

The Catholic Record.

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

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, JUNE 29, 1912

1758

Ah, sweet is Tipperary
Ah, sweet is Tipperary in the spring-time of the year,
When the hawthorn's whiter than the snow,
When the feathered folk assemble, and the air is all a-tromble
With their singing and their winging to and fro;
When queenly Silevnamon puts her verdant vesture on,
And smiles to her the news the breezes bring,
When the sun begins to glance on the rivulets that dance—
Ah, sweet is Tipperary in the spring!

Ah, sweet is Tipperary in the spring-time of the year
When the mists are rising from the lea,
When the Golden Vale is smiling with a beauty all beguiling
And the Suir goes crooning to the sea;
When the shadows and the showers only multiply the flowers.
That the lavish hand of May will fling;
When in unquenched ways fairy music softly plays—
Ah, sweet is Tipperary in the spring!
Ah, sweet is Tipperary in the spring-time of the year
When life like the year is young,
When the soul is just awaking like a lily blossom breaking,
And the love words linger on the tongue;
When the blue of Irish skies is the hue of Irish eyes,
And love-dreams cluster and cling
Round the heart and round the brain, half of pleasure, half of pain—
Ah, sweet is Tipperary in the spring!

DENIS A. McCARTHY

THE POWER OF THE KEYS

THE CATHOLIC CHURCH THE SOLE POSSESSOR OF THE KEYS AND OF THE POWER OF BINDING AND LOOSING

A paper for the Toronto Catholic Truth Society by Rev. M. Cline, Oshawa.

As the claims of Christ to forgive sin as the Son of Man provoked a storm of protest and censure from the Scribes and Pharisees of his own day we should not wonder if similar assumptions on the part of the institution He sent in His name were no better received in years to come. No sooner had He absolved a certain paralytic with the words "Son be of good heart thy sins are forgiven thee" than His action met with both denial and abuse. Unwilling to admit the redemptive character of His mission as set forth by the precursor "Behold the Lamb of God, behold Him who taketh away the Sin of the World" (Jn. 1:29) they refused to admit His mastery over sin. The fact that He read the conscience of the paralytic as well as the dispositions of their own souls should have evoked their reverence, not their ridicule. But the proud and self-sufficient are slow to acknowledge in others what they do not possess themselves. Hence when Christ exercised His ministry of the soul by forgiving sin in the lowly condition of his mortal life the Scribes and Pharisees rose in challenge against such an unwarranted assumption of power, muttering "Why doth this man speak thus? He blasphemeth, who can forgive sins but God only?" (Mark 2:7). Christ not only condemned the malice of their thoughts but contradicted their assertion by one of the most outstanding miracles of His public life. In order to demonstrate the healing of the soul by curing the body He put them this power: "Which is it easier to say, 'Thy sins are forgiven thee' or to say 'arise and walk'?" Because they could test and examine the outward miracle proposed they take the alternative. With all eyes fixed upon Him Christ awakened the life and vigor in the shrunken limbs of the palsied invalid. The miracle was overwhelming. The sight of one so helpless miraculously restored to full vitality was so moving and imposing that it could not fail but convict the disclaimers of the claim they had imputed to him who performed it. Almost spontaneously the "uninformed feared and glorified God that had given such power to men" (Matt. 9:8). Christ established His claims as the "Son of Man for all time." On this account He could impart the same to His fellowship. This explains His promises to Peter and all the other Apostles. To Peter as head of the nascent Church: "And I will give to thee the keys of the kingdom of heaven; And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven" (Matt. 16:19). Those are not empty words; on the contrary they are words of power, full of spirit and truth. Honesty and candor compel us not to be silent on a text of such deep significance. Our Lord speaks personally to Peter and calls him by name. He must have imparted to him some kind of authority and power. Under the symbol of the keys, in the east as in the west the key denotes authority and power. With the Jews it was a badge of office. The key conveys the idea that whatever it locks or opens is in our care and custody. It is with us as in the past, a sign of possession. It gives us the right to go in and go out at pleasure, to admit or exclude whomsoever we will. Accompanied by the office of "binding and loosing" the keys can have reference to no other function of the Apostolic ministry such as baptizing and presiding but that of pardoning or withholding pardon from the sinner according as he possessed or lacked the necessary conditions for absolution. Placed in this judicial capacity, Peter as judge must hear the whole evidence or confession of the sinner, otherwise he could not pronounce

him, for no judge can justly pass sentence before hearing the case. Having later on constituted the Church the Supreme Court of Appeal for all its members under pain of being branded as a "heathen" and "publican," (Matt. 18:17) He invested all His Apostles with universal authority to "bind" and to "loose" (Matt. 18:18). As in the case of Peter it was for them to test and examine the evidence before them in order to give a judicial pronouncement of absolution or retention. Without at all straining the text it contains ample proof that Christ placed the over-ride of souls within the jurisdiction of the Apostles.

