

death on the cross? We think He did, in fact we think He died for us. It is His favorite designation for Himself as "Son of man." He never calls Mary mother. He never calls Himself the Son of Mary, as we have seen, He passes beyond the literal sense, when He says, "I am the Son of man." As the Son of Mary, whom we now know to have been ever spotless, He should not die. It would have been an outrage on justice to let His death take place. But, as we have seen, He took place. Now, He put on, not sin, but the livery of sin, and He designated this freely-accepted position by calling Himself the "Son of man," that is of Adam who sinned. Taking, therefore, on Himself the livery of sin, the guilt and the opprobrium of mankind, in His office of Redeemer, He is far removed from the one, who is His innocence and barrenly asserting His innocence. His mother, while asserting His innocence, by the very title, then, which He adopts in view of the office He fills, we take it that He ever implies the sinlessness of the holy virgin. It is all a divine tragedy with its nocturnal vigils, its faint, its incessant supplications, its yearning for cleansing through suffering, that is only faintly hinted in the sacred pages. When at length that "washing" for which Christ yearned, took place, and on that glorious Easter morn He appeared first to all Mary, we fancy that for the first time His joyful salutation was "Mother!" That most tender word, awaited for thirty years by that sorrow-pierced heart, expressed the redemption, union—all. Thus the halo that radiates on the Mother and the Child in the gospel of the infancy, radiates equally, if we enter aright into the mind of Christ, throughout the whole Gospel. There is no reproof of Mary, for there is nothing to reprove; there is no lessening of the Virgin, she has no lessening to receive; there was no forgetfulness of her on the part of the Divine Son, on the contrary, she is ever His joy, His contemplation, His revelation, His crown.—The Immaculate One!

XIV. Young men, to you belongs enthusiasm and the vision, which enthusiasm brings. Be enthusiastic in your veneration of the Mother of God and let your vision of her approach to that of the mind of her Divine Son. You then will ever see her as the mother of the myriads of the angels, the greatest to the least, no matter what their office in the Church, they all give her homage, they all testify her gratitude. Her one act under divine sanction made Jesus possible and Him all graces, offices, powers. Let her immaculate Conception be no mere negative expression, but let it ascend in our thoughts with ever more graceful, transcendent meaning, until it is lost only in the thought that it made her worthy to become the Mother of God.

AN HISTORICAL ORATION

ONE OF ARCHBISHOP IRELAND'S MOST BRILLIANT EFFORTS—A GLANCE BACKWARD TO A NOTABLE GATHERING

The hundredth anniversary of the establishment of the Catholic hierarchy in the United States by the appointment of the Rev. John Carroll first Bishop of Baltimore, was made the occasion of the Catholic Congress which met in Baltimore on Nov. 10, 11 and 12, and the dedication of the Catholic University at Washington on Nov. 13, 1899.

The Hon. Daniel Dougherty declared the Congress to be "An event in the history of the Republic, an era in American progress, an advance in humanity, a move of art towards Heaven"; and the address which he made on the Word of God, it had sunk into the hearts of those present, was delivered by Archbishop Ireland of St. Paul, on the evening of November 10.

This magnificent address seems to be almost forgotten. It is never quoted or referred to, and it deserves to be the favorite creed of every real Catholic man having red blood in his veins. I have read it more than twenty times and know many of its stirring passages by heart. I do not know of anything to compare with it in heroic expression, and its inspiring thoughts should almost wake the dead. It is not meant to imply that our Catholics are moribund, but they do need a waking up, and let us hope this desired end will be secured by presenting in these columns Archbishop Ireland's never-to-be-forgotten address. The main portion of his address is as follows:

"A century closes; a century opens. The present is for Catholics in America a most solemn moment. The past our fathers wrought; the future will be wrought by us. The next century of the life of the Church in America will be what we make it. It will be our own fruit of our labors.

"The duty of the moment is to understand our responsibility, and to do full work that Heaven has allotted to us. There are times in the history of the Church when its operative that stress be laid on the supernatural in the work of religion. There are times when it is imperative that stress be laid on the natural. Singular phenomenon of our days! In the matters outside religion, the natural has unlimited play, and summons into action its most hidden energies; in religion, it seems as if the natural sought to extinguish itself so as to leave the entire field to the supernatural. There are countries where faithful Catholics pray, administer, or receive sacraments, but fear to go further. I cannot name a country where they are fully alive to their opportunities and their duty.

"Let me state, as I conceive it, the work which, in God's providence, the Catholics of the United States are called to do within the coming century. It is twofold: To make America Catholic, and to solve for the future the universal, the all-absorbing problems with which religion is confronted in the present age. Never, I believe, since the century dawn of which was the glimmer from the Eastern Star, was there prepared for Catholics of any nation a earth, work so noble in its nature and so pre-

gnant with consequences as that which is our mission to accomplish. The work defines the measure of the responsibility.

"The work is to make America Catholic. As we love America, as we love the Church, it suffices to mention the work, and our cry shall be, 'God wills it,' and our hearts shall leap towards it with Crusader enthusiasm. The conversion of America should ever be present to the minds of Catholics in America as a supreme duty from which God will not hold them exempt. If we are loyal to duty, the record of our second century of Church history will tell of the wonderful spread of Christ's Church over the United States of America.

"The work of Catholics in America is also to solve for the Church universal the problems with which religion is today confronted. We are advancing towards one of those great epochs of history, in which mighty changes will be wrought. The world is in throes; a new age is to be born. The traditions of the past are vanishing; new social forms and new political institutions are arising; astounding discoveries are being made; the secrets and powers of nature; unworked forces are at work in every sphere over which man's control reaches. There is a revolution in the ideas and the feelings of men. All things which may be changed, and nothing will be to-morrow as it was yesterday, save that which emanates directly from God, or which the Eternal Power decrees to be permanent.

"The burden of the strife falls upon Catholics in America. In America the movement of the modern world attain their greatest tension. Here the natural order is seen at its best, and here it displays its fullest strength. Here, too, the Church, unhampered by the dictate of government or by despotism of custom, can with the freedom of the son of Jesse, choose its arms, and making straight for the opposing foe bring the contest to a more speedy close.

"Who should we fear or hesitate? We number ten millions—in the arena of truth and justice a powerful army if the forces be well marshalled, and their latent strength be brought into action. Catholics in America are loyal to the Church and devoted to her chiefs; brave in confessing the faith and self-sacrificing in its interests. They have waxed strong amid storms; they have none of the hot-house debility of character which not seldom marks Catholics in countries where faith seems to live only because of its environment. Their labors and victories in the first century of their history, a century of poverty, struggling, and spiritual desolation, show what they are capable of in a century of adult stature, conscious power and completeness of hierarchical organization.

"To quote the words of Orates A. Brownson: 'Never, since her going forth from that upper room in Jerusalem, has the Church found a national character so well fitted to give her civilization its highest and noblest expression.' The supernatural rests on the Church, which it purifies and ennobles, adding to its supernatural gifts of grace and glory. Where the natural is most carefully cultivated, there will be found the best results from the union of nature and grace. The American people, Catholic, nowhere shall we find a higher order of Christian civilization than in America.

"The tendencies of the age, which afflict the times, are providential, and ought to serve the way to glorious victory. Despite its defects and its mistakes, I love my age. I love its aspirations and its resolves. I revel in its feats of valor, its industries and its discoveries. I thank it for its many benefactions to my fellowmen, for its warm affections proffered to the people rather than to prince and ruler. I seek no backward voyage across the sea of time; I will ever press forward. I believe that God intends the present to be better than the past, and the future to be better than the present.

"Let us be fair to the age, discerning in it that which is good, as well as that which is bad. The good is the essence; the bad is the accident, the misdirection. The movements of the age have their origin in the deepest recesses of humanity. As they part from their source they are upward; they rise to the elevation of the race, the betterment of the multitude, the extension of man's empire over nature.

"That at times the age runs riot and plunges into fatal errors, leading to the ruin of the race, is, repeat, the accident arising from the absence of proper direction. Why have but anathemas for the age, seeing only its aberrations, irritating it by continual denunciations, which it mistakes, never acknowledging the good in it, never striving to win its love of Holy Church?

VIRTUE OF THE HOUR

"Earnestness is the virtue of the hour. It is the characteristic of Americans in things secular; it should be their characteristic in things religious, which I think it for. If they will, let Catholics elsewhere, if they will, be quickened pace, they disturb their souls or ruffle their garments. Our motto be: 'Dare and Do.' Let there be no room among us for the lackadaisical piety which so lightly seeks its zenith from the heaven of efficacious grace, while God's grace is at hand entreating to be made efficacious by our own co-operation.

"We should live in our age, know it, be loyal to it. There are Catholics, more numerous, however, in Europe than in America, to whom the present will not be known until long after it will have become the past. Our work is to be present, and in the past. It is our duty to understand the thirteenth century better than the nineteenth. The world has entered upon an entirely new phase; the past will not return; the reaction is the dream of a man who sits at the gates of cemeteries weeping over the tombs that shall not be reopened. We should speak of our age of things which it feels and in language that it understands. We should be in it, and of it, if we would have it listen to us.

"For the same reasons, there is need of thorough sympathy with the country. The Church in America must be, of course, as Catholics as in Jerusalem or

Rome; but, as far as her garments may be colored to suit environment, she must be American.

"Patriotism is a Catholic virtue. I would have Catholics be the first patriots in the land. The men most devoted to the cause of the Church, the most ardent lovers of its flag, should be they who believe in Catholic truth, who breathe the air of Catholic sanctuaries. Catholics should be models of civic virtue, taking an abiding interest in public affairs.

"This is an intellectual age. It worships intellect. It tries all things by the touchstone of intellect. By intellectual public opinion, the ruling power of the age is formed. The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge, they must be ready to give reasons for the faith that is in them, meeting objections from whatever source, in which mighty changes will be wrought. They must be in the foreground of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from science, and the Church must regain the scepter of science, which, to her honor and to the benefit of the world, she wielded for ages in the past.

A CLARION CALL

"The strength of the Church to-day in all countries, particularly in America, is the strength of the masses. The days of feudal lords are gone. Woe to religion where this fact is not understood! He who holds the masses reigns. The masses are held by intellect and heart. No power controls them, save that which touches their own free souls. In America we have no princes, no hereditary classes. Still, there is danger that in America there be formed a religious aristocracy, upon whom we lavish so much care that none remain for others. Are we not inclined to intrust ourselves within the sanctuary, and to see only the little throng of devout persons who seldom or never leave the altar-rail, or those whose title to nobility is that they are pew-holders and respond to the pastor's call with generous subscriptions? Pews and pew-holders may be necessary evils, but were fatal not to look far beyond them. What, I ask, of the multitude who peep at us from the gallery and vestibule? What of the thousands and tens of thousands, nominal Catholics and non-Catolics, who seldom or never open the church door? What of the uncouth and unkempt, the tenant of the cellar and alley-way, the mendicant and outcast? It is time to bring back the primitive gospel spirit, to go on into highways and byways, to preach on house tops and in market places. Erect stately temples if you will; they are grand monuments to religion; but see to it that they be filled with people.

"But as a body Catholics are quietness itself. They say their prayers, they preach, they listen to sermons on the love of God and on resignation in suffering; or, if they venture at all into the arena, they do so in a haphazard way, when others have long preceded them, and public opinion has already been formed. Strange, indeed, is all this. Christ made the social question the basis of His mission. He said: 'I have not come to call the righteous, but sinners to repentance.' Laymen are not appointed in confirmation to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, read, speak, act as Christians, and be the salt of the earth, and do good to their fellowmen. There is, on the part of Catholic laymen, too much dependence upon priests. In Protestantism, where there is no firmly constituted organization, the laymen are more keenly alive to their responsibility, and lay action is more common and more earnest. Lay action is to-day particularly needed in the countries where faith has in this age a special vocation.

"What has come over us that we shun the work which is essentially ours to do? These are days of action, days of warfare. It is not the age of the timid and fugitive virtues of the Thebaid. Into the arena, priest and layman! Seek out social evils and lead in movements that tend to rectify them. Speak of vested rights, for this is necessary; but speak of vested wrongs, and strive by word and example, by the enactment and enforcement of good laws, to correct them. Glance mercifully into factories at etiolated youth and infancy. Pour fresh air into the crowded tenement quarters of the poor. Follow upon the streets the crowds of vagrant children. Visit prisons and secure for the inmates moral and religious instruction. Lessen labor on Sunday, and give to the thousands, cry out against the fearful evil of intemperance which is hourly damning the bodies and souls of countless victims, and which, at the present time, is more than any other social sin, bringing disgrace upon the Church and misery upon her children. Into the arena, I repeat, to the work, which lies before you, in this age and this century, caring not for customs of the dead, not for sharp criticisms from the living, fighting at every point for justice with bravery and perseverance. This is religion pure and undiluted. This is the religion that will win the age to God's Church."

Nearly twenty-two years have elapsed since the foregoing eloquent appeal was delivered, and it would be difficult to point to any substantial progress made during that time, as outlined by the Archbishop of St. Paul. If the second century of the Church in the United States is to compare favorably with the first century we must get busy without delay, as less than that eighty years remain.

A frequent rereading of the above address will be one of the best preparations for the new twentieth century crusade.

Dignity is the distinguishing mark of the human species; it is suggested in the upright position of the body; it elevates him above the brute; it gives him prestige with his fellows and lifts him toward his God. For character there is a standard. This standard is a certain required degree of excellence. The high-minded man rises up to the standard; he swerves from it in no direction.

