connected with swindling in some form or other, but the majority of the cases were those of persons who acted merely out of vanity, wishing to appear the chosen ones for divine healing, while others implored in vain. We notice the despatch to call attention to the utterly flimsy and transparently dishonest grounds on which the cures at this world famous shrine are attacked. We have no means at the moment of verifying the cases cited, but admitting their truth, what do they prove? Absolutely nothing. That dishonest, vain or hysterical persons resort to trickery and deception with regard to disease is known to every hospital in Canada, known even to almost every private practitioner. Does it follow that hospitals or doctors cure no real diseases? Then it is well to remember that there is a medical board at Lourdes composed of Catholics and unbelievers who examine the patients before and after the cure. The good faith of this board has not been impugned even by sceptics or infidels.

Evidently the case of simulated paralysis with the aid of leather under garments did not come under the notice of the board. And our writer carefully abstains from criticism of the cases that are duly authenticated by the medical board. Instead of the cases of trickery and deception cited in the "Revue" discrediting genuine cures we might say that it would be the greatest miracle of all were no such cases found. The existence of counterfeit money does not prove that there is no genuine money. The thief who ostentatiously simulates honesty does not discredit that virtue, but pays tribute to it. The hysterical or dishonest tricksters who pretend to be cured at Lourdes can in no wise discredit the well authenticated cases of cures certified by an impartial board of physicians to be beyond the reach of medical skill.

This is perhaps another evidence of the revival of religion under persecution in France. The enemies of religion bear unwilling testimony to the fact by such attempts to discredit religion as that contained in the article which we have noticed.

KEY TO THE SITUATION

At the Presbyterian General Assembly of Edmonton, Dr. Kelly of Montreal made a vigorous speech with reference to work in the Province of Quebec where the Point St. Charles school and other similar institutions are maintained by the Presbyterian Church. He stated that such schools were the key to the situation in Quebec and pleaded apparently with success for scholarships for the education of French born children.

Dr. Gordon promised that he would be responsible for ten scholarships in Winnipeg, and Rev. P. MacDonald went good for ten more in Toronto.

After spending large sums of money, altogether disproportionate to the results obtained in the "evangelization" of Quebec, the General Assembly comes around to the Catholic position, namely, the vital importance of religious education.

Leaving aside for the moment the important seal of those preachers to empty pews for the conversion of the church-going Christian people of Quebec, we may learn from their action an important lesson. If Presbyterian schools are the key to the situation in their work of perversion in Quebec, then Catholics are right in making every effort to maintain Catholic schools for the preservation of the faith once delivered to the saints. Our lesson is increased zeal and increased effort in the cause of Catholic education. The school is the key to the situation.

A LEADER IN MODERN SURGERY

Dr. James J. Walsh, perhaps the foremost living authority on the history of medicine, contributes to the current number of the Catholic World an article on the late Lord Lister, an article that in its entirety will be extremely interesting to many of our readers, and in some respects to all. The remarkable lucidity with which Dr. Walsh can present his views in popular form makes the article perfectly intelligible to the average reader who may lack all technical knowledge of the subject.

Quoting from the Lancet's obituary notice of Lord Lister he prefaces his article thus: "No panegyrics are needed; the greatest modern Englishman is dead."

Passing over the lucid summary of conditions before Lord Lister's discovery of modern anti-sepsis, which rendered possible the marvels of modern surgery, we shall note two salient points of the article.

Pasteur, as all the world knows, was not only a Catholic but a thoroughly practical and exceptionally devout Catholic. Lister was Pasteur's disciple, and Pasteur's work was the foundation on which Lister built.

Lister frankly acknowledged this in a letter to Pasteur in 1874: "Allow me to take this opportunity to tender you my most cordial thanks for having, by your brilliant researches, demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle on which alone the anti-septic theory can be carried out. Should you at any time visit Edinburgh, it would, I believe, give you almost gratification to see a hospital how largely mankind is being benefitted by your labors."