Apart from this we do well to remember the nature of Christ's mission which was one of reconciliation and absolution "for the Son of Man is come to seek and to save that which was lost" (Luke 19:10). While He paid the ransom and redeemed mankind by the merit of His sufferings, redemption nevertheless was subject to the rules that condition salvation "He became to all that obey Him the cause of eternal salvation" (Heb. 5:9). Salvation was not to be given for the mere asking nor professed indiscriminately to all regardless of their dispositions or merits. "Give not that which is holy to dogs. Neither cast ye your pearls before swine" (Matt. 7:6). It was subject to the keys that opened or shut heaven, and dependent on the power that could "bind or loose," "forgive or retain" sin. When Christ transferred His mission to the apostles "As the Father hath sent Me I also send you" (John 20:21) He made them His co-equals and the "dispensers of His mysteries." Wholly conscious of the redemptive nature of this charge the apostles exercised it as such "God hath given to us the ministry of reconciliation" (2 Cor. 5:18). To seek salvation by any other method would be no less absurd than the Canadian who would refuse to abide by the laws of Canada on the plea that they were not administered by George V. in person. The truth is that an apostolate such as we are speaking of, shorn of its power to forgive sin would be as useless and unmeaning as a sheriff's sword. For Christ to send deputies in His name to root Satan and withhold from them the power to dispossess him would be little short of making them the sport of demons. In order to reconcile sinners they should first be able to deal with sin. During an expanse of fifteen centuries this sin-forgiving ministry of the priesthood had remained unchallenged. Owing to its Scriptural warrant and universal practice I fail to see that any institution claiming to be able to reconcile sinners while disclaiming authority to forgive sin has any more right to be called Christian or Church of Christ than the Turkish Government to be designated the "Divine Porte." Listen to the voice of the first century St. Clement, the disciple and successor of St. Peter, says: "St. Peter taught that we must reveal even our bad thoughts to the priests" (Epist. 2, ad Corinthi) Tertullian, of the Second Century, "Which is it better to conceal your sins and be damned or to make them known and be saved?" (De peccatis c. 10). Origen, of the third Century: "If we are sorry for our sins and if we confess them not only to God but also to those who have a remedy for them then shall they be forgiven us" (Hom. 2, p. 47). Saint Basil of the fourth century: "We must absolutely reveal our sins to those who have received the dispensation of the mysteries of God" (Apud Libermann c. 4, p. 177). In conclusion let me say that as Christians we once promised the sacrament of the Eucharist previous to His death but did not institute it till He joined both the sacrament and sacrifice together in His passion so also had He promised the sacrament of Penance during His public life but did not formally establish it till He linked it to the wide remission of sin which He effected on the Cross and of which it was to be the true expression. On the evening of the resurrection, amid the most solemn circumstances, He made effectual the office of the Keys and the command to bind and loose. After He had enjoined upon the apostles the preaching of penance and the remission of sins unto all nations (Luke 24:27) He imparted to them the Holy Ghost by an act grave and symbolic as when God made man. He breathed on them and He said to them: "Receive ye the Holy Ghost whose sins you shall forgive they are forgiven them and whose sins you shall retain they are retained" (John 20:22-23). He thus invested them with positive and negative authority or rather with forgiving and retaining power akin to binding and loosing. Their decision was to be a sacramental judgment upon the fact and merits of the case. This meant a full confession on the part of the penitent else the worthy could not be distinguished from the unworthy and the innocent from the guilty. Or it might happen that they would retain or bind the wrong person. Without confession "binding and loosing," "forgiving and retaining" would degenerate into a mockery. This is why confession outside the Catholic Church has been allowed to go by the board. No declaration of sin being demanded everybody is absolved, the thief who is yet in possession of his booty and the liberator who still lives with his paramour. The result is that some of the denominations look upon a confessor and a penitent with the same levity that they regard Jonah and the whale. Others again to be consistent with the Scriptures make a pretense at confession by giving what is called their "experience" or "making testimony" which means that they expose their respectable shortcomings and fashionable failings while they are silent on the thefts that demand immediate restitution and the immoral deeds the avowal of which would bring the blush to the cheek. Indeed it may be said that the larger number object to confession altogether. They refuse to