LAYING OF CORNER-STONE OF NEW CHURCH AT PRESTON

Preston Progress, Sept. 8

Monday Sept 4th, 1911, marked an epoch in the life and progress of the Roman Catholic congregation of Preston. The laying of the corner-stone of the new church whose walls are now rising on the spacious site at the corner of Duke and Wellington Streets was duly and bravely completed by the members of that faith whose old edifice has long since become totally inadequate. The weather was glorious and an immense throng of citizens of all denominations gathered to witness the impressive ceremony. The only feature that could have been wished otherwise was the absence of the revered head of this diocese, Bishop Dowling of Hamilton, who through indisposition did not feel equal to the task. The function was well and ably carried out, however, by Right Rev. Mgr. Mahony, of Hamilton, assisted by almost a score of clergy from this part of the province. A procession composed of the members of the various branches of the C. M. B. A. and of visiting laity marched from the old church to the new, headed by the Hesper Baud. Promptly at 3 o'clock Mgr. Mahony took his place on the platform at the south-west corner of the building surrounded by the other priests. The ceremonial was conducted in Latin according to the ritual prescribed by the Church for such occasions. This part over and the stone having been truly placed in position an adjournment was made to another part of the building where from a platform the dedication address was delivered. Father Zinger, who presided, brought joy to his heart. He trusted the good work would go forward with accelerated speed and that the dedication might take place early in the new year.

REV. FATHER ZINGER

The dedicatory action of the day was delivered by Rev. Father Zinger, President of St. Jerome's College, Berlin. Father Zinger is an eloquent, forceful and earnest speaker, and his remarks on this occasion were listened to with rapt attention by the large concourse of people. In his opening sentences he compared the universe to a great temple embellished "by God. The psalmist David speaks of God's omnipotence, and we say 'more or less,' for of course the low element in the Church of England is very powerful, and to your low churchman, particularly if he be of the extreme Kennisite type, this limitation of the Catholic Church, the formation of religious communities is only little less to be denounced than the real thing itself.

The article in the Church Quarterly makes no mention of low church objections, however, but proceeds as if the policy of the Establishment on this matter were settled and uniform. It expresses the belief that the communities already in existence arose in answer to a pressing need, that the period of trial is past, and that they have "come to stay."

Of course all this is, in a very significant way, complimentary to the Catholic Church, which the Sacred Heart Review, which thinks that good springs from science and literature, whatever they may be, and that to string together high-sounding words is to prepare the soul of the man and the citizen; Education is the tradition of obedience, of reverence, and of devotedness, to a soul impatient of the yoke and frozen by egotism, a sublime tradition for whose absence nothing can compensate, and the necessity for which is ever convincing the spontaneous preponderance of evil over good.—Sacred Heart Review.

NOTABLE PROTESTANT TRIBUTE TO A CATHOLIC PRIEST

A service held in Plymouth church, Fond du Lac, Wis., some time ago was a sign of the growing fraternity between churches at the opposite poles in ecclesiastical administration. It was in memory of a Roman Catholic priest, the Rev. Joseph J. Keenan, whose body was then lying in St. Patrick's church in preparation for the funeral. The commemoration of his life and service in the Congregational church preceded the services in the church where the priest had ministered for thirty years. The tribute of the Congregational pastor, the Rev. L. P. Keller, expressed a common sense of love and loss among Protestants and Catholics alike.

After a service on a certain Christmas morning, a Congregational minister spent an hour with Father Keenan, chatting in his study. He was asked why he came to St. Patrick's church from time to time.

"I come chiefly for the sermons," was the reply. "They are the kind which I want to learn how to preach in the Congregational church. But when I get ready to preach there," said the minister, "I would be glad to do it, if I could," replied the priest.

The term "Father" particularly theologians in the church. But from those gained in learned circles he never parted in his parish. He allowed no man

THANKS OF THE PASTOR

In a few words Rev. Father Gehl thanked all for past aid and trusted the same would be extended in future.

CANDIDATES SPEAK

Immediately following Mayor Mullin who acted as chairman, called on Messrs. Geo. A. Clara, Sylvester Meyer and Geo. Patkinson for addresses. All responded in a most happy manner. The remarks of the speakers were in the nature of congratulations to the Catholic pastor and his people in Preston on the achievement which had just taken place.

THE VISITING CLERGY

The following priests from outside points were present: Right Rev. Mgr. Mahony, Hamilton; Archdeacon Poerser, New Germany; Dean Gehl, Formosa; Fathers Goyal, Toronto; Stanley Woodstock; Craven, Galt; Zinger, Schweitzer; Kloepper, Fischer and Kiefer, Berlin; Malone, Tompkins, Guelph; Wey, St. Clements; Brohman, Mooton; Ayem, St. Agathe; Weidner, Hesper; Backer, Freelon; Montag, Deseront; Arnold, Drayton.

PROTESTANT MONKS AND NUNS

An article in the London Church Quarterly (Protestant) on "Community Life in the Church of England" makes the point that the monastic life in the Anglican church of the monastic life which, we may remark, until recent years abhorred to the Protestant mind. The monk, the friar and the nun were regarded by the writers and preachers of Reformation and Post-Reformation days; and it is a comparatively new thing in Anglicanism, this admiration of and desire to imitate the religious orders of the Catholic Church. At present there are in England, five thousand women and one hundred men who are living in various communities more or less recognized and "authorized" by the Established church.

We say "more or less," for of course the low element in the Church of England is very powerful, and to your low churchman, particularly if he be of the extreme Kennisite type, this limitation of the Catholic Church, the formation of religious communities is only little less to be denounced than the real thing itself.

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WISE WORDS FROM THE PAST

The following words taken from Pere Lacordaire's Conference of Notre Dame are as true and as applicable in the United States to-day as they were in France in his day, and they emphasize anew the irony of what the world calls progress.

"What is wanting to us in this great French Empire? Is it men of wit, is it literature, the arts, the sciences, fertility of soil, beauty of scenery, and excellence of harbors? No; heaven has exhausted for us the mystery of its gifts; no people has received more, and yet, no people is less the master of its destiny. What, then, is wanting to us? One thing only virtue. And is every age, when we listen to its own voice, the solemn voice of history, the soul is warned that the passions are dominant, and that virtue is short of duration, and has but few heroes.

"There is then in us certainly, a preponderance of evil over good by reason of facility; I will add by reason of spontaneity. Evil needs no culture it springs up without preparation, like weeds in neglected soil. Leave the child to the natural course of his instincts, and what will he become? An egotist, a despot, a little monster, who, after having used his weakness against his nurse and his mother, will use his strength against the companion of his age and pleasures, until arrived at the maturity of vice, he presents a spectacle lower than that exhibited by the savage, the spectacle of pure animality, feeding on debauchery and cruelty. You must needs check him early, chastise his tyranny, teach him that he has duties before rights; you must needs bow his head and bend his knees; he must humble himself, he must ask pardon for his faults, he must weep for having offended, he must undergo persevering instruction of the rod and the initiation of love, and thus humbled, encouraged, caressed, he must arrive at the fellowship of men, if not perfectly gentle and amiable, at least smoothed like the marble just come from the mine and the chisel of the sculptor. Without education there can be no civilization, for man is by nature a barbarian, and goodness is developed in him by progressive culture alone, an art requiring the union of angelic tenderness with vigorous virtue. Woe to the empire which knows not how to bring up its children! Woe to the empire which confuses teaching with education which thinks that good springs from science and literature, whatever they may be, and that to string together high-sounding words is to prepare the soul of the man and the citizen; Education is the tradition of obedience, of reverence, and of devotedness, to a soul impatient of the yoke and frozen by egotism, a sublime tradition for whose absence nothing can compensate, and the necessity for which is ever convincing the spontaneous preponderance of evil over good.—Sacred Heart Review.

When our hope breaks, let our patience hold.

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The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. THOS. COFFEY, L.L.D., Editor and Publisher.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. My Dear Sir:—Since coming to Canada I have been a reader of your paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, SEPTEMBER 23, 1911

MR. MILLS' SANE CRITICISM

In our issue of September 9th we gave the address of Mr. Walter Mills, K. C., on the resolution introduced in the Anglican Synod of the Diocese of Huron, characterizing the Ne Temere decree as "an intolerable interference with the ordinary law and a grave menace to the social life of our people."

"It is an easy matter to stir the populace with a cry," says Mr. Mills; yes, an easy and ignoble way to gain popular favor.

Time was when the way to preferment was to play the sycophant in the courts of kings, and at the expense of manhood to carry the favor of the great and powerful.

Therefore, it is with the keenest pleasure that we see a prominent Protestant layman brave the present popular temper of his co-religionists, by taking the side of justice and truth in a controversy where so many take the easy, popular way of pandering to the worst prejudices of religious bigotry.

"It is an easy thing to go with the crowd, but that is not the course for a dignified religious assembly of trained men, anxious to guide public opinion."

Again, after paying a well-merited tribute to the sacredness with which the sacrament of marriage is regarded by the Church, and conscientious discharge of their duties by priests in general, Mr. Mills asks:

"How can it be said to have a law making marriage sacred and indissoluble and placing around it the most impregnable safeguards against fraud, violence and intolerable lust, there can be any grave menace to the social life of our people?"

"It may not be popular to state these things, but it is on the side of truth, and we should prefer the truth rather than the popular, let us stand out and apart from the rabble, let us be great because we are right."

The admission that it is difficult for Protestant clergymen to run counter to popular prejudice is deliciously naive but without the slightest intention of giving offence to his reverend auditors.

silence those opponents who are fanning the flames of religious animosity in the unworthy effort to gain popular favor; but it will command their respect. Those who desire to be honest will benefit immensely. It may not make Catholics see the reasonableness of the Church's legislation concerning marriage; they should be already convinced of that. Those, however, who are not sufficiently well-informed to answer the objections of their non-Catholic friends will benefit greatly from the perusal of Mr. Mills' speech.

We might perhaps call attention to the one apparent misconception of Mr. Mills. The competent priest for the valid celebration of the marriage ceremony is the parish priest of the parties (or one of them), the ordinary of the diocese, or a priest delegated by either of these. This restriction he will readily see still further safeguards the sanctity of marriage, and prevents the innocent from being the victims of "such frauds as may be committed in the various Green's throughout the world."

LOGICAL ANYWAY

Liabon, Portugal. — Canon Augusto Coimbra has been condemned to six years' hard labor for a sermon against divorce.

The foregoing associated press dispatch, which appeared in our newspapers, throws some light on the ideas of religious liberty held by the present republican rulers of Portugal.

But will it not also serve to point a moral for those of our Protestant friends who are so unduly exercised over the Ne Temere decree as to lead them to state vigorously and unequivocally the doctrine that the State must be supreme in matters concerning marriage.

Thank God divorce is rare in Canada; still it has long been recognized as legal for divorced persons to remarry. There has even been an agitation to make it more easy by the establishment of divorce courts within the reach of the many who cannot take advantage of the present slow, expensive and difficult method of bringing their cases before the Divorce Committee of the Senate.

When persons divorced are legally free to contract other marriages what right has priest or minister to "invade the sanctity" of these new homes and seek "to wreck the happiness" of these new legal families? What right has any one to preach his antiquated if conscientious scruples with regard to such marriages? "It should be made a criminal offence" to hold or at any rate to express views on marriage at variance with what the law of the land sanctions.

Can our Protestant friends, who are so carried away by the Ne Temere agitation, be blind to the logical consequences of their exaggeration of the powers of the State on the question of marriage? If the State be supreme in such matters, then Canon Coimbra is not unjustly suffering for the cause of Christianity, but is expiating a crime against the supreme authority of an up-to-date State, which in its wisdom sees fit to discard Christian ideas of marriage as obstacles in the way of life, liberty and pursuit of happiness.

MARRIAGE OF NON-CATHOLICS

An enquirer from Calgary wishes to know if re-marriage by a priest would be necessary in the case of two non-Catholics, married before a Justice of the Peace, in the event of one or both afterwards becoming Catholics.

If neither party was a baptized Catholic, their marriage before a Justice of the Peace or Protestant minister is valid in the eyes of the Church; hence it would not be necessary for them to be re-married after their reception into the Church. But they would probably desire to renew their consent to marriage and receive the nuptial benediction after their conversion.

Though the Church considers the ministers of the sacrament of matrimony to be the man and wife themselves, the priest being the official witness, still if the parties in the case were never baptized before being received into the Catholic Church they could not have received the sacrament of matrimony, as baptism must necessarily precede the reception of the other sacraments; in this case they should be married before a priest to receive the sacramental graces of a Christian marriage.

Why do we not always smile when ever we meet the eye of a fellow being? That is the true, intended recognition that ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it; it is like magical sunlight all through that simple land, the perpetual greeting on the right hand and on the left, between strangers as they pass by each other never without a smile.—Helen Hunt Jackson.

JOHN J. JACOB ASTOR AND HIS "WIFE"

At last they have been happily united in "matrimony," have John J. Jacob Astor and Miss Madeleine Force. The reverend gentlemen of high station and of low station in the sects, who have been combatting the Ne Temere decree, are loath to speak about the matter in disparagement. According to their professions it is a legal marriage. The law of the land has made Mr. Astor and Miss Force man and wife, and the reverend gentlemen aforesaid contented that the law should be supreme, or, in other words, the law of the land should take precedence of the law of God. Col. John J. Jacob Astor and Madeleine Force were "married" in Newport, R.I., on the 9th inst., by a retired Congregational minister of Providence. Some papers have stated that he is a retired Baptist minister—but it matters not. It seems he retired from one trade to take up another, and has been for some years acting in the capacity of a journeyman carpenter. He should be given his complete title—carpenter and "joiner."

The ceremony took place at Beechwood, the beautiful residence of Mr. John J. Jacob Astor, at Newport. We are told it was beautifully decorated with flowers. After the ceremony the smiling "bride" and "bridegroom" proceeded to Mr. John J. Jacob Astor's steam yacht Noma. It was a veritable floating floor show, the reporter tells us. The Coloner appeared greatly agitated and nervous, but Miss Force was seemingly unconcerned. It is expected the honeymoon will be spent on board the Noma, which is chartered and provisioned for an extended cruise. We have not been informed if the party intend to make a stay at Salt Lake City. It is a good sign of the times that such a number of ministers of the gospel turned their faces against this so-called "marriage," but the circumstance gives us once again a very striking illustration of the weakness of the religious organism of the sects, anyone of whose clergymen may perform such a marriage farce and yet be considered in good standing in his church. No priest in the world—even one who had been suspended for good cause—would be guilty of such execrable conduct as Rev. Edwin S. Straight, the retired Congregationalist or Baptist preacher-carpenter and joiner.