Lord Lister himself was not of the household of the faith, but he was a sincerely religious minded Christian. Shortly before his death he was directly asked the question whether he thought there was any opposition between science and religion.

Without incurring any odium or publicity he might have refused to answer; he might have answered in the negative; but he chose to be very explicit and unequivocal. "In reply to your inquiry, I have no hesitation in saying that in my opinion there is no antagonism between the religion of Jesus Christ and any facts scientifically established."

Dr. Walsh tells us in a note that this letter may be found in Religious Beliefs of Scientists, where practically all the distinguished scientists of the English speaking world expressed themselves in the same terms as Lord Lister.

"Whewell in his 'Bridgewater Treatise,'" continues Dr. Walsh, "emphasized the fact that great productive scientists, those who are able to go beyond the boundaries of the known and lead others, usually have no difficulty with regard to faith. It is the smaller speculative minds, who think they know much, but who have not the humility that discoverers always have, who are constantly ready to blame science for disturbing their faith."

Lister was one of the great discoverers, the leaders in thought, one of the pioneers into the unknown along which it is easy for others to follow. Such men are never unbelievers."

A SOCIALIST

Our Canadian papers in quest for news give altogether too much space to socialist propagandists who come to us from the Republic. The course of action laid down in their political primer is not for the public good—quite the contrary. Their utterances are, as a rule, incoherent, voluninous, often times contradictory, and in nearly every case they have but a stone to throw at Christianity. A gentleman from New York named Myer London came to Toronto a week ago to give vent to his opinion on social conditions. Mr. Lon-

don, we are told, is the legal adviser for the National Ladies' Garment Association. No doubt many of these garment workers are sincere Christians and attached to Catholic and Protestant Churches. Here is what their spokesman says: "When the religious bodies say that we should sacrifice our desires for the sake of a future reward, we say to them, 'keep off.' We will fight religion whether it be Roman Catholic or Protestant." This follows a very uncomplimentary reference to the political life of the United States, which he describes as the rottenest kind of a business. "They (we suppose he means the people) are all open for sale. We find the Catholic Church and Jewish millionaires co-operating to prevent the progress of Socialism. It is in the United States that they are proud of their cash registers. The necessity for such an invention is a confession of reality and that the nation is a nation of thieves." We doubt not Mr. London is an admirer of the little red school house. Is this the class of citizens it is giving us? If the political system of the United States is rotten who has made it so? Naturally we must answer the people. And if the political system and the politicians are corrupt we must conclude that the electorate must be put in the same class. Mr. London's theories are but as soap bubbles blown out to charm the unwary. He echoes fundamentals and would give us chaos. The picture he draws is a rosette one, and many a poor honest fellow has been captivated by it. John Brown is out of a job. He applies for and receives employment from Tom Jones. Tom Jones has a comfortable little business which he built up by being careful, prudent, honest and industrious. Will John Brown work for wages? Not at all. He wants, and will be entitled to, according to socialist principles, a partnership in Tom Jones' little shop, and there you are. See how beautifully it works out for John Brown. The professional Socialist propagandist, whether in Canada or the United States, is an undesirable citizen. It would be a good plan, we think, were the governments of the Republic and Canada to plant these fatuous fops and their dupes on a generous strip of vacant territory. Give them a start and see how the Socialist principle would work out. Very likely in a generation or so there would be none of them left to tell the tale.

THEY HAVE a preacher in Hamilton whose name is Rev. C. K. Burrill, and whose utterances are decidedly intemperate. Rev. C. K. Burrill appears to be a counterpart of Rev. Melchisedech Howler, in "Bleak House." A press despatch tells us that his sensational sermons have culminated in his tendering his resignation as a Minister of the Gospel. There are many more—three or four of them in Toronto—who should be dealt with in like manner. Their retention is but proof that their congregations are no better than they ought to be, merely aggregations of more or less respectable people who cultivate but the social side of Church work and have relegated the old standards of Christianity to the rummage room. Rev. Mr. Burrill waved his adieu to the ministry by throwing a lighted giant fire cracker at the Vatican, in the course of a sermon to an Orange Lodge. He declared that it was foolish to believe that a priest could change water into the Body of Christ and said the priesthood was rotten to the core. The Protestant communities in which priests reside will, we feel assured, simply place Rev. Mr. Burrill in the slanders' column. A few such preachers in centres of population are a distinct injury to the community at large. As time goes we hope their shadows will grow less.