acknowledge any spiritual physician than God, and besides object to looking into the open sepulchre of their own conscience. While they cannot deny the power of forgiving sins to the apostles, they do to their successors. They seem to forget that any means of salvation Christ left to some He left to all, and that if He counted those who lived in the time of the Apostles as His children He would not regard us as His step-children, but would extend to us the same ways and means of salvation. In a word, baptism, preaching and confession were helpful or rather necessary for the first Christians, they were equally so for us. Again they condemn the confessor because they contend that the confessor stands between God and man. They hold salvation admits of no third party. In this they must read the Scriptures backwards. Christ as man came between us and God in the Incarnation. Why not object to the incarnation? Christ as man forgave the paralytic. Why not object to his absorption? Christ became man through the instrumentality of the Blessed Virgin. Why not object to her as a third party? In the history of the race God never dispensed with the agency of man. To Abraham He gave the promises, to Moses the Commandments and to the Apostles the power of forgiving or retaining sin. It is not for us to say how God should receive the sinner, for the sinner is beholden to God rather than to God the sinner. If we have strayed into the ways of sin we must seek the confessional as the lost sheep seeks the fold or die in the hedge of thorns. The words of St. Augustine are as true to-day as when they were first uttered. "Let no one say to himself 'I do penance to God in private. I did it before God.' Is it in vain that Christ has said 'Whosoever thou shalt look out on earth what be loosed in Heaven? If it in vain that the keys have been given to the Church? Do we have given to the Gospel? Vold the words of Christ?" (Seom. 392 c. 3.)

QUICK MARRIAGES
RESPECTFULLY DEDICATED TO SOME PREACHERS IN WINDSOR AND NIAGARA FALLS

THE DECLINE OF DARWINISM

Not long since, in the more or less classic pages of the fortnightly Review there appeared an article from the pen of Mr. L. B. Crozier, in which he commented on the gradual decline in acceptance of what has long been spoken of as the "irrefragable evidence" of the Darwinian theory. The majority of the greatest scientists, says Mr. Crozier in effect, who studied and applauded Darwinian notions were forced ultimately to admit, when closely questioned, that the could in no way account for "internal" physiological factors — such as variation, type, and character—unless by saying that "so it is destined in the will of Providence or fate." Further, the greater authorities have admitted that "all attempts to explain the origin of fish, amphibian reptiles birds, marsupials, and the higher mammals by the theory of Natural Selection alone, and without the co-operation of some unseen initiative internal agency" are now generally conceded to have been failures."

Commenting on this article in a Catholic Truth pamphlet, Mr. Walter Sweetman observes that unfortunately such reasonable and liberal views have by no means reached the mass in the street, and that this generally rather hurried personage is quite convinced that Mr. Darwin has proved his case up to the hilt. Mr. Sweetman adduces five special arguments against the very foundations of the materialistic theory for the formation of man.

Nobody, he says, can suppose that a new lingo, anguished by a Designing Power, came into existence, all complete and in working order, at once; yet the beginning of every such limb arises from a relative chance (according to Darwinian ideas) could have but a deformity and, therefore, a disadvantage to the world in the struggle for life. How then were they—from a knee to a lens in a few hours after the first "holy" marriage—is dissolved—also a holy one! There is nothing in the practice of the non-Catholic denominations to justify the application of the word "holy" to the marriage ceremony. The "holy" hand of Martin Luther struck matrimony from the list of the sacraments, and those who abide by the Reformer's teaching must abide by his law and his personal practice.—Philadelphia Catholic Standard and Times.

MODERNISM

Answering a correspondent as to the effect of modernism on Catholic faith the Tablet says:

An impression or so of Modernism ideas will show the Catholic believed that Jesus Christ, Who was born of the Virgin Mary at a definite date in the past, was and is both God and man and is therefore to be worshipped as God. Modernism, on the contrary, says we must distinguish between the historical Christ and the Christ of faith, that is the Christ we believe in. The first, it says, was only a man, and never supposed Himself to be anything more, nor did He ever work miracles, or rise from the dead. The Christ of faith is for the Modernist not a real being at all, but an idea, the idea of a God-man, which in the course of time Christian thinkers formed for themselves by ascribing to the historical Christ attributes which did not belong to him. It might have been expected that, having this conception of the nature of the God-man they would recommend that Christian worship, thus convicted of being without historical foundation, should be given up, but, on the contrary, they highly approve of it. Again, the Catholic Church teaches that she was founded by Christ and endowed by Him with the right to teach and rule over the Christian people. And in this sense she claims her Pontiffs and Bishops that their right to rule over us is from above and has divine sanction. Modernism, on the contrary, holds that the historical Christ had no conception that the world was going to last for many centuries after His death, but anticipated that He Himself, as the Messiah, would come back to end the course of human history in a few years' time. Hence it never occurred to Him to found a Church, still less to communicate to its Bishops rights which He had no power to communicate. He merely gathered round Himself a few followers who, under the leadership of the apostles, were to keep together till the approaching day of judgment came. One further conclusion they deduce from this view is, that the right of the Pope and the Bishops over their flocks, not being derived from Christ, is derived from the people, who could withdraw it if they wished. Similarly the seven sacraments, which, according to the modernists, are all institutions in animals—must, under materialistic hypotheses, be put down to "heredity," since unhelped by any designing power they are plainly not instigated by our Lord, Who alone could endow them with the power to give grace to the soul, the Modernists regard as mere plausibilities, which, as time ran on, the Christian people devised for themselves as symbols of communion, and got into the habit of referring back to Christ because He was the Founder of their Church. These three points show how great is the opposition between Catholicism and Modernism.