STILL ANOTHER account of utter disregard of the sacredness of the marriage ceremony on the part of a Methodist minister comes to us from Ottawa. A press despatch from the Capital tells us that a novel event took place on the Ottawa exhibition took place recently, the wedding of two young people seated on bronches in a wild west show. In a glorious flood of sunshine, and in the presence of a small company of friends, Miss Carly Fenton, daughter of Mr. and Mrs. D. Fenton, of Louisville, Ky., was married to Len Francis Driver, a cowboy, whose home is in Midland, Texas. The ceremony was performed by Rev. George Edwards, of the Western Methodist Church, Ottawa. Disgraceful exhibitions of this kind are becoming far too common and will tend not only to bring the marriage ceremony, but Christianity itself, into disrepute. And these are the people who are gathering millions of money to convert the pagan. To what? Think it over, brethren.

THE DEALERS IN DUPLICITY

The Presbyterian Record for September contains an article written by Rev. J. A. Carmichael, D. D., on work amongst the Ruthenians. Mr. Carmichael gives very high praise to the young men coming from the Manitoba College for what they are doing amongst the Ruthenians, but reading Mr. Carmichael's paper between the lines, we can clearly see they have graduated from the school of duplicity. He tells us that "these young men have explained the doctrines of the Roman Catholic Church to these people more clearly than they have had them explained by the Romish priests. Unintentionally, therefore, they have introduced the leaven of the gospel where the missionary could not have gone." Or, in other words, they have sent amongst these people stridings without the Roman collar to sow the seed of discontent for the old Church in the minds of the Ruthenians. When the ground is prepared, and a bountiful harvest is in view, the full-fledged minister of the Gospel will appear on the ground with his reaper and mower made by the John Knox Co., to take in the harvest. The writer in the Presbyterian Record tells us that "another evidence of the spiritual progress is a demand for an expurgated ritual by the ministers and the more advanced of the people in all the colonies," and again, we are told "they regard the ritual, with its intone services, as an obscuring of what is most vital in the gospel, and have asked that it be brought into harmony with the present teaching of the Independent Church." But what will these poor people think of their Presbyterian spiritual guides when they find that even in this matter of ritual the Presbyterian

church itself is divided, for no long ago the Rev. Mr. Inkster, pastor of the First Presbyterian Church in this city, complained of the coldness of the Presbyterian form of worship, and wished for the introduction of a ritual somewhat after the style of the Catholic Church. Mr. Inkster is an honest, straightforward, sincere Presbyterian minister. There is nothing of the Chadband about him, and we think we would be safe in stating that he would not be a party to the soul-stealing devices of his Presbyterian brethren in the Canadian West. Rev. Mr. Carmichael does not seem to have even a bowing acquaintance with the eighth commandment, when he says: "The people are seeing that the Roman Catholic teaching puts the Church where the Bible puts the Saviour, and that the Independent Greek Church is putting the Saviour where the Roman Catholic puts the Church." And again, "they are beginning to see the error of transferring faith from a personal Saviour to an organization, and the folly of expecting the same result. Faith as a vital union with Christ was a new conception of the condition of salvation to them."

Shall we attribute the writing of these lines to ignorance or dishonesty, to a bigotry so gross as to utterly disregard the truth, or to a desire to justify before the Presbyterian body of Canada a line of action amongst the Ruthenians in the North West, a hypocrisy of procedure which is a blot upon Christianity. More than one Presbyterian friend of ours has expressed in very strong language an utter disapproval of the course taken by the Presbyterian missionaries to the Ruthenians in the North West. But, as fighting the Pope and Popery is ever such a charming occupation amongst the rank and file of the sects, we do not expect any formal condemnation of the proselytisers.

A PATHETIC INCIDENT

is related from Berlin, Ontario. Lying on her face in the sacristy of St. Mary's Catholic Church, and in front of the painting of the blessed Virgin Mary, the body of little Loretto Strauss, the seven-year-old daughter of Mr. and Mrs. Peter Strauss, was found by a sister from the convent about 5 o'clock on Wednesday afternoon. The tent attended the reopening of the Separate school in the morning, and complained of feeling ill. Shortly after 11 o'clock she disappeared from the building and it is supposed that she had gone home, but enquiries there revealed the fact that she had not returned since departing for school early in the morning. Little Loretto Strauss yielded up her soul, pure as the lily, bright as the noon-day sun, to the God who gave it, while contemplating the celestial countenance of God's own mother. Heaven and the things of Heaven were in her mind when our Divine Redeemer called her to add another rare flower to His kingdom.

THE ANGLICAN SYNOD

The General Synod of the Anglican Church was held in London during the past week. There were present more than one hundred delegates, comprising the chief dignitaries of the church and the most prominent members of the laity. The Ne Temere decree came up for discussion on Monday and was continued at intervals during the week. We took the liberty of sending to the delegates copies of last week's CATHOLIC RECORD, which contained the speech of Mr. Walter Mills, K. C., on the Ne Temere decree, at the Anglican Synod lately held at Stratford. He was one of the lay delegates of that body. No doubt we think that the members found in this speech much matter with which they were unfamiliar, and a study of it may account to some extent for the shelving of the question. Although the debate was quite warm it was participated in by only a few of the members. A resolution moved by Mr. S. H. Blake, K. C., of Toronto, to refer the whole matter to the Exchequer Court was carried. The man on the street will be mystified at this action. It was a knotty problem for the synod to deal with, because, no matter what course they took, either for or against the Ne Temere decree, they would find some past and present awkward conditions staring them in the face. The expedient of sending the matter to the Exchequer Court was no doubt the best thing they could have done under the circumstances. The more they grappled with the question themselves the greater appeared the danger of burning their fingers. Mr. S. H. Blake, K. C., of Toronto was, as is his wont, very bitter in his denunciation of Romanism. It is often the case with those who have Catholic blood in their veins. They are more Protestant than the Protestants themselves. A few generations ago the Blakes of Galway were amongst the most valiant defenders of the old faith. They fought for it, bled for it, died for it, but a weak scion of the house, no doubt for material advantage, conformed to the man-made religion of the Sassenach. We do not wish to be too severe with Mr. Blake. Good qualities have in plenty. He has a warm-hearted

kindly disposition, and in his dealings with his Catholic fellow countrymen he is just and generous, but when matters pertaining to the church of his ancestors is under discussion the tongue is bitter and the pen is dipped in gall. He is a peculiar man, is Mr. S. H. Blake, K. C. Irish-like, he is intensely passionate, and when the fever is on him he hesitates not to inflict a deep wound on his Roman Catholic fellow countryman, but instantly he will outdistance all others in running for a doctor. Having unloaded many ungracious utterances about the old church, he closed, wearied, with the assertion that he had a great love for the Roman Catholics, and that some of his warmest friends embraced that faith. But he hated the "system." When the cooling process is on him he will no doubt recognize that he has been strangely inconsistent. If the Catholics are worthy the love of Mr. Blake surely their "system" should not come in for such severe condemnation. If they are lovable people, to their "system" largely belongs the credit.

Mr. Lawrence Baldwin, of Toronto, another delegate, entered the lists in opposition to Mr. Blake. He took the ground that the Church was perfectly within its rights in issuing the decree, and that it had as much right to do that as the Church of England clergy had in refusing the marriage of persons who had once been divorced.

Chancellor Davidson dwelt with the subject from a legal standpoint. "No new legislation," he said, "was required in Quebec. All that was required was the proper interpretation of the law, and an action of the Dominion parliament making marriages solemnized by proper authorities valid from the Atlantic to the Pacific." This opens up a large field for discussion. Evidently Chancellor Davidson had not read the case presented by the other lawyer, Mr. Walter Mills. A marriage may be declared valid by law, but no law can compel any church to recognize as valid a marriage which that church declares to be invalid. Such a law would be inoperative. Rev. Mr. Drew, of this city, a few weeks ago officiated at a clandestine marriage, the female being a minor. He took no trouble to ascertain the age of the party. How would Mr. Davidson deal with such a case as this?

Now that the Anglican Synod has met, discussed the Ne Temere decree, and adjourned, the case remains precisely where it was. In the last analysis thoughtful, studious people will conclude that the action of the Catholic Church in regard to marriage has been dictated by eminent wisdom, and will tend to promote the sanctity of this great sacrament, and bring peace and holiness of life to the Christian home.

THE NEED OF THE DAY

A few days ago we made reference to a new departure in Separate school work in London. We desire to refer to the matter again, for the reason that we deem it of vast importance that a scheme of a similar kind should be inaugurated in every centre of population in this country. To the Bishop of London, Right Rev. Dr. Fallon, belongs the credit of having initiated this new departure in education, which will prove to be a blessing to our people. What might be called the commercial class has now been successfully inaugurated in St. Peter's hall. Two Sisters of St. Joseph are teaching the course, which consists of type-writing, shorthand, book-keeping, English composition, English literature, commercial arithmetic, penmanship and commercial geography. The class has made a beginning with thirty pupils and there is not a shadow of doubt that accessions will shortly bring the number up to as many as can be accommodated. This new class might be called a happy medium between the work of the ordinary school and the High school, and is intended to give the children a complete equipment in those branches which will enable them to take their places most creditably in the commercial life of the country.

THE MAINE LAW

Half a century or more ago Neal Dow entered upon a crusade in the State of Maine which brought about entire prohibition of the liquor traffic. He was eloquent, persuasive, sincere, and no doubt was animated by the very highest motives. A sober community is an ideal community, but, taking conditions as we find them, to bring about the new and better era of social life by enacting laws to prohibit the manufacture and sale of liquor is but a lovely dream. The only effective remedy is to teach people not to care about drinking in toxicants, and the work should be commenced in early boyhood and girlhood. Perhaps the best example of the failure of prohibitory laws is afforded by the State of Maine. It has more than once been averred as the simple truth that there has been more drinking in secret in the State of Maine than in public in neighboring States, more drunkenness in the State of Maine under prohibition than in neighboring States under the license system. So determined were the prohibitionists of Maine to carry out their plan of campaign that they made prohibition part of the constitution of the State. Press despatches tell us that a vote was taken on the 10th inst. as to whether this provision should or should not be retained in the constitution. By a narrow margin the "Wets" have won, and prohibition is no longer the law of the State. The figures are, for prohibition 60,378;

against 60,514. Putting aside entirely the question of the consumption or non-consumption of liquor, the existence of the prohibitory statute had a deplorable feature. It had the effect of creating an unlimited number of perjurers, informers and hypocrites. We had the same experience in the province of Ontario under the Scot Act. Let it not be understood for a moment that we favor the liquor traffic. It is the outstanding curse of the country and should be controlled in the most stringent manner by public officials with a conscience. So long as it is made a medium to bring political strength to whatever party may be in power—so long as licenses are bestowed upon men of little or no character, if they are believed to possess what is called a "pull" amongst unfortunate inebriates—the temperance cause will suffer. The license commissioners should be abolished root and branch and the power to grant licenses placed in the hands of a county judge and the chief executive officer of the district, such as the mayor or reeve. By all means let us do everything in our power to promote the habit of temperance amongst the people by legitimate and sane methods. The big stick of the law will never wipe out but should be made to control, the abominable traffic. The best way to close the bar-rooms is to take away their customers.

THE GENTLEMEN comprising the Lord's Day Alliance sought entry to the Anglican Synod held last week in London, but did not receive such a reception as they expected. No doubt the Synod looked upon them as the lineal descendants of the extremely narrow Puritan type which gave New England a bad reputation in the old days. Every person bearing the name of Christian should keep holy the Sabbath day, but the Lord's Day Alliance have put such an interpretation upon this command as to make Sunday a day of gloom, all manner of Christians being expected to look dour. According to some of the preachers even the sun itself should hide behind the clouds on the Lord's Day. Archbishop Mathewson, Primate of all Canada, must have shocked the Puritans by declaring that he would not go so far as to anathematize a man because he had taken his family to church in the morning and devoted the afternoon to recreation. Recreations, continued the Archbishop, are wrong only when they displace God. This is sound doctrine, and no doubt is intended as a reproof to those people who would hang a cat on Monday for killing a mouse on Sunday.

TWO BROTHERS

"Is that you John?" "Yes." "Is that you William?" "Yes." Such were the expressions that came from the lips of two brothers who had not seen each other for fifty-three years. The one was Canon John Sargent, who was visiting London as a delegate to the Church of England Synod held last week. In early manhood he left Dublin, Ireland, to enter the 62nd Regiment as an officer. For some years he was stationed at Halifax. He left the army to enter the ministry, and after many years we now find him Dean of the Diocese of Qu'Appelle, Sask. The other brother, Dr. W. J. Sargent, a graduate of Trinity College, was ordained a clergyman of the same church. Forty years ago, however, he became a Catholic. He is now living in London, Ontario. And this was the meeting of the long-severed brothers—such the story of their lives. What a wealth of reminiscences must have come to the mind of each as they traversed the years in places far away from the beloved Emerald Isle in which they both first saw the light.

MOTHER GENERAL STUART

The news has lately been given out that Mother Stuart has been elected Mother General of the nuns of the Sacred Heart, in succession to Mother Digby, whose death a few months ago caused such great regret. The new Mother General, like her predecessor, is a convert. She was born in Ireland in 1857, and is a daughter of the Rev. and Hon. Andrew Stuart, and granddaughter of the second Earl Castle Stuart (male representative of the Royal Stuarts). Mother Stuart became a convert in 1879, and she has been at the head of the great school of the order at Roehampton for some years. She is a prolific writer and some of her works on education have attracted wide attention. Messrs. Longmans have just published her last volume, entitled "Education of Catholic Girls," with an introduction by the Archbishop of Westminster, and it has been favorably received by the press. At His Grace's request, the author's name—Janet Erskine Stuart—appears on the title page. The CATHOLIC RECORD joins the pupils and friends of the order throughout the world in wishing Mother General Stuart a long and successful career as the head of her noble order.