WOMEN IN VESTRIES

An entirely new situation has presented itself to our neighbors of the Church of England in this city—a situation which smacks just a little bit of suffragetteism. The Advertiser tells us that Mr. Henry Macklin, J. P., is authority for the statement that the ladies of the Anglican diocese of Huron have in some places seriously considered the idea of absenting themselves from church services until they are given some voice in the church's affairs. Mr. Macklin wants the ladies to participate in vestry meetings and he has succeeded to the extent of getting the Executive Committee to consider the matter. Unless this scheme is carried out Mr. Henry Macklin declares the feeling to be so strong in the matter that a boycott may result. The church by law established, from its very inception, began to lop off one by one the fundamentals of Christianity pertaining to England's ancient faith until it is now almost in line with the sects which sprang up in a night like mushrooms at the behest of eccentric characters who wore the badge of private interpretation. The Church of England's ecclesiastical authorities, having opened the door to the laity, and to a very great extent being at their mercy, not being in a position to say to them, "Shoemakers, stick to your last," will ere long be forced to admit the fair sex to their councils. Indeed when we consider the condition of the sectarian churches to-day, it would seem strange were the fair sex denied a part in all their deliberations. The propounding of the old-fashioned Gospel message in the meeting houses has become in many places but an incidental feature. The churches of the sects are more or less social centres. Such being the case it would be in accordance with the fitness of things to adopt the motto "equal rights to all and special privileges to none." By all means allow the ladies to take part in the vestry meetings. Mr. Henry Macklin, J. P., should keep up the good work until the ladies are emancipated. If not successful, something may happen. There was once a Jennie Geddes and there is now a Mrs. Pankhurst.

THE SYNOD OF HURON

The deliberations at the Anglican Synod in London, recently, were not characterized by the same anti-Catholic tone as in former years. The Right Rev. Bishop, however, felt it to be his duty to make a passing reference to the Mother Church—a reference very ancient, indeed, but ever welcome to Protestant ears. Speaking of the Church as by law established, he said: "Then her witness is Protestant. I am not ashamed of that word. The essential meaning of the word is wholly good. It was the position of the prophets of the Old Testament. Though of German origin it essentially described the position of our own Reformers, for they surely protested against the superstitions of the medieval Church and the usurpations of the papacy over the liberty of the national Church."

If something of this kind did not appear in the Bishop's charge it would have been considered as awkward as the omission of singing "God save the King" at the close of a public meeting. However, we can forgive him. His position demands something of this kind and he must deliver the goods as proof of orthodoxy. In the matter of union with the other sects the Bishop made an explanation. "The Church," he said, "ought to let the people know that if Anglicans are not included in the negotiations it is not due to the attitude of the Anglicans, for they have reached for unity long ago. It is due to the refusal of the other communions to acknowledge the Church of England's orders."

Are the Anglicans sulking in their tents? If the Church by law established is prepared to recognize Presbyterian orders, Methodist orders and Congregational orders, why should not these sects acknowledge Anglican orders? There is here a lack of reciprocity. This is quibbling with the non-Conformists on

the part of the ministers of the Establishment is very undignified indeed, especially when we remember that a generation ago, and to some extent at the present day, the Church of England clergymen treated the minor sects with the most contemptuous indifference. That union will come some day seems likely, as the Church of England is broad enough now to accept almost anything. If Kahle and Pusey were in the flesh to day they would follow Newman.