And the fifth argument—that to be drawn from a fair observation of the working of instinct in animals—is perhaps the strongest argument of all. These phenomena, says Mr. Sweetman—I mean the apparent operations of instinct in animals—must, under materialistic hypotheses, be put down to "heredity," since unhelped by any designing power they are plainly not instigated by our Lord, Who alone could endow them with the power to give grace to the soul, the Modernists regard as mere plausibilities, which, as time ran on, the Christian people devised for themselves as symbols of communion, and got into the habit of referring back to Christ because He was the Founder of their Church. These three points show how great is the opposition between Catholicism and Modernism.

ACTS OF THE HOLY SEE

S. CONGREGATION OF THE COUNCIL

LETTER ON FEAST

From many quarters petitions have been addressed to this S. Congregation of the Council, most earnestly asking that all or some of the feasts expunged by the Apostolic Letter of July 21, 1911, from the list of holidays of obligation be restored to their original status, and urging this either to satisfy the devotion of the faithful or for special local reasons. Especially has it been asked that the feast of Corpus Christi may be celebrated with solemn procession and pomp, as hitherto, on the Thursday after Trinity Sunday, chiefly on the ground that the cessation of the procession seems to be a source of sorrow and spiritual loss to the people, who have been wont to regard this day as one of marked solemnity and to celebrate it with great splendor.

Our Most Holy Lord Pope Plus XI., to whom a report of the foregoing was made by the undersigned Cardinal Prefect of this S. Congregation, earnestly desiring that the devotion of the faithful and the worship due to God may suffer no prejudice from a false or incorrect interpretation of the above letter—nay wishing that instead they may be increased as far as possible, has ordered the following declarations, precepts and grants:

1. When the Supreme Pontiff, in view of the changes brought about by time and circumstance, expunged certain feasts from the lists of holidays of obligation, as has been done more than once by his Predecessors, he had no intention of supressing altogether their character as feast-days: on the contrary His Holiness wished that these days be celebrated in the churches with no less solemnity than hitherto and, if possible, with the same attendance of the people. The mind of the Holy Father was and is that the only thing that is removed is the obligation by which faithful were bound on those days to hear Mass and to abstain from servile works—and this, principally in order to avoid frequent transgressions of the precept and lest while God is honored by many He may be offended by others to the grave detriment of souls. His Holiness also commands all and several who have the cure of souls, while making known the above to their flocks, to exhort them earnestly and unceasingly to continue on those days to show their devotion to God and their veneration for the saints as much as possible, especially by their attendance in the churches at Mass and other plaus exercises.

2. That the faithful may be further stimulated to observe plausibly and boldly each such feast as an opportunity to avoid frequent transgressions of the precept and lest this incites the sinner to commit the same again. It is the consciousness of their own guilt in the past that incites the apprehension that the law of retaliation may come into play in Ireland when the grip of England is relaxed from the throat of the unfortunate "partner." Here is something from the pen of an Ulster Protestant, Mr. Robert Lynd, one of the most brilliant of the younger generation of London journalists, and the son of the late Rev. Dr. Lynd, of Belfast, one of the most distinguished pulpit orators of his generation. Mr. Lynd in a letter to the Daily News says:

It is to be hoped that the Unionist will be closely watched in their new attempt to burn Home Rule in a bonfire of sectarianism. Their latest move, in regard to the Papal Decree, "Motu Proprio," is only another example of the old Unionist policy of denouncing Irish Nationalism because the Pope is not a Protestant. Unfortunately these sectarian irrelevances have influence. It is all the more necessary at the present time to keep stressing the fact that Irish nationality exists independently of the Pope, that the case for Irish self-government would be equally strong if all Ireland were Protestant or if all England were Catholic, or if both countries were Mormon. It was a Catholic England that raided a Catholic Ireland before the Reformation. It was a Protestant Irish Parliament (Grattan's) that won independence from a Protestant English Parliament at the end of the eighteenth century. In each case, however, Irish Nationalism was assailed just as bitterly as it is at present. Those who attack Irish self-government may believe they are fighting against the Pope, but they are really fighting against freedom.