DESERVED HONOR

For his splendid work during the Eucharistic Congress in Montreal, His Holiness the Pope has conferred upon His Worship Mayor Guerin, of that city, the distinguished honor of Knight Commander of the Order of St. Gregory the Great. It was made at the suggestion of His Eminence Cardinal Vanuetti, the Papal Delegate to the Congress, and the parchment conveying the title was delivered by His Grace Archbishop Bruchesi in person to Mayor Guerin. In this connection the name of another Irish Catholic Mayor of a great city comes to our mind. For years the people of Boston of all creeds and of every shade of political thought would have none other than Patrick Collins as their chief magistrate, and this because of the splendid character of the man. He was a type of all that was noble and upright, ever the staunch enemy of those who would exploit the city's funds and the city's

NEW CHURCH IN TORONTO

In no part of the province is to be seen a greater advance of the faith than in the Queen City. Splendid churches, a zealous clergy, admirably conducted religious institutions of education and charity, form a pleasing feature of Catholic life in the metropolis of Ontario. A new church named St. Cecilia's was dedicated on the 10th inst. We send our congratulations to the Very Rev. Administrator, to Mgr. McCann and to Father Gallagher, the pastor of the new church. Mgr. McCann performed the dedication ceremony, assisted by Rev. Dr. Kidd, administrator, Dean Hand of St. Paul's, Fathers Roche, Walsh and Pigott, Basilians from St. Michael's College, and Fathers O'Donnell, Quigley and MeGrand. The total cost of the new edifice will be \$55,000. It is built of brick and stone and presents a very striking appearance.

ARCHBISHOP QUIGLEY, of Chicago, delivered an address on the 10th inst. before the sixty-fifth annual convention of the German Catholic Central Verein Society. He said the Catholic Church is preparing to meet the same adverse conditions in the United States that it has in France and Portugal. "Organization," the Bishop said, "is the hope of the Catholic Church in the United States. The question confronting the organization is what to do about the dangers now threatening Christianity in this country. In France and Portugal the Catholic Church was persecuted because the Catholics were not organized." The Archbishop is right. Organization is the only remedy for beating back the tide of infidelity, socialism and anarchy.

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IN TORONTO

province is to be the Metropolitan of Canada. He will be acclaimed as richly deserving the great honor conferred upon him by the Pope. His office is one of great dignity and responsibility, and he has upheld that dignity and assumed that responsibility in a manner which reflects the highest honor upon his creed and nationality. He is the type of Irishman we like to see in public life. The CATHOLIC RECORD sends its heartiest congratulations to Mayor Guerin.

THE DOMINION LINE S. S. CANADA

In last week's issue we published some strictures upon this line of steamship because of a report which appeared in the World Herald of Omaha stating that on one of their boats, The Canada, on August 13, a priest was denied the privilege of saying Mass. We are glad to be able to publish the following statement from the company:

PASSENGER DEPARTMENT

Montreal, Sept. 15, 1911. Dear Sirs,—We understand that in the CATHOLIC RECORD of Sept. 16th a statement is made that a priest was refused permission to say Mass on our S. S. "Canada." We shall be very glad to see a copy of your publication containing this statement, and at the same time we should like to learn the grounds for it. The fact is, all our Captains have printed instructions to the effect that they are to afford the clergy every facility for the celebration of Mass on our steamers, and as a further convenience we have recently equipped the vessels with portable altars and accessories, which are at the disposal of such of the clergy as wish to use them.

Yours truly,
P. V. J. MITCHELL,
For the Passenger Department.

CARDINAL MORAN

It is not too much to say that when Patrick Francis Cardinal Moran breathed his soul to God on the feast of the Assumption, the Commonwealth of Australia lost the greatest of its citizens. In the eyes of the world Cardinal Moran was the one Australian of international importance. Regarded either as a prince of the Church, an Australian citizen, or an Irish patriot, he eminently deserved the epithet "great." His was a great personality—the one man of a generation, one might almost say of a century.

Born September 16th, 1830, at Leighlinbridge, Co. Carlow, Ireland, and early giving evidence of a marked studious disposition and religious spirit, which he no doubt inherited from his mother, sister of Cardinal Cullen of Dublin, he chose to enter the Church. He was barely twelve years of age when he entered the Irish College at Rome, of which his uncle was Rector. He was ordained priest in 1853, and for fourteen years lived in Rome the life of a high-class scholar. His researches in the Papal archives, and in those of the religious houses in Rome, were unwearying. The fruit of his labors was to enrich Irish Catholic and historical literature by several standard works. Even at this early stage in his career he was deeply interested in the great island continent to which he was to devote the best of his years, and helped to secure the establishment of the dioceses of Maitland, Bathurst, Armadale, and Goulburn. He became Vice-President of the Irish College in 1861, and also held the chair of Hebrew in the College of Propaganda.

After an absence of twenty-five years Father Moran returned to Ireland in 1866, to become secretary to his uncle, the Cardinal Archbishop of Dublin. At this time he also held the chair of Hebrew and Sacred Scripture at Holy Cross College, Dublin. In March 1872, he was consecrated Bishop of Orléans and Coadjutor of Osoy. A few months later, on the death of Bishop Walsh, Bishop Moran succeeded to the vacant see. For twelve years he ruled over this ancient diocese, until in 1884 Leo XIII. appointed him third Archbishop of Sydney, in succession to the Most Rev. Dr. Vaughan. A year later in 1886, he was raised to the Sacred College as the first Australian Cardinal.

Whilst still dwelling in the modest "palace" of St. Mary's in old Kilkenny, Bishop Moran was recognized as one of the greatest of a hierarchy that has always had more than its complement of great bishops. His administration of the diocese was attended with the most fruitful results in piety and learning. The Diocesan College of St. Kiernan's was extended, schools fostered, and orphanages founded. Public affairs interested him greatly. He strongly supported the Gladstone legislation of the eighties, not entirely because of the material benefits it conferred upon the people, but more because it made for their freedom and independence. Although more than half a century had elapsed since the legal emancipation of the Irish Catholic, he was still little better than a serf in his own land. Gladstone first made it possible for him to lift his head, and by no one was the new order of things more heartily welcomed than by Bishop Moran. Intimately conversant with the glorious past history of Catholic Ireland, the

patriot bishop rejoiced to think that now at last it seemed as if history might repeat itself, and the Irish Catholic peasant, emancipated from feudal serfdom, take the place that God intended he should fill in the making and moulding of the world. His pen was busy during these days, and besides the "Memor of the Venerable Oliver Plunkett," the martyr-Bishop of Armagh, he published in quick succession, "Irish Saints in Great Britain," "Monasticon Hibernicon," "Essays on the Origin of the Irish Church," "Life of David Rothe," the Bishop of Cromwell's Day and of the Confederation epoch. He was one of the founders of the Ossory Archaeological Society and many contributions from his pen are to be found in the journals of the society. More important than any of the foregoing is his famous "Sketch of the persecutions of Irish Catholics under Cromwell," a very valuable Irish historical work. During the years that he ruled over the Australian Church he published more than a dozen works, mainly of Irish interest. These include a "History of the Catholic Church in Australasia," and the "Priests and People of Ireland" published in 1905.

Volumes might be written of his work in Australia. It might be considered exaggerated praise to say that Cardinal Moran was to the Commonwealth of Australia what St. Patrick was to Ireland, but it is but the very truth to say that in all the long line of Irish Bishops since the days of the National Apostle there never was a more worthy disciple of the first Primate of Armagh than Patrick Francis Moran. From the day that he first set foot in Australia, welcomed by the nation as no one had ever before, down to the last moment of his busy life, Cardinal Moran was a national possession. He belonged not to a diocese or to a church, but to a people. From the very outset Australia took him to her heart. At Adelaide the governor of the colony welcomed him in the name of the people, and in Government House was placed at his disposal during his stay, an honor never before conferred on a Catholic prelate. Lord Loftus, Governor of New South Wales, repeated this courtesy at Sydney, and more than 100,000 people of all creeds and classes assembled to do him honor. From honorific titles the history of Cardinal Moran is the history of the Australian Church. He went to Sydney to rule over the spiritual destinies of 93,000 people, he left at his death a Catholic population in his archdiocese of nearly 550,000. Churches and churches grew from 120, in 1883, to 545, and Catholic schools from 81 to 533. One of the privileges of which he was proudest was his ordination of the first native born priest who had been trained for the mission in the Cardinal's own college of St. Patrick, Nauly.

The Cardinal might be ranked as one of the first citizens of the Empire. He was a consistent supporter of the Australian Labor Party. His support of the great Federation movement, which led to the proclamation of the Commonwealth of Australia somewhat on the lines of our Canadian Dominion, was a notable factor in its achievement, and his address, by special request, at the People's Convention convened to further Federation, was the outstanding feature of that historic gathering.

Australia that took him so entirely to her heart has now, after a life devoted to her interests, given him a grave. It would be well to have preferred a resting place beneath the shambrocks of his native Ossory, for, as he himself tells us, "every blade of grass in Leighlin was dear to him," but he did not love Australia less because he loved Ireland more, and the land to which he gave of his best has surely a right to his ashes. That silent grave in St. Mary's cathedral will yet be a place of pilgrimage, and as Irishmen journey to Crough Patrick, the scene of their apostle's prayers and fastings, so will generations of young Australians wend their way to Sydney to kneel above the ashes of Patrick Francis Moran, a great Churchman, a great statesman, a great patriot, mourned by Rome as one of the greatest of her purple-clad princes, by Australia as a citizen that brought lustre on his adopted country, and by Ireland as a faithful son whose every thought was hers.

"COLUMBA"

NOTES AND COMMENTS

WE HAVE BEEN SO long accustomed to regard Cardinal Cullen as the first Irishman to be elevated to the Sacred College, and his present Eminence, Most Rev. Michael Logue, Archbishop of Armagh, as the first incumbent of the See of St. Patrick to attain to that exalted dignity, that the strange tale to be found in the writings of a Spanish friar of the eighteenth century, Father Domingo Lopez, to the effect that so far back as the year 1296, an Archbishop of Dublin in the person of William Gould, and in 1369, an Archbishop of Armagh, Robert Gerardino, were created Cardinals, comes as a great surprise. The substance of Father Lopez' narrative, as made known to English readers almost a generation ago, by John Petrie

O'Byrne, is that these prelates were originally members of the Trinitarian Order; distinguished themselves in the cause of the Church in Ireland, rose to the episcopacy, and, finally, were called to the Sacred College on the dates named. The fact that Irish ecclesiastical history is silent regarding them was considered by so great an authority as the late Cardinal Moran as by no means conclusive, since Ware's "Bishops," and the catalogue of Papal documents in Theiner's "Materials of Irish History," are far from complete. It may be said further, that the story may be capable of demonstration from other sources.

NOR DOES the list of mediaeval Irish Cardinals, legendary or otherwise, end here. Lopez states that in 1420, one Zacharius Patrio, Bishop of Meath, also a Trinitarian, was admitted to the Sacred College. The exactness with which he gives particulars of all three prelates, as to time, place, circumstances, and even authorities, in his survey of the history of the Order in Ireland, certainly seems to lend some degree of probability to his narrative. The title of his book, which, written, of course, in Spanish, was published in Madrid in 1714, is a "History of the Trinitarian Order in England, Scotland and Ireland." It is said to be exhaustive in character, and to extend to many folios, and is, besides, now extremely rare. To test the circumstantial accounts therein contained, and to sift Father Lopez' authorities, is a work to which Irish historical students might well give serious attention, since it opens up a chapter in the history of Ireland full of interest and important in its bearing upon her ecclesiastical annals. The facilities now afforded to scholars in the Vatican Library may have many kindred surprises in store as the years progress. The fact that so many Papal documents both in Rome and in Ireland have perished through the ravages of time should lend zest to further investigation.

TO LOPEZ likewise we are indebted for a still more extraordinary story. According to this Spanish annalist, an Englishman, one Richard Wilton, was in the thirteenth century named Archbishop of Armagh by Pope Honorius III., and later (in 1229) was made Cardinal by Gregory IX., at the instance of King Henry III. of England. The story is that he was a monk of Montindun, in Kent; that after his elevation, he governed the See of Armagh for some years, and that he was on a visit to England when the Cardinalate was conferred upon him. He then returned to Ireland, resumed the duties of his episcopate, and died at Armagh on December 21, 1239. It is, however, as O'Byrne remarked, passing strange that no mention should be made by any English historian of an English Cardinal who had played such an important part in the reign of Henry III., a king imbued with all the fiery ambition of his grandfather, Henry II., to override the rights of the Church. However this may be, the story may be said to be more interesting than probable.

ONCE MORE, but from another source, we have some intimation of an early Irish Cardinal. Raphael of Volterra is authority for the statement that the celebrated FitzRalph, Archbishop of Armagh, was a bearer of that august dignity. His name is not to be found in the catalogue of Panvino and Cincio, but, as was pointed out some years ago by a writer in the Irish Ecclesiastical Record, we have the weighty authority of an official document drawn up at Rome and accepted by the Holy Father himself for believing that the See of Armagh was honored by three, Roman purple in the person of Richard FitzRalph. The I. E. R. writer refers to a document in Theiner as a proof of Volterra's accuracy, while, on the other hand, O'Byrne states that Pope Clement III., who made FitzRalph Archbishop of Armagh, always addressed him as "Archbishop" only.

COMING BACK to Gould, Archbishop of Dublin, it is related of him that he entered the Trinitarian Order at the convent in Adare, studied and took his Doctor's degree at Oxford, went then to Rome, and was appointed theologian at the Council of Lyons by Pope Innocent IV., and in the year 1245 was by the same Pontiff created Cardinal. A copy of Lopez' "History" wherein these details are set forth, was bequeathed to the library of Maynooth by one of its presidents, Dr. Renahan, who had first called attention to the surprising catalogue of Bishops, Archbishops and Cardinals which it contained. It may be well to add that the authorities referred to by Lopez are Figueroa's "Chronicles of the Trinitarian Order," and the "Annals of Father Baron," a Minorite, who was born in Clonmel early in the seventeenth century, and is referred to with respect by Alban Butler. It should not be overlooked, either, that the earliest allusions to the Irish invasion of Ireland to be found in Irish documents, connects it with the plundering of the property of a Cardinal.