The Bishop's remarks on the question of union has brought forth a rejoinder from Rev. Dr. Ross, Pastor of St. Andrew's Presbyterian Church, London, who does not understand the position of affairs to be in accord with the statement of the Bishop. The minor sects, it seems, sent a communication to the Archbishops and Bishops of the Church of England inviting them to send representatives to join in the deliberations for union. The general synod of that church replied, through its chairman, that it would consent to do so on the understanding that it would not involve any surrender on their part of the principle of church orders laid down in the preface to the ordinal attached to the book of common prayer. Whereupon the joint committee of the "Unionists" replied that such conditions could not be considered as it would require the acceptance of episcopacy in the ordinary sense of the term as a prior condition of negotiations for union with the Church of England in Canada. And so the matter stands. Is it a case of the spider and the fly? We know not. Nor will we offer any opinion as to which sect is the spider and which the fly.

THEY HAVE a preacher in Hamilton whose name is Rev. C. K. Burrill, and whose utterances are decidedly intemperate. Rev. C. K. Burrill appears to be a counterpart of Rev. Melchisedech Howler, in "Bleak House." A press despatch tells us that his sensational sermons have culminated in his tendering his resignation as a Minister of the Gospel. There are many more—three or four of them in Toronto—who should be dealt with in like manner. Their retention is but proof that their congregations are no better than they ought to be, merely aggregations of more or less respectable people who cultivate but the social side of Church work and have relegated the old standards of Christianity to the rummage room. Rev. Mr. Burrill waved his adieu to the ministry by throwing a lighted giant fire cracker at the Vatican, in the course of a sermon to an Orange Lodge. He declared that it was foolish to believe that a priest could change water into the Body of Christ and said the priesthood was rotten to the core. The Protestant communities in which priests reside will, we feel assured, simply place Rev. Mr. Burrill in the slanders' column. A few such preachers in centres of population are a distinct injury to the community at large. As time goes we hope their shadows will grow less.

THE WEED AGAIN

We are sorry to see our Methodist fellow-citizens so desperately perturbed over the tobacco question. Not satisfied with prohibiting its use amongst certain adherents of that denomination, the conference which recently met in Toronto has put itself upon record as being opposed to the growing of the leaf. The resolution which was carried shows the conference as disapproving of and uncompromisingly opposed to the industry of tobacco growing, and the members are called upon to persistent non-participation in the said industry, and asks earnest effort to secure its ultimate and complete cessation. The discussion on the question was at times very heated. Rev. Harold Willans is described by the reporter as the original storm centre of the crusade. Tobacco growing he regarded as an economic as well as a moral menace, and declared that farmers were abandoning the raising of other crops and giving the land to tobacco seed. Rev. Dr. Manning took an opposite view of the matter. If the resolution passed he said it would put down as a sin the growing and using of tobacco and he was not prepared to stand for that. He said that thousands of men as learned and as godly as they are do not believe it is a sin. The course of action taken by the conference will be looked upon as a very extraordinary one indeed, and we do not see how it can be made to bring any strength to the Methodist sect. The action is erratic,

THE MAYOR of Rome, Nathan, is a Freemason and the whole municipal government is in the hands of that class. In France less than twenty thousand belonging to the Masons, many of them Jews, actually rule the country. Both in Italy and France these Freemasons are infidels and boast of their infidelity. We might add that the same conditions prevail in Portugal. The apathy of Catholics is largely responsible for this state of affairs. There is, however, we are pleased to note, a change coming. The Knights of Columbus spirit seems to be taking possession of them, and the sooner they get to work and do something tangible the better. That intensely Catholic country, Belgium, gives us an example of what can be done by organization. The Freemasons made desperate efforts to get control there, but at the late election they were utterly routed.

A FALLEN ONE

An incident occurred at the recent general conference of Methodists at Minneapolis to which we desire to make merely a passing reference. One of the clerical delegates, a married man with a family, whose name in charity we withhold, was found guilty of grossly immoral conduct. He admitted his guilt, sent in his resignation and asked the forgiveness of the conference. We sympathize with the gentlemen composing this body and we do not desire to throw a stone at their sect because a black sheep was discovered in their fold. We believe the clergymen comprising the conference are well-intentioned, respectable men. True, in their deliberations they were bitterly anti-Catholic, making declarations against the old Church which were entirely unfounded and coating them with uncharitable expressions ill-befitting gentlemen who claim to be ministers of the gospel. We forgive them, however, because inherited bigotry and an anti-Catholic scholastic course are hard things to overcome. Our only motive in referring to the scandal is to point a moral. If the clergyman who has brought disgrace upon himself and the communion to which he was attached were now to engage in a lecturing crusade throughout the country defaming the Methodist communion and all and sundry belonging to it, holding meetings in public halls and inviting Catholics to attend, his disappointment would be sore indeed. He would have to speak to empty chairs. On the other hand, if a priest falls from grace and becomes a castaway there is a large section of people amongst our non-Catholic neighbors who would readily flock to hear him, and as in the case of Chiquin, would give credence to all his slanderous and untruthful statements in regard to the Church of Christ, and Protestant editors would give him a welcome corner in their publications.

"I CANNOT help thinking that there seems somewhat of hypocrisy in the attempt to have the Bible used in the common schools, when the children say 'Why don't father and mother use the Bible?' He urged the need of a revival of family worship, beginning the day with acknowledgment of God. He did not wonder, in the lapse of family prayer, that there was lawlessness and disregard of parents by children."—Hon. S. H. Blake at Synod of Toronto.

But whence this depressing picture Mr. Blake? Can you answer? If not, ask Mr. Lloyd George. As to the Bible, hon. sir, are the people who do not read it the same who contribute liberally to aid in its distribution in foreign parts amongst the "benighted Romanists." Truly you are justified in using the term "hypocrisy," in regard to some of your fellow-Anglicans. Are you spotless yourself? Examine your conscience.

JUNE 22, 1913

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YOUNG MEN AND OLD

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OUR BOYS AND GIRLS

A POOR SUFFERING SOUL

My parents had raised me a good Catholic, thoroughly taught me my prayers, and above all impressed upon my mind the necessity of praying for the suffering souls in purgatory...

TAOT MAKES FRIENDS

If you wish to gain social success you must cultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact. You must forget yourself and think of others...

LESSONS IN CONVERSIONS

Upon the authority even of non-Catholic statesmen the one most striking fact in the religious trend among the American people is the surprising growth of the Catholic Church. The stream of conversions that is carrying thousands deep in the faith year by year...

THE PHARISEE

In an address before the Boston Federation of Catholic Societies the other day, Cardinal O'Connell got right down to pay dirt when he said, speaking of the real enemies of religion: "For that enemy is not the weak sinner. It is not the man who, while his faith is much impaired, and I think strong, maybe falls short of fear and sanctity. It is not the man who may drink a drop too much for his own good, or who occasionally slips in virtue, but who at heart nevertheless is a loyal and true Catholic."

MEETING OLD FRIENDS

When Newman and his Oxford friends, Keble and Pusey, went their separate ways they were destined not to meet again for twenty years. In a letter to Ambrose St. John, Father Newman gives the following graphic account of their reunion at Keble's house:

WHAT THE PRIEST IS

We recognize the priest as one chosen from among men to serve men in the affairs of God. He is the minister of reconciliation with God, the teacher of the truth, and one who offers the sacrifice, who administers the sacraments, who prays for the people.

WHAT THE CATHOLIC PAPER DID

A good Catholic paper is a powerful aid to every kind of Catholic activity. The story is told of a pious Catholic in Germany, who, some years ago, went to a German Bishop, offering him 20,000 marks for the reconstruction of the ancient church in the birthplace of the former.

THE CRUCIFIX

Do away with penance, humility, obedience, and self-denial, and you abolish the crucifix. But so long as we retain that symbol, constantly preaching to us the story of God's sufferings; so long as we believe that He suffered not merely to make atonement for our sins, but to teach us to "all up those things that are wanting of the sufferings of Christ" in our flesh; so long must the spirit of self denial remain in practice in the Church that He founded.