Will further research in Italy and in Spain shed additional light upon this fascinating problem? That is a question which only time can solve.

IRELAND'S PART in the Sacred College in our own day is of course familiar to every ordinarily well-informed reader. It began with the elevation of Most Rev. Paul Cullen, Archbishop of Dublin. That Cardinal Cullen was a man of great talent, of great learning and of unfeigned piety, the part which he bore in the Vatican Council sufficiently attests. To him is usually attributed the drafting of the decree embodying the Council's definition of Papal Infallibility as finally adopted. As Archbishop of Dublin he had won and retained to the end of his life the love of his own flock and the respect of all classes in Ireland. His successor in office, also in the Sacred College, was Cardinal MacCabe, and, on the latter's death, Ireland's representation in the Senate of the Universal Church passed to his Eminence Cardinal Logue, Archbishop of Armagh, and his successor of the glorious apostle St. Patrick. The only other members of the Irish race to attain to the dignity of the Roman purple, were Cardinal McCloskey, Archbishop of New York, Cardinal Gibbons, Archbishop of Baltimore, and His late Eminence Cardinal Moran, Archbishop of Sydney. It must not be forgotten, however, that Cardinal Wiseman, who ranks as an English Cardinal, was the son of Irish parents. He was born in Spain and educated in England and in Rome, but his family on both sides, had lived for generations in Ireland. His mother was Xavieria Strang, daughter of Peter Strang, of Aylwardstown Castle, Kilkenny.

AN INTERESTING glimpse into the past history of the Church in India, and of the application of the penal laws of the eighteenth century to that far-off British dependency, is afforded by an extract from "The Records of Fort George" which appeared recently in our valued contemporary, the Catholic Herald of Calcutta. The prejudice against Catholics in official circles was so great, we are told, in those days as to elicit an order from the military authorities expelling from the fort a priest who attempted to convert a Protestant native to the Catholic faith. It was also enacted that as a fit means "for the discouragement of the increase of Popery, no Roman Catholic whatsoever, tho' they be English or other His Majesty's subjects, shall bear any office in this garrison, and shall have no more pay than '80 fanams per mensem as private sentinella." Notwithstanding such persecution, the Catholic faith continued to progress among the native population, and its adherents to-day far outnumber all other Christians combined.

LEST WE BE thought to have in past issues of the RECORD exaggerated the process of decay in Nonconformist bodies in England and Wales, the following official figures concerning the Methodists of Wales may be of interest to our readers. They are extracted from a report prepared by a Rev. John Jones of Brynollin for submission to the annual conference of the Welsh Calvinistic Methodist Association this summer, which we find reproduced in the Catholic News of London, England. The figures institute a comparison between the years 1900 and 1910, and cover the period during which the much-heralded revival of religion in the Principality took place. They relate to the county of Carnarvonshire.

DURING THIS period, while the church buildings increased by three, ministers decreased four; communicants increased 129, but members and probationers fell to the tune of 2,690 and adherents 2,906. At the same time Sunday school teachers and attendants decreased 161 and 1,299 respectively, contributions fell off by £4,972, and the chapel debts increased by over £54,000. Rather a startling showing certainly for a body that professes to carry the gospel to the heathen and has had something to do with proselytizing efforts among Catholics. Of themselves these statistics have no interest whatever save to accentuate the monstrous folly and effrontery of the body concerned in wasting its substance in the vain attempt to seduce from their allegiance nations professing the Catholic Faith. It is just such people as these Welsh Methodists who figure most largely in the notorious Protestant Alliance.

DURING THE recent illness of the Holy Father we took occasion to warn our readers against giving too ready credence to press despatches concerning its nature or gravity. A note in Rome, the English speaking review published under the auspices of the Vatican, accentuates the necessity of this caution. The correspondents, it says, all had instructions from their editors to "interview" the Pope's doctors and to ascertain the most interesting features of the illness. Dra. Petacci and Marchisafava had, however, too high a sense of

professional decorum to lend themselves to any such macerations of journalistic enterprise, and beyond giving out such general information concerning the condition of their august patient as would be anxiously looked for by the whole civilized world, maintained a dignified and proper reserve. That His Holiness was seriously ill enquirers were left in no doubt, but his varying phases so vividly outlined in press despatches were purely imaginary. The uraemic, cardiac and other complications so freely dwelt upon as likely to ensue, says Rome, were merely manufactured out of the correspondents' heads, and had no basis whatever in fact. But to the exigencies of the Associated Press the whole world must pay tribute.

IT WILL BE welcome news to many readers that at length a biography worthy of its subject will be published in the forthcoming "Life and Letters of John Lingard," England's leading Catholic historian, and, when all is said and done, the greatest historian of his country. The book, which is the work of Martin Halle and Edwin Bonney, will be issued by Herbert and Daniel, one of the newer London publishing houses, which by its enterprise and discernment has within the past few years come to rank with the greatest in the business. Dr. Lingard died just fifty years ago, and beyond the fragmentary sketch written by Canon Tierney and published four years after his death, his life and literary achievements have remained unchronicled until now. We have ourselves frequently wondered over the omission of his name from the many series of literary biographies, such as the "English Men of Letters" and "Great Writers," which in the interval have issued from the press. It may be that the lack of an authoritative biography, such as that now promised, in some measure accounts for this. Whether or no, Dr. Lingard has certainly been neglected, and to that extent the history of literature in England has been the loser. For there can be no question but that John Lingard's place is at the summit among historians. We shall have occasion to refer to the subject again.

THE REFORMATION

THE following is an abridged report of a lecture on the Reformation and Social Life delivered by Rev. Father Swiecker at the Catholic Summer School Cliff Haven, N. Y. "The word reformation implies a re-education of the mind and of the life. Yet in numerous passages the reformers themselves, Luther, in particular, bitterly complained about the lowering of the moral tone, the coarsening of religious and moral life, the loss of the sacredness of marriage, and the seed of the ever increasing divorce evil. The real reformation was brought about by the great council of Trent."

A recent lecture was on "The Reformation and National Prosperity," the learned Jesuit saying: "the superiority of the northern or Protestant nations over the Latin or Catholic races, is one of the stock phrases of both Protestant orthodoxy and rationalism. That at present the Latin countries, Portugal, Spain, Italy and France are going through a crisis is admitted by the ablest Catholic writers. Their real or supposed decline in political power and material prosperity is in no way attributable to the Catholic religion; on the contrary, when the Catholic faith was the ruling factor in those countries they were among the most powerful and most powerful in Europe. For more than a century there has been a powerful and well-organized opposition to the Catholic Church in those countries, and her influence on political and social life has been almost annihilated by the agency of secret societies, free thinking ministers of state and liberal tendencies among large portions of the people."

"Not since the present prosperity and political preponderance of England, the United States and Germany be ascribed to the principles of the Reformation. These three countries are not so exclusively Protestant as they are represented; Germany, for instance, is more than one-third Catholic, and the Catholic provinces of Rhineland and Westphalia are among the most flourishing in the empire. A wider and deeper knowledge of history shows that for thousands of years nation after nation gradually rose to power and pre-eminence, then declined and made room for another nation. There has been a great western movement of civilization from the Assyrians to the Egyptians, Phoenicians, Carthaginians, Persians, to Greeks, Romans, Franks, Saxons. For two hundred years Spain—Catholic Spain—was the greatest power in the world; and literature flourished—at a time when the inquisition was in full swing—then Spain declined, not on account of her Catholicity but on account of the absolutism of the government which crushed all civic activity and enterprise, and on account of her radically false financial and economical policies."

"Then France was for a long time the greatest world-power—soon succeeded by England, which has now formidable rivals in the United States and Germany. "That great historic movement mentioned before has reached its western limit. It is one of the worst historical, philological and theological failures to imagine that wealth and material prosperity must be one of the primary results of true religion. As if Christ had praised and blessed the wealthy

ones of this earth, and had told them to lay up treasures here on earth. "Christianity, the Church of Christ, was founded to save souls, not to build railroads or canals, advance irrigation schemes, promote gigantic trusts and help one nation to surpass others in a fierce struggle for industrial and commercial supremacy. "True, a religious people will be charitable, laborious, orderly and honest, hence, in the long run, prosperous. There will be no abject poverty, nor enormous wealth in the hands of the few, but a sufficiency for all. Although the Church was not founded for advancing material prosperity, she has greatly advanced it through the monks, the great civilizers of Europe, through her missionaries in all ages and countries, through her doctrine of the dignity of labor. If Catholic principles, as proclaimed by her theology, especially as developed by the wonderful encyclicals of the great Pope Leo XIII. the working-man's Pope, as he loved to be called—were carried into practice, there would be no economic and social misery, no violent strife between capital and labor, no oppression in the past and the rich, no socialism, no anarchy, no danger of social revolution; but there would be a reign of peace, happiness and prosperity."

ANOMALIES

LET US call it ignorance, or thoughtlessness, or unwisdom, the characteristic that makes us fantastically civilized Anglo-Saxons find Romans and Southern Italians different from ourselves, and allow that it causes occasional inconvenience to people who are accustomed to a more highly organized mode of existence; but do not let us call it indisciplinable. And above all do not let us arrogate to ourselves the right to call it a defect. Not that it matters much what we call it: our opinion is an opinion, nothing more. If we were to say to the Roman, "your civilization is imperfect, he might answer 'my dear sir, yours is worse'; and at the present moment, if we happened to be English, he would be perfectly justified. There are failings and faults in every country, whether up-to-date or old-fashioned (according to our present notions), and, doubtless, the spirit of indisciplinable abroad is at the root of most of the present day troubles; but do not let us attribute it to one people more than another people, for we are all tarred with the same brush; and do not let us forget that if the Italian fails to pay due attention to every new bylaw that is given him and the English trader cannot lose his temper and goes raving mad—will other nations please fill in for themselves—the fault is not in the Italians or the English, but in you and me. Particularly you for I can produce evidence to prove that I am not so bad. And if every single one of us set about seeing how we could improve ourselves—every single one of us please, for it will not make very much difference if you and I do it and no one else, though that need not prevent us trying to make a start—then there would be less occasion for the philosophers who find generic reasons for the evils that are, inasmuch as if every single one of us was good, there would be no evil. Another writer, and a clever man, searching for evils, their causes and their remedies, chooses for the first the terrible trial of the Camorra at Viterbo, and the cause of it and other evils in the "public opinion." I don't think he has a remedy; and if he has I have forgotten it, and it does not matter much for he has surely gone terribly astray in confounding cause and effect. For if there were any public opinion in Italy or surely that trial would not be going on as it is now, and many of the unnatural happenings in Rome which it is the duty of an anomalist to point out would not have taken place. For public opinion is just itself, and we must do something, and do only enormity it has managed to put a stop to lately in Rome has been the bull-fight in the Stadium, and even in that case it is not quite certain whether the veto was given by public opinion or by the fact that the stadium was not ready. No, I do not think it exists just yet in Rome, and it is not a thing that can be manufactured in a hurry. It grows of itself. The pavement of Rome is just wide enough to accommodate two people. If you walk down that celebrated street about midday you will find at least a hundred points two or three people engaged in conversation about the affairs of the city or of the winner of yesterday's race or what they are going to have for lunch, and as they remain immovable every passerby has to step into the gutter at each point. A very little thing (it seems bigger or smaller) and you are in a hurry, but then you never are in Rome) but though it is not going to be changed by any new by-laws, public opinion will have grown in influence in the course of a generation or two so far that those people will realize that they are inconveniencing the rest of the world and will stand in the gutter themselves, or move down a side street or—but by that time there will be a lot of things that they can do. My London friend would call this tendency "dictations exteriorly." I call it thoughtlessness; and as a matter of fact it is part of the charm of Italy. 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FIVE-MINUTE SERMON

SIXTEENTH SUNDAY AFTER PENTECOST

THE OMNIPRESENCE OF GOD

*And behold, there was a certain man before him that had the dropsy. (Luke xiv, 2)

To the mere fact that he came within the sight of the Lord, the man with the dropsy owed his liberation from this fatal malady, and with this incident in mind one of the fathers points out that to keep God within sight, meaning by that to keep the presence of God at all times in mind, is the mightiest safeguard against disease of the soul, namely, sin.

The eyes of men may be avoided by seeking secret places for sinful actions; men cannot discern your thoughts, but you cannot hide anything from the eyes of God. He knows all your words, He knows all that you do, and each and every sin committed in thought, word and deed, however secret is recorded for retribution.

The wicked man referred to in Holy Scriptures says: "Darkness compasseth me about, and the walls cover me, and no man seeth me; whom do I fear? The thief piles his trade, when no man sees him; the usurer endeavors to cover up his wrongful deeds, and sinners generally choose for their evil deeds the time and place when they think themselves free from observation, not thinking that God, Who is always present, sees and knows all."

And how does it happen that even among Christians so little thought is given to the presence of God? Do Christians doubt the presence of God? Do they doubt that He sees and knows all? Do they not know that He hears evil deeds and will punish them? If they believe in God and His presence why do they not fear Him? It is because their faith is weak, because in the hour of temptation they do not think of God, and therefore do not fear Him. O! if their faith were alive they would remember that they are always travelling within the sight of God, Who sees and knows all their thoughts, words and deeds, and with this thought always in mind temptations would be easily overcome.

May we at all times and in all places, but especially in the hour of temptation remember that God is everywhere, and that He knows what our thoughts are, and hears and sees everything that we do! The thought of His presence will preserve us from sin, and will strengthen us in the performance of good deeds, so that we may exclaim with Joseph of Egypt: "His way can I not forget." (Gen. xxxix, 9). Amen.

LECTURE BY CARDINAL GIBBONS

His Eminence, Cardinal Gibbons, is enjoying his annual visit to Long Island. He is the guest of Rev. Francis O'Hara of the Church of the Sacred Heart of Jesus and Mary.

He delivered the sermon at 10:30 Mass at the Southampton church. The Cardinal said in part:

"My dear brethren, in contemplating the works of nature we are always deeply impressed with those great and striking objects which arrest our attention, such as the sun and the moon and the stars of heaven, the unlimited space of the firmament, the vast expanse of the ocean, the lofty peaks of mountains—all those objects of nature impress us with their splendor and magnitude and we are forced to cry out with the Godly prophet of old, 'The heavens declare the glory of the Lord and the firmament announce the work of His hands.' But there is another world of small creatures that do not at all arrest our attention, the small things of creation, those myriads of animals floating in the air, moving under our feet and those little creatures imperceptible to the naked eye require the creative power of God to bring them into existence. Every one of those creatures are endowed with the organs of sense such as we have."

"That is so, it seems to me, in regard to the moral world. We are filled with admiration when we hear of some good philanthropist who has bestowed millions for charities, but those little neglects of courtesy, kindness and charity which are seen only by the all-seeing eye of God we do not notice. We are not to measure those splendid acts of benevolence by the deeds of great men, but by the motive which prompts them. You will remember how our Lord was pleased with the gift the woman brought into the temple and said she had given even more than the Scribes and Pharisees, on account of the purity of her intention."

"If you had happened to be present in the Temple of Jerusalem you would have seen a Pharisee walking down the Temple, standing before the altar with head erect, and by his very attitude showing himself very familiar with our Almighty God. He asks for nothing and gets nothing. Whereas the poor Publican, standing at the door, would not so much as lift up his eyes to heaven. He does not compare himself to others, he considers himself inferior to all, and asks: 'God be merciful to me a sinner.' And the Master said: 'I say unto you that man was justified rather than the other, because he that humbleth himself shall be exalted and he that exalteth himself shall be humbled.'"

"Now, brethren, in these remarks, I wish to impress upon you a few thoughts. Our sanctification here, our friendship for God, our salvation hereafter, do not depend upon the performance of any great or striking achievements, but rather depend upon the faithful performance of those duties connected with our station in life and our avocation. In the great day, our Lord will not ask us, 'What have you done?' but, 'How have you done it?'

He will not ask whether a man was a king or a peasant, but He will ask whether he performed that part which...

A Peculiar Double Cure

Wife's Hand and Husband's Shoulder Both Got Better

Mrs. Jane Lane, of Denbigh, Ont., tells a remarkable story of how she unexpectedly cured her crippled hand.

"For about eighteen months I had no use of my right hand. My husband had a lame shoulder and after bathing him a few times with Egyptian Liniment I noticed that my hand was getting better, and in a short time I could use my fingers quite freely. Before one bottle was used Mr. Lane's shoulder and my hand were both well."

It made a wonderful cure and I cannot speak too highly of Egyptian Liniment. Douglas' Egyptian Liniment is simply splendid for soreness or stiffness of joints, contraction of muscles or cords, rheumatism or sciatica, in fact for any kind of an ache or pain in man or beast. 25c. at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

If righteousness and sanctity were to depend upon great and striking achievements, how few men could acquire them. How few acts of life are worthy of sounding the trumpets of fame. Most are the common actions of life. As there are few officers in the ranks and file of the army, there are few achievements worthy of being recorded on the pages of history.

"Brethren, therefore bear this in mind, that in order to please Almighty God you are not obliged to make a pilgrimage to the Holy Land, you are not obliged to visit the tombs of the apostles, nor to convert nations as Paul, the apostle was. The words which Moses addressed to the children of Israel in order to encourage them were, 'This commandment I command you this day is not above you or far from you. The commandment that I give you this day is within thy heart and within thy very reach.'"

"God wishes us all to reach the state of righteousness and places in our hands the means to obtain righteousness. In the Gospels the man did nothing extraordinary, he had a special mission to perform, the duties assigned to him by his Master, and his Master said: 'Well done, good and faithful servant, thou hast been faithful in little things, I will set thee ruler over many.' In the last part of the Book of Proverbs it speaks relative to a beautiful wife and good mother. Her husband praised her children rose up and called her blessed. 'What had the woman accomplished? Had she achieved great social victories? Did she succeed also in advocating successfully female suffrage, or was she prominent in some great club? Nothing said about that at all. She was an affectionate wife.'"

A loving mother, a kind and considerate mistress of the members of her household, and she did not eat her meat in idleness. Woman as mistress of the domestic kingdom is extolled and admired."

St. Augustine tells us that God created the angels of heaven. He created the little work of the earth. His creative power and wisdom is not more manifest in the creation of one than in the formation of the other. So is our moral record enhanced, so is our justification increased as much by the performance of the smallest act with the right intention as the most prominent deeds. God weighs our actions in the scales of the sanctuary. Those are the heaviest which are performed with the most love of God and our fellowmen. The traveler in the Holy Land is filled with admiration when he views the grand, tall cedars that crown the mountain. He does not pay attention to the grass and trees. When he arrives in the mountains, the trees afford him shelter from the noonday sun and the grass is food and fodder for his beast of burden. Those actions most serve that are the most commonplace, as courtesy and self-denial. These are what make up the sum of life and make life happier and the more sunny."

You have doubtless heard of Michael Angelo. He designed and executed the grandest temple that was ever erected to the Almighty God by the hands of man. He was not only an architect, but also a sculptor, and on one occasion he was engaged to make a bust for a distinguished nobleman. The nobleman one day thought the bust was almost done. But in ten days afterward he visited the sculptor and found him still at work on it. "You have not completed my work yet?" "No, I have not yet," answered Angelo. "What have you been doing all this time?" "I have been giving better shape to that face of yours. I have given better expression to those eyes and I have been touching up every part of your countenance."

The nobleman replied that these were trifling matters and the sculptor answered that "Perfection is no trifling matter." Charity, forbearance, self-denial and lightening the burdens of others, are trifles indeed, but those trifles make the perfect man, and the Christian man the noblest work of God. Therefore, brethren, carry home with you that we are all brethren and that your actions should be approved of heaven. Consecrate every morning all the deeds of the day to your heavenly Father. This early consecration will be the first fruits of the day and the most acceptable to Almighty God. It will be a prayer and every act will be a sacrifice most pleasing to God. Then will not only prayers be acceptable to heaven, but your prayers your conversation, your mission, your avocations are so many sacrifices, and even in the unquiet hours of the night you will be advancing in victory and will say with the royal prophet, in peace will I sleep and take my rest. Then will you not fulfilling the injunction of St. Paul, "Whether you eat or drink, do all things for the glory of God, whatsoever you do in word or deed, give thanks to God, the Father."

LIQUOR AND TOBACCO HABITS

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

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Mead, Ch. Justice; Sir Geo. W. Ross, ex-Premier of Ontario; Rev. N. Burgess, D.D., Prov. Victoria College; Rev. J. G. Shearer, B.A., D.D., Secretary Board of Moral Reform, Toronto.

Right Rev. J. T.weeney, D.D., Bishop of Toronto; Hon. Thomas Coffey, Senator, Catholic Record, London, Ontario.

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MAKING THE STATIONS

In Father Matthew Russell's helpful book, "At Home with God," we find the following words about making the Stations, or the Way of the Cross as this devotion is also called. But, where he says that it would be an excellent Good Friday resolution if we were then to determine to make the Stations as often as we can, it would seem, just now, an exhortation to think of making this resolution in these summer days.

"This is a most solid, most Christian devotion, easy to follow, and by the succession of pictures and changes of posture providing against monotony, weariness and distractions. No sincere enlightened Christian could possibly object to the Stations of the Cross if he really understood the devotion and how we practise it. Was not she a sincere and enlightened Christian, the poor old woman who said to me many years ago, at least once a week during their vacation time? 'What a slight thing in itself to do, and how great the reward! But there is a touching and beautiful reflection which we should join to these remarks. There are people who are making this Way of the Cross, often and steadily during the summer hours. Before Mass or after Mass, in the early morning; or at night, when the evening shadows close round the quiet church, there are those who follow Jesus on His Way of Sorrows, as He bears the sins of us all upon His shoulders up Calvary and on the Cross. He is not left entirely alone. The world is not wholly given over to amusements and frivolities. May these words lead even one heart to do likewise; to turn aside once a week at least, and go prayerfully from station to station, remembering Jesus. It is so simple a devotion. At each station no long prayers are needed, only let them be loving prayers, for He loved us with a love beyond the power of any tongue to tell. He never forgets us; not for one moment does He cease to watch over us. How shall we ever cease to love Him in return? The making of the Stations, or Way of the Cross is one method of keeping alive in our hearts loyal and grateful love for Jesus Christ.—Sacred Heart Review."

Each of us has a right to say the same: Jesus died for love of me individually and by name, with as direct and personal a love as if there were no other sinner but only my poor self to die for. People and inuit with the thoughtlessness, extravagance, love of pleasure, love of finery that seem to characterize our modern days. Would there not be less of all this if our men and women, our boys and girls remembered Jesus Christ, and lovingly followed His bleeding footsteps along the Way of the Cross, at least once a week during their vacation time? What a slight thing in itself to do, and how great the reward!

The present day has no value for me except as the eve of to-morrow; it is with the morrow that my spirit wrestles.—Metetrath.

I am quite ready to respect another man's faith, but it is too much to ask me to respect his doubt.—Gilbert Keith Chesterton.

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CHATS WITH YOUNG MEN

GOOD ADVICE TO YOUNG MEN

Spend less than you earn. Self-denial is the foundation of all secular success. There is only one rule for success in business or in the professions, and that is—spend less than you earn. The labouring man thinks that if he were richer he would have plenty of money, but he is mistaken; no one has plenty of money, or wants increase faster than our means. It is as much an disappointment to buy a new railroad as it is to a poor young man not to have money enough to buy a new suit of clothes.

Grade your income to your expenses that is, spend what you like and set yourself to earn the money, and you will always be pushed, harried, perplexed, worried and live on the edge of continuous poverty. Grade your expenses to your income, that is, determine what you will spend, not by your wants, but by your means or possessions and you will have a quiet mind and be easy and comfortable.

Spend your money after you have earned it, and not before you have earned it. Make a note of this. Buy with your wages in your pocket, not with the prospective money you expect to have when Saturday night comes. So keep out of debt. Hope inspires the man who is earning for his future expenditure; debt worries the young man who is earning for past expenditure and it makes a serious difference in life whether one is inspired by hope or driven by debt. Money earned is money valued. You recognize the worth of a dollar by what you have put into it; but a dollar unearned is a dollar unmeasured. You always underestimate the cost of work which is to do in the future. We are almost inclined to favor the abolition of all laws for the collection of debts, except those involving lines, like mortgages, or those founded on fraud and false pretence. The abolition would break up the credit system and compel each of us to pay "spot cash" or do without the goods. Debt is second cousin to dishonesty. When a young man, or any man for that matter, incurs a debt without reasonable certainty of his ability to pay it, the relationship of man to man is dishonesty is very close. It is better for a young man to wear a shabby coat than a spick and span one belonging to his tailor, and if he has not paid for his coat it belongs to the tailor. The "owe no man anything" was the advice of St. Paul to his converts at Rome, and is as sound to day as it was nineteen hundred years ago.

Maintain a moral perspective in expenditure; that is, adjust your expenditures to your real needs, not to your personal inclinations or desires. The young man who spends 10 cents for a cigar, but cannot afford 5 cents for some good work, the workman or mechanic who drinks four or five glasses of whisky every day but cannot afford to buy a coat, the student who spends his money on amusements, all count against moral perspective. It is well for us to remember that whatever we do not spend for one thing we have always on hand to spend for another. Here are four rules for you to remember. We do not say that the observance of them will make you wealthy, but they will certainly make you comfortable and maybe contented. We advise you to commit them to memory. Here they are:

Earn your money by honest industry. Earn more than you spend. Earn it before you spend it. Spend it for the right things. —Intermountain Catholic.

A TRUE GENTLEMAN

We often overhear the remark: "He is no gentleman;" or, "He is a perfect gentleman;" and the query will often arise—What constitutes a gentleman such as that? Rev. P. A. Kernan, in his "Reveries of a Rural Rector," gives his opinion in the matter: To begin with he writes, Nature's Nobleman confers a line of caste nor frequency in manse and hovel; he is discovered in the busy mart of commerce, and in secluded retirement; often a man of humble means, he is like a jewel in a tarnished setting. His presence is announced by a certain magnetism which attracts one even as the sympathetic needle is drawn to the magnet. Should he engage you in conversation you are attracted by the flexible softness of his tone and the gentle sympathy of his expression. He will give to your needs kindly consideration, conversing upon and broaching only congenial topics. He dislikes ostentation, and only wears, at your gracefully and cordially, convinced that you have passed a pleasant hour which memory will cherish as a bright moment.

among the ever-changing hues in the kaleidoscope of a brisk and selfish world.

A True Gentleman is a model of civility, an arm of strength to the weak and timid; a staff to the tottering steps of age; a rock of immovable strength to every creature weathering the shocks and buffets of unkindly fortune in the presence of which man should bare his brow, for in that face he discovers that ennobling principle which softens all the actions of his sterner nature. He is generous, magnanimous, and the negation of misanthropy. The sentiments which arise in the breast of his fellows are so many sacred strands to be enmeshed in the fabric of his own soul. He considers the human heart a Holy of Holies opening its portals to the vision of a kindred heart purified of sordid self-love in the flame of Charity and Friendship.

He is convinced that in the emotions and failings of a brother there is a certain nobility which recognizes that he himself is human, and that man's nature, with its foibles and shortcomings, is a heritage jointly shared with his fellows. Self-knowledge is the source of that refined delicacy and unobtrusiveness, that gold streak in the quartz of human nature, which wins for its possessor the respect of the most fastidious and morit for him the title of this essay. To sum up his qualities and marks of identification—your True Gentleman is the depository of consideration, abnegation, and cordial sympathy; your replica in sentiments and leanings; the combination of these treasures is in your keeping; they are ever at your disposal. The True Gentleman is never bored; his time is yours; his temperance always sunny; his pleasant employment concealing the thorns of life with roses of sympathy. In you he seeks no falling; his soul is keyed in unison with yours; his manner, tone and conversation ever cheerful.