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND MADE IN CANADA CONTAINS NO ALUM

The Catholic Wail and the Protestant Bishop In a London charity school a Protestant Bishop and several other Anglican clergymen were hearing the wails recited their prayers. Among them was a Catholic lad. This latter, having said the "Our Father," etc., began, as he had been taught to recite the "Hail Mary," but the Bishop interposed hastily, saying: "No, no! We want to hear nothing about her. Go on to the next. The lad then began the "Apostles' Creed," but when he arrived at "was conceived of the Holy Ghost, born of the Virgin," he stopped and, looking up, said: "Now, what am I to do, sir, for here she comes again?" And so it is, indeed, for the Virgin is as irrevocably bound up with our Redemption and our religion as a loving mother with the existence and the fortunes of her children.

PROTESTANT CO-OPERATION AGAINST DIRTY READING

The New Zealand Tablet tells us that the Catholic Federation recently so successfully launched in Melbourne has begun its career in a most auspicious and practical way by inaugurating a crusade against immoral literature, on much the same lines as those which have lately proved so effective in Ireland.

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THE CASE OF "SISTER CANDIDE"

"It would seem as if it was, by design," says the Catholic News, "that the daily papers in their accounts of speculations of 'Sister Candide' in Paris failed to state that the woman was not attached to a Catholic Sisterhood. She was, in fact, named a few years ago by the Archbishop of Paris, and the fact that the French Government has been persecuting real nuns gave her its approval ought to be proof conclusive that she is not a religious in good standing."

Larler's COMMON SENSE KILLS BUGS ROACHES RATS MICE and other vermin

NA-DRU-CO LAXATIVES are best for the children as well as the grown-ups. 25c. a box at your druggist's.

Kellogg's TOASTED CORN FLAKES You have tired of other cereals -- but you won't tire of this! Spend a dime today for Kellogg's TOASTED CORN FLAKES

PRESIDENT SUSPENDERS WHAT ONE SIDE "GIVES" THE OTHER "TAKES" The leading cord leaves your shoulders free. All dealers 30 cents. Light, medium and heavy weights. DOMINION SUSPENDER COMPANY, Niagara Falls

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CLEMENCEAU, FACING OPERATION, DEMANDED SISTER NURSES

The growing influence and importance of the militant Catholics in France were emphasized by the result of the municipal election, which took place in the town of Clermont on Sunday, May 5, writes a correspondent of the London Catholic Times. This result was especially satisfactory in Paris, where the Conservative and Catholic candidates not only kept possession of their seats, but triumphed with a much larger majority than at the elections in 1908.

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ENGLISH PILGRIMS

London, May 30.—About 100 English pilgrims, bound for Lourdes, including 30 helpless cripples, appeared on the platform of the Victoria station this morning. Thence they departed for the shrine. The station seemed like a great hospital ward as sufferer after sufferer was borne on stretchers in readiness to be placed aboard the train. Many of the bed-ridden persons had already traveled long distances, several having come from Ireland. One lady was carried by porters through the streets from her home in the wealthy Belgravia district. A sightless man was led along by a priest.

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NOT THEIR FIRST MEETING

The Rev. Allen Fort, pastor of the Baptist Tabernacle, in Chatham, Ontario, asked J. B. Capeheart, a Catholic devotee, to take up the collection one day. It was Mr. Capeheart's first experience as a taker of collections in church. He started down the centre aisle. There were several children in the first pew, and each put in a penny. The people in the next pew also contributed something each. A big, glum fellow sat alone in the third pew. Capeheart passed him the plate. The man shook his head and stuck his hands deep in his pocket. Capeheart stopped, put up his hand as if to jerk the bell-cord and said: "Well, you'll have to go on."

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FLOWERS WILL BLOOM ALL WINTER in your home when it is heated with a PEASE WARM AIR FURNACE This alone is strong testimony of the purity and freshness of the air. But while we all love flowers, the most important feature of all is the health of your family—which can only be maintained by breathing fresh air. Now, with the Pease special "Air Blast" device almost all the poisonous gases liberated by the coal are consumed—making more heat and keeping the air pure.