When you chance upon an individual whose passing leaves within your breast a throbbing harmony of peace and joy rest assured that your path has been blessed with the presence of A Gentleman.

OUR BOYS AND GIRLS

THE VIRTUE OF MODESTY

The apostle of the Gentiles enjoins upon women the obligation of modesty: "Let women adorn themselves with modesty and sobriety," St. Bernard, writing about the virtue, says: "Modesty is a shining jewel that imparts radiance to the countenance; it is a search-light discovering what is discreditable to the soul; it is the witness of innocence, the glory of a pure conscience, the guardian of a good name, and the characteristic of an honest heart." Modesty requires that you observe decorum as regards yourself; and for this purpose your thoughts must, first of all be modest. There are thoughts which are displeasing to God but give delight to the devil. These are thoughts of impurity. "Evil thought, an abomination to the Lord" (Prov. xv, 26). Bad thoughts are an evil plant which the devil puts into our hearts with the hope that evil deeds may spring from it. When evil thoughts enter your soul, cast them out at once, as you would shake a spark of fire from your clothing. Cry to Jesus and Mary; invoke their holy names. Not only repel evil thoughts quickly, but banish the memory of the temptation from your mind and pray to the Lord for the assistance of His divine grace. Be modest in your desires. Not only do evil thoughts arise in your mind, but evil desires try to gain a footing in your soul. Look upon them as hideous loaths that creep through a garden full of flowers. Impure lust is the guide to iniquity, the destroyer of virtues, a boundless source of scandal. Prove yourselves pure when evil desires arise in your souls; oppose them promptly; repel them with prayer and determined resolutions; say I will not consent. "Do not allow thy lusts, but turn away from the own will." If thou give thy soul her desires, she will make thee a joy to thy enemies. (Eccles. xviii, 30, 31). "Let not sin therefore reign in your mortal body so as to obey the lusts thereof." (Rom. vi, 12). Be modest in your actions. "Know you not, that you are the temple of God, that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy." For the temple of God is holy, which you are" (1 Cor. iii, 16, 17). How noble, how great, a thing is the body of a Christian, since it is the temple of God! Do not desecrate this temple by evil deeds. An unchaste act is like an

ugly spot on a clean garment, like a conflagration which will destroy the temple of God. Be modest at all times—in the morning when you rise, in the evening when you retire, during the day. Remember that chastity is like a tender flower, which is easily killed.

Be modest in your association with others. In the first place, it behoves you to keep your eyes from wandering from letting your eyes wander about unguardedly, lest you have occasion to say: "My eye hath wasted my soul" (Lam. iii, 51). "If thy eye be single, thy whole body will be lighted" (Luke xi, 34). Be careful to watch over your ears; much evil enters by this channel, jokes and filthy language are only too common. Be on your guard, and do not listen to such language, for it corrupts the mind and makes a balance for its ears with thorns, hear not a wicked tongue." (Eccles. xxviii, 28) Let the love of modesty induce you to avoid associating with the unprincipled and the shameless who hold nothing sacred and worthy of respect. Be careful to set a watch upon your tongue. Refrain from talking and joking in a free and flighty manner, especially with men. "Melt down thy gold and silver, and make a balance for thy words and a just bridle for thy mouth" (Eccles. xxviii, 29). "Let no evil speech proceed from your mouth, but that which is good to the edification of faith" (Eph. iv, 29). Finally be modest in dress. Ostentation in dress is not only vulgar, but it is also a sign that pious dispositions no longer rule the heart. It often indicates that an immodest spirit has taken up his abode there. Let your dress be unassuming; "Women also in decent apparel, adorning themselves with modesty and sobriety" (1 Tim. ii, 9). Do not follow the fashion if it is indecent and unsuited to your rank in life.

You know now wherein modesty consists; it requires for you to practice this virtue. Guard your senses, and avoid the danger that threatens you. "Where there is no hedge, the possession shall be spoiled" (Eccles. xxxvi, 27). When there is no modesty, chastity cannot long endure.—Rev. Joseph Schuen in Sacred Heart Review.

A MILD PRIEST GROWS SARCASTIC

INTERESTING INTERVIEW WITH YOUNG LADIES OF HIS FLOCK AS TO CULTURE AND MIXED MARRIAGES

The writer in the Catholic Transcript whose views are labeled "From a Curate's Window" tells of a talk between a couple of Catholic young ladies and a priest, in which the latter after listening to the most interesting and most interesting, puts a pointed question. "But when do you wish to be married?" he asked, trying to smooth painful feelings and striving to veil his own emotions. I suppose it will be a double wedding and a double ring service. Of course, you will want a man from New York to render the Swan song and orchestra to play the strains that wait on the death of the Youth and Beauty in the play of "Everyman." Now, mind, if it is the profound mystery of your question is a dead issue before it is uttered. There won't be anything like that in the presence of the Blessed Sacrament in this Church. "But," cried the girls, "marriage is not a funeral." "No funeral," the priest replied, "but always." In view of their ideas of culture one might imagine he guessed the purport of their coming, but strange to say the real object of the girls was hidden from his eyes. "Why have you not been going to be married to each other?" We merely stopped to ask you what a Catholic girl should do who contemplates marriage with a non-Catholic?" They could not have turned more delicate questions. Waterloo might be described as you might picture the civil war which raged in his soul. He was a mild priest, but the question of mixed marriages put him on intimate terms with wrath, which he declared in his heaven always stymied virtue, if it was successful in breaking such alliances. "The only thing," he went on, "that a Catholic girl should do in such a case is to put a period to the friendship and a Catholic name. I can't imagine any other advice you would expect of me or any other priest." "But the Church," Harriet cried, "is not of yesterday. No institution in the world has anything like her boasted age, nor has anything earthly stepped so closely to the mysterious depths of the human heart. Advice she gives should be at least a mouthful of wisdom to those who think themselves wise. Rest assured you will not run many risks if you respect her word and obey her voice. "But who can we marry in this small place?" Hazel inquired. "We have been nicely trained, and who, pray, can give us a home with opportunities to keep up our taste for music and literature, which are the result of our education?" "Do say the least," Father Barry enjoined, "your question is a sort of indictment of the young men in this parish. You are not obliged to select your husband from the male element here, and if you were your choice would not be a poor one in any respect. Like Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to day." A FREE TRIAL PACKAGE of Samaritan with Booklet giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often earned. Write to day. The Samaritan Remedy Company, Dept. 11, 49 Colborne St., Toronto.

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GOD THE HOLY GHOST

The subject upon which I am to address you is, God the Holy Ghost. Seemingly simple to discuss, in fact, it is one of the most profound and difficult of all subjects. With regard to God the Holy Ghost, we have in the Old Testament abundant and clear predictions, and in the New Testament we find His Sacred Nature explained and exemplified. We know how He assumed our human nature, and moved amongst us, how in His Blessed Person are united divinity and humanity. We have in the gospels the details of His Blessed life upon earth; we know that He dwells always in our tabernacles. But as to God the Holy Ghost, there is in the Old Testament little to directly enlighten us; for in the New is a flood of light cast upon the Holy Spirit, such as that which the gospels shed upon the nature and the history of our Lord Jesus Christ.

We do find, however, abundant declaration in Scripture of the divinity of God the Holy Ghost, His being one of the three divine Persons who constitute the Trinity. We need go no further for this scriptural proof than the commission of Christ Himself to the apostles: "Go ye and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." As St. Augustine so logically declares, we have here the three divine Persons associated on a plane of absolute equality, as the authors, lords and objects of that holy religion which the apostles were to preach to all nations. But as to God the Holy Ghost, there is in the Old Testament little to directly enlighten us; for in the New is a flood of light cast upon the Holy Spirit, such as that which the gospels shed upon the nature and the history of our Lord Jesus Christ.

The divinity of God the Holy Ghost has, however, been often denied. In the early ages, especially in the East, philosophers have sought to explain and define the nature of God upon various theories in opposition to the idea of the Trinity. Notably we may mention Sabellius, who lived in the third century, and who has given his name to the heresy or class of heresies known as Sabellianism. The teaching of Sabellius was not distinct persons, but merely different manifestations of the single Deity. This false teaching the Catholic Church solemnly condemned in its councils, and in the course of time the Sabellian heresy became practically extinct. The Catholic Church, therefore, presents to us clearly the doctrine of the Trinity, and hence of the divine Personality of God the Holy Ghost. If we seek to understand the profound mystery presented, we shall find the task beyond the powers of our weak human intellects. But upon this no valid objection can be founded, for we are surrounded on all sides by things beyond our grasp. In the most profound mystery of the Trinity lies, no doubt, in the three powers of the human soul. The

DRUNKENNESS CAN BE CURED

Old Falacy That Drunkenness Cannot Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system. Samaritan Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by Physicians and Hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes. Read what Mrs. G., of Hull, says of it and what it did for her: "It is four months to-day since I started to use your Remedy. I followed the directions, and had the best results. One week after I started using your Remedy, the patient stopped drinking, and has not drunk a glass of liquor since. I here you will accept my heartfelt thanks. Hope God will bless your Remedy whenever tried. I remain, Mrs. G., Hull, Que. (Name withheld by request.) Now, if there is anyone in your town who needs this Remedy, tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to day." A FREE TRIAL PACKAGE of Samaritan with Booklet giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often earned. Write to day. The Samaritan Remedy Company, Dept. 11, 49 Colborne St., Toronto.

a bishop, you may be sure he was very glad, for he thought that if he could win over the leader he would surely win his flock. Threats and promises had no effect on Januarius, and he and his companions were put to death on September 19, about the year 305.

WAS NAMED BY A CATHOLIC

WASHINGTON GIVEN TITLE "FATHER OF HIS COUNTRY" BY PRIEST

Something new every day! says the Augustinian. A short time ago it was Lincoln's first teacher—a Catholic, who is still living, a member of a religious order. Then we learn that it was a Catholic priest who first gave Washington his immortal title, "Father of His Country." Washington's birthday was celebrated for the first time on February 22, 1800, in old St. Mary's Church, Philadelphia, and the eulogy was delivered by Rev. Father M. Carr, O. S. A. The Pennsylvania Gazette of that week says: "Father Carr has given General George Washington a name that will live forever. 'The Father of His Country.' [The title 'Pater Patriae,' given thus for the first time publicly and officially, by a Catholic priest 111 years ago, was immediately adopted, and Francis Custis made use of it as a synonym for the name of his illustrious step-father, and

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In that same church, Father Robert Harding, S. J., denounced British tyranny in 1765. And again in that same church, on July 4, 1779, High Mass and "Te Deum" were sung as fitting observances of the natal day of the United States of America, by the grace of God, free and independent.

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A big know like this, but your horse may
get a touch of it. It is called the
HOCK, RHEUM, KNEE or THROAT.
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TORONTO WINNIPEG

ST. FRANCIS XAVIER'S UNIVERSITY, ANTIGONISH, N. S.

On the 24th of August the Science Building of the above institution was dedicated. Many notable addresses by eminent divines were delivered. We are indebted to our excellent secretary, The Casket, for the following address of Rev. Dr. Foley, Rector of St. Mary's Cathedral, Halifax.

"Very Rev. Chairman, My Lord, Ladies and Gentlemen. I am heartily glad to be with you this evening. I should be grateful for the invitation that brought me here even if I had seen and heard nobody but Dr. Walsh, with whose instructive and illuminating lecture I am more than delighted."

"I have had this opportunity of meeting and hearing so distinguished a man. I am not paying Dr. Walsh any compliment when I call him a distinguished man, because I think there is not another Catholic author quite like him in the United States—at least none who has done more signal service to the Church by exposing and destroying the slanders and fables that in some quarters had been doing duty for history during many years."

"I join with you, Rev. Chairman, in saying that we are grateful to him for coming here. This occasion must have given Dr. Walsh considerable satisfaction; because there are many things about this little University at Antigonish that are as echoes of those ages of progress and faith—the much-maligned Middle Ages—which he has made so close a study, and of which he is the eloquent interpreter and champion. He has observed that the directors of this University have themselves profited by those Middle Ages; they have gone back to those times and studied them, and have been inspired and stimulated to strive and labour to build up an institution here not unworthy of the great medieval university. When we study the records of our ancestors and predecessors in the faith, we are inspired to do something that is worthy of them; and our friends here at Antigonish have shown us that the example of those days has been as a lamp unto their feet."

"Very Rev. Chairman, I know that you and your brilliant staff of co-workers have had your difficulties, your discouragements and trials; but you are achieving success, and splendid success, because your aims have been high and noble, because you always have had faith in God, and confidently believing that He would bless your good work, and because you are made of the stuff that is made better and stronger through trials and difficulties. We realize that your educational ideas are neither narrow nor low—that you are carrying forward the banner of higher education in a manner not unworthy of the thirteenth century which our friend Dr. Walsh proved in many respects the greatest and most wonderful of all centuries."

"To-day you have a University here worthy of your zeal and self-sacrifice, a university that fronts the world with well founded hopes of great achievement for Church and State—one in which your students may breathe the atmosphere of purity and faith, and show that the Catholic Church can be a beneficent and enlightening institution in the public life of Canada. You have a growing university with splendid prospects for the future. Your graduates are known and respected, and are an influence for good, as Canadians everywhere can testify."

"Another thing I wish to say is, that although your pattern is old, your method is modern and your curriculum is modern. While you keep a strong grasp on the best ideals of the past, and are wise in seeking some of your foremost men to the oldest and best institutions of learning abroad, where they can glean the best in modern methods in the cause of learning and service. Dr. MacPherson has paid a high compliment to Pieton men. In Halifax we have Pieton men everywhere—they are prominent and successful, and I think the reason is that they have the knack of getting a good hold of a thing and not letting it go. But I believe that the men of this University are developing some of the same qualities."

"There are great opportunities in Canada to-day for all men who have good minds and good character—character that will command confidence and respect, men with the qualities which Mr. MacNeil has outlined here this evening, and with minds developed as they can be and are developed by the discipline and studies of a university like this. Liberal education is doing its part in this country at least in killing narrow-mindedness and bigotry of every kind. I believe that in Canada to-day we may well plume ourselves in this respect. We are leaving behind prejudices and religious rancor and perfecting their character, thus fitting them for the highest positions in Church and State. Though not a subject of the Diocese of Antigonish I take as much pride and pleasure in the success and growth of this institution as though I were; for in my opinion this institution is to-day one of the greatest assets that the Church has in these provinces."

"When I look back on the courage and faith that inspired the founder of St. Francis Xavier's College, and see the calm determination and zeal that made him go on with his work when I see the inspiring spectacle of a united people in these Eastern Counties joining hand in hand in the struggle to build up a great institution of learning in the face of many difficulties—I see here a still greater asset. When I go back to greater assets. When I go back to Halifax I can tell our people there if inclined to be pessimistic to go down to Antigonish and see what has been done there, and then to go and do likewise."

I offer my sincere congratulations to the Governors and Faculty of St. Francis Xavier's. The people of this Diocese will be pardoned if they are proud of the growth and progress of this institution, and proud of this day's celebration, for this day certainly marks an important epoch in the history of Catholic higher education in Eastern Canada."

THE EAMES-GORGOZA MARRIAGE

As soon as the affair of the Eames-Gorgoza marriage came before the public, we put ourselves in communication with the ecclesiastical authorities in Paris asking for a statement of the conditions under which the marriage was performed. Unfortunately, the Archbishop was absent, and our impatience began to get the better of us. It was finally, on the 28th of August, and, consequently, too late for our last issue, which was already in press, the following letter came to hand. We give a verbatim translation of the French text:

Paris, August 12, 1911. To the Reverend Father Campbell, Reverend Father:—In reply to the letter which you addressed to Monsigneur, the Archbishop, during his absence, on the subject of the Gorgoza-Eames marriage, I can tell you that Madame Eames was free according to canon law. She had not been baptized and had been married to an unbaptized person. In becoming a Catholic she availed herself of the Pauline privilege procuring a dispensation from interpellation, granted to her by the Holy Office, June 28, 1911. As regards M. de Gorgoza, I was under the impression that he was a single man. Your letter has reawakened my attention. The priest who blessed the marriage informed me that M. de Gorgoza had indeed contracted a previous marriage, but a purely civil one, and that he had regarded it as null. I have ordered a new inquiry in the matter. Accept, Reverend Father, the expression of my religious respect.

R. DESCHAMPS, (Official). Besides this official explanation we have reliable information that the first Madame de Gorgoza is a Jewess. It will be scarcely necessary to remind our readers that an exact statement of facts on the part of applicants for Church dispensations is always required.

ACTS OF THE HOLY SEE

THE SUPPRESSED FEASTS

CONGREGATION OF THE COUNCIL

The following questions have been referred to the S. Congregation of the Council, regarding the interpretation of the Motu proprio "De diebus festis" issued by our Most Holy Lord Pope Pius X. on July 11 of the present year 1911.

I. Whether on the feasts suppressed quoad formam by the recent Motu proprio, viz. Corpus Christi, the Purification, Annunciation and Nativity of the B. V. M., St. Joseph Spouse of the B. V. M., St. John Apostle and Evangelist and the Patron Saint of every place and diocese, there is still the obligation of celebrating pro populo?

II. Whether in Cathedral and Collegiate churches on the said suppressed feasts all things are to be carried out as at present as regards the choir office and the solemnity both of the Masses and Vespers?

III. Whether feasts established by law, even when sanctioned by ecclesiastical authority, are by virtue of this recent law expunged from the number of feasts to which is attached the obligation of hearing Mass?

IV. Whether this new law on the obligation of feast days has immediate force?

The S. C. of the Council, having carefully weighed all things, and in virtue of the special faculty attributed to it by our H. L. Pope Pius X. has decided that all these questions are to be answered: In the affirmative.

Given at Rome at the Secretariate of the S. C. of the Council August 8, 1911. C. CARD. GENNARI, Prefect. B. POMPILI, Secretary.

CONGREGATION OF RITES

Since by the Motu proprio of our Most Holy Lord Pope Pius X. of July 2, the Feast of the Nativity of St. John Baptist, perpetually transferred from June 24, has been assigned, as in its proper place, to a Sunday before the Solemnity of SS. Peter and Paul, a number of Most Reverend Bishops, perpend. paragraph four of said Motu proprio which provides that in places enjoying a special Apostolic Indult no change is to be made without consulting the Apostolic See, in compliance with this disposition have approached the Holy See reverently asking the S. Congregation of Rites:

Whether dioceses in which hitherto the Feast of the Nativity of St. John Baptist has been celebrated with Apostolic dispensation a feriation may retain this day, or should they rather take the said Sunday lately assigned in the Universal Calendar for the Nativity of the Holy Precursor of the Lord?

And the S. Congregation, on the report of the undersigned Secretary, in virtue of the recent Motu proprio "De diebus festis" together with the subsequent declarations, decided to reply to the question proposed: In the negative to the first part; In the affirmative to the second.

This decision our Most Holy Lord Pope Pius X. has ratified, approved, and ordered to be observed. FR. S. CARD. MARFINELLI, Prefect. P. LA FONTAINE, Sec. CHABRYT, Secretary. SECRETARIATE OF STATE

LETTER TO MGR. JULES M. MARBEAU, BISHOP OF MEUX ON THE INAGURATION OF THE MOVEMENT TO ROSSIGNET IN THE CATHEDRAL OF MEUX. Monsigneur, Our Holy Father Pope Pius X. heartily applauds your noble project of inaugurating solemnly the monument

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erected in the Cathedral of Meux to the illustrious memory of Bossuet, thanks to the pious initiative of His Lordship Monsigneur de Briey and the generous offerings of the Catholics of France and of other nations. His Holiness cannot but rejoice at the success of an undertaking praised and encouraged by the Sovereign Pontiff Leo XIII. in his letter of December 4, 1905, to Cardinal Pezard. With his Predecessor of happy memory the Holy Father is pleased with the honors that are about to be paid to the Great Bishop who deserves the title of "The Eagle of Meux," and whose Christian genius was the glory of France, of the Church, and it may be said, of all mankind.

Your Lordship with good reason wishes to assemble at the coming feast, with French Catholics, the Bishops and the learned bodies—all of them will be their proper places around the ashes of this Pontiff who was at once the zealous Pastor of his people and the glory of Christian letters; all will meditate with fruit on the teachings of him who with incomparable eloquence reminded the powerful ones of the world of the great and terrible lessons of Providence and at the same time made himself little with the little ones to catechize the poor and humble and to distribute to all the bread of life.

Before this monument the faithful and the pastors will learn to have a greater love of the divine truth of the Church and its hierarchy. The defenders of dogma will recall the invincible arguments of the immortal works of this Doctor who gave his strength and his life to defend Catholic doctrine. Even unbelievers cannot but feel a salutary emotion before this noble genius who raised human reason to its highest peak and who did not hesitate to submit his sublime intellect in sincere obedience to the teachings and divine precepts of the Faith.

The Sovereign Pontiff very willingly accords the Apostolic Benediction to all who in answer to your appeal and invitation take part in this feast; clergy, episcopate, representatives of science and letters, as well as to your Lordship and your dioceses. July 8, 1911. R. CARD. MERRY DEL VAL

Mount St. Joseph, London

The chapel of Mount St. Joseph was the scene of a most beautiful and impressive ceremony on the morning of Sept. 16th. Seven members of the order, Sisters Mary Oswald, and the Holy Habit. His Lordship Right Rev. Bishop Fallon officiated, assisted by Fathers Kelly and Odrowski. There were besides present in the sanctuary, Monsignor Aylward, Fathers McKoon, Tobin, Valentin, Terney of the city; Father Canning, Toronto; Father Quigley, Ottawa; Father West, St. Thomas; Father Hanlon, Lucan, Father O'Neill, Parkhill; Father Forster, Mount Carmel.

FRANCISCO FERRER

It is curious, but highly satisfactory to find the anti-clericalism of Rome adopting the rules of the Congregation of Rites before canonizing their heroes. The S. Congregation will not allow any official steps towards beatification until ten years after the death of the person concerned. Signor Nathan evidently approves of this policy. The Giordano Bruno Association recently sent him a petition asking that the Piazza called after St. Ignatius Loyola, be henceforth named after that great benefactor of humanity, Francisco Ferrer, anarchist, incendiary, conspirator, debauchee. But the Association has now received the following Decretum Urbi et Orbi from the Prefect of unboly rites: "The Commission appointed for the purpose has adopted the principle of not changing those old names, familiar to the citizens, which possess an historical value as indicating a period of life of the city. The city Administration entirely agrees with this principle. Moreover it was decided that, as in the case of monuments to illustrious men, so also with regard to the names of streets a period of ten years must be

of the 'Catholic Encyclopedia' (Vol. X.) say that the Mexican population is made up approximately of 2,000,000 whites and 11,000,000 Negroes, Indians and half-breeds. We venture to affirm that the 2,000,000 whites will equal in intelligence and true civilization any 2,000,000 whites—taken generally, class for class—of our country and from all that we can learn the rest of the population—the 11,000,000—are in advance of the same class of population—Negroes, Indians and mixed—of our own country. Recognize the make up of the population of Mexico, and you have the solution of nearly all the apparent difficulties, presented us from that quarter.—Truth, North Carolina.

Bishop Power Consecrated

St. John's, Nfld., July 16.—With all the splendor of the Roman Catholic ritual, Rev. Michael Power was consecrated Bishop of Bay St. George, West Newfoundland, in the cathedral here to-day. He is said to be the youngest bishop in the world, and his induction into office was one of the most impressive ceremonies ever witnessed hereabouts. Mgr. Stagni, the papal delegate, was present Archbishop Dowley, of St. John's, was the consecrator, and Archbishop McCarthy, of Halifax, preached the sermon.

LORD HALSBURY.—Editor CATHOLIC RECORD.—Referring to your note on the pedigree of Lord Halsbury in your issue of the 16th inst, I beg to add thereto Henry Grattan's famous characterization of his grandfather John Gifford—"The hired trader of his country, the regal rebel, the unprincipled ruffian, the bigoted agitator, in the city a firebrand, in the court a liar, in the street a bully, in the field a coward."—SUBSCRIBER.

DIED

McDERMOTT.—At his daughter's residence, Mr. James Spellman, August 9th, 1911, Mr. John McDermott, aged eighty-six years. May his soul rest in peace! LAYTON.—At Port Hood, N. S., on Thursday 24th of August, 1911, Margaret Ann, daughter of Mr. and Mrs. Ambrose Layton, aged two months and three days.

C. M. B. A. Branch No. 4, London

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Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step toward heaven.—Dean Stanley.

FAVOR RECEIVED.—A subscriber wishes to return thanks for a temporal favor received after prayers to the Sacred Heart.

CATHOLIC TRUTH SOCIETY.—Many of our subscribers have written for the address of the Catholic Truth Society in the old country. It is 60 Southwark Bridge Road, London, England.

TEACHERS WANTED

TEACHERS WANTED FOR PUBLIC SCHOOL section No. 1, Biscotaing, holding second-class professional certificate. Apply stating experience and salary expected to W. F. Burke, Biscotaing, Ont.

WANTED LINE EXPERIENCE TEACHER, AS Principal for R. C. Separate School, No. 3, Paincourt. Must speak and teach English and French language alike. Duties to commence after the 1st of September. Send applications to Sec. Treas., Isaac Bechar, Paincourt, Ont. 1793-2

ONE HUNDRED ROMAN CATHOLIC PROFESSIONAL teachers required for schools opening during July and August. Highest salaries proffered. Apply to Canadian Teachers' Agency, Box 807, Regina, for Saskatchewan schools; and 1212 Tenth ave., west Calgary, for Alberta appointments. 1911-2

WANTED A QUALIFIED TEACHER FOR A Separate School near Port Arthur, Ont. Salary \$300 a year. English and French required. Give references as to qualifications and experience. Address Rev. P. E. Lamarche, S. J. Sec., St. Patrick's Rectory, Fort William, Ont. 1717-2

A FEMALE TEACHER FOR SEPARATE school, Fort William, Ont. Holding first or second professional certificate. Apply giving references to W. K. O'Donnell, Sec. Treas., 1153 South May Street, Fort William, Ont. 1717-2

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Quarterly Dividend Notice. Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the Paid Up Capital Stock of the Home Bank of Canada has been declared for the three months ending 31st August, 1911, and the same will be payable at its Head Office and Branches on and after Friday 1st September next. The Transfer Books will be closed from the 17th to 31st August, both days inclusive. By Order of the Board, JAMES MASON, General Manager. Toronto, July 19th, 1911

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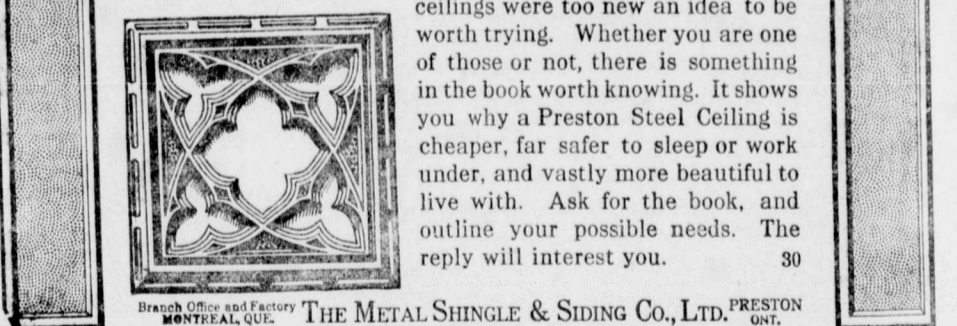
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