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SACRED HEART ACADEMY, LONDON ANNUAL COMMENCEMENTS

The distribution of prizes at the Commencement of the Sacred Heart took place on Friday, the fourteenth of June, in the presence of His Lordship Bishop Fallon and a number of the priests of the diocese.

The pupils presented a very enjoyable entertainment which consisted of both musical and recitative numbers.

The valedictory was read by Miss Florence Manley, the successful young graduate of this year on whom were conferred the highest literary honors of the Academy.

Miss Dorothy Mulhern recited a very charming extract from German lore, and Miss Geraldine Fitzgerald, Miss Katharine Schultz and Miss Madeleine Houston gave in dialogue a scene from the French Polyeucte.

The Junior School sang a farewell song to His Lordship and gave also a dialogue called "The Twentieth Century Observation Club."

Needless to say the entire programme was an exhibition of talent and grace of bearing and manner. The pupils conducted themselves in a way that characterized pupils of the Sacred Heart and each number was in itself a perfect act.

His Lordship spoke to the pupils, and wished them all a happy summer, and urged them to put into practice the many lessons that during the year had been taught them by the Religions.

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SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be.

Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble. (Lambaga, Uric Acid Diathesis.) Sanol is a preparation of acids and extracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Intestines.

Sanol's booklet sent free from The Sanol Manufacturing Co. Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 466 Dundas St.

Turnbull; 2nd accessit—Katharine Schultz. Prize for five accessits—Katharine Schultz. THIRD CLASS—ELEMENTS OF LOGIC. Prize—Miss Dorothy Anderson; accessit—Miss Phyllis Hayes.

LATIN GRAMMAR. Prize—Dorothy Anderson; accessit—Norma Hayes. # COMPOSITION. Prize—Dorothy Anderson; accessit—Phyllis Hayes.

Prize—Norma Hayes; accessit—Dorothy Mulhern. LITERATURE. Prize—Phyllis Hayes; accessit—Dorothy Anderson.

ELEMENTS OF PHYSICS. Prize—Phyllis Hayes; accessit—Dorothy Anderson. RECITATION. Prize—Dorothy Anderson; accessit—Norma Hayes.

HIGH SCHOOL CLASS, SECOND YEAR—COMPOSITION AND LITERATURE. Prize—Norma Hayes. HISTORY AND READING. Prize—Marjorie Blandford; accessit—Dorothy Mulhern.

SCIENCE AND GRAMMAR. Prize—Angela McPhillips. MATHEMATICS AND GEOGRAPHY. Prize—Genevieve Owenduff; accessit—Eleanor Mulvey.

"Why He Is Never Sick"

In a Free Booklet, in which Cardinal Gibbons, Thomas A. Edison, Abraham Lincoln, M.D., President American Medical Association; James J. Hill, President Great Northern Railway, and fifty other eminent men agree as to where, at small cost, everybody can learn the only BUREAU means to a long, healthy life. Address postal to WILLIAM F. BUTLER, 44 Loan & Trust Bldg., Milwaukee, Wis.

A subscriber wishes to return thanks to the Precious Blood for being restored to health after years and months of suffering. Address postal to WILLIAM F. BUTLER, 44 Loan & Trust Bldg., Milwaukee, Wis.

A reader wishes to return thanks to the Sacred Heart of Jesus for two favors received through the intercession of the Blessed Virgin.

A subscriber in Hamilton wishes to return thanks for a favor received after prayers to the Sacred Heart, the Blessed Virgin and St. Joseph.

A reader wishes to return thanks for a favor received after prayers to St. Joseph, the Blessed Virgin and St. Anthony.

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"Canada's Biggest Piano Value"

Style 70—Colonial. Examine the Sherlock-Manning 20th Century Piano. Then, when you've found out all there is to know about the Sherlock-Manning 20th Century piano—when you've been convinced that this instrument represents the best piano value in the Dominion—then ask us the price. You'll find it much less than you expected.

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DIED

O'ROURKE—At Holyrood, Nfld., on May 2, 1912, Miss Gertrude O'Rourke. May her soul rest in peace!

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