3. So too by the present letter permission is granted that the Festa of Corpus Christi, which the Bishops think this experiment in the Lord, may, although not of precept, be celebrated with solemn procession and pomp, as heretofore, on the Thursday after Trinity; all things whatsoever to the contrary notwithstanding.

Given at Rome from the Secretariate of the S. Congregation of the Council, May 3rd, 1912.

C. CARD. GENNARI, Prefect.
O. GEORGI, Secretary

DRAWING OF RED HERRING ACROSS THE TRAIL

Philadelphia Catholic Standard and Times

We are indebted to the kindness of a subscriber for a portion of a publication called the Ledger, of Gaffney, S. C. It has an article questioning our statement that Mr. George Russell, the Ulster Protestant poet and litterateur, who so nobly defended the Catholics of Ireland against the vile abuse of the doggerel-monger, Rudyard Kipling, who appeals to Orange bigotry in a matter in which he had not a particle of right to meddle, were published broadcast over Great Britain and here.

We have seen a good many productions that proved the power of religious bigotry to obscure the reason and blunt the sense of charity in the human breast, but we have rarely seen from a woman's pen any such rancorous sense as this. She endorses the cry of Kipling that Home Rule in Ireland would mean Rome Rule, but by what right she assumes to speak about the Irish Catholic people she omits to state.

But we must not wonder at that omission. Anger at the thought of Irish Catholics getting an instalment of justice in their own land deprives her of the power of writing objectively or reasoning sanely, as the concluding passage of her article or letter plainly shows. It is as follows:

The town of Gaffney was founded by a

staunch Orangeman and Irish Protestant,

Michael Gaffney, but not an Irish

Catholic, he would remind you, Mr.

Russell speaks of Rudyard Kipling's

"ignorance," but thank God there are

educated people, and millions of them

who know that Rudyard Kipling spoke

true when he'd in poetry the truth

of what "Home Rule in Ireland"

(Irish Catholic Rule), will mean to

Ulster. Thank God for Kipling!

We would advise such people to cease

to talk about the inquisition when writ-

ing or speaking about the government

of Ireland and read something sensible

on the subject, instead of Mr. Kipling's

bigoted bush.

There is a Protestant lady the daughter

of the late Protestant Archdeacon Shoppford, of Kilkenny, a

MILES WALLINGFORD

By JAMES FENIMORE COOPER

CHAPTER XXX

"This disease is beyond my practice; yet I have known those which have walked in their sleep, who have died holly in their beds."

Macbeth.

The honeymoon was passed at Clawbonny, and many, many other honeymoons that have since succeeded it. I never saw a man more delighted than Mr. Hardinge was, at finding me actually his son-in-law. I really believe he loved me more than he did Rupert, though he lived and died in ignorance of his own son's true character. It would have been cruel to undeceive him; and nothing particular ever occurred to bring about an elucidement. Rupert's want of principle was a negative, rather than an active quality, and was only rendered of account by his vanity and selfishness. Self-indulgence was all he aimed at, and he was much too self-indulgent and shrewd to become an active rogue. He would have spent Lucy's and my joint fortunes, had they been put at his control; but as they never were, he was fain to limit his expenditures to such sums as we saw fit to give him, with certain extra allowances extorted by his debts. Our intercourse was very much restricted to visits of ceremony, at least on my part; though Lucy saw him oftener: and no allusion was ever made to the past. I called him "Mr. Hardinge" and he called me "Mr. Wallingford." "Rupert" and "Miles" were done with forever, between us. I may as well dispose of the history of this person and his wife, at once; for I confess it gives me pain to speak of them, even at this distance of time.

Rupert lived but for four years, after my marriage to his sister. As soon as he found it necessary to give up the Broadway house, he accepted the use of Riveside and his sister's \$2,000 a year with gratitude, and managed to get along on that sum, apparently, down to the hour of his death. It is true that I paid his debts, without Lucy's knowledge, twice in that short period; and I really think he was sensible of his errors, to a certain extent, before his eyes were closed. He left one child, a daughter, who survived him only a few months. Major Merton's complaints had carried him off previously to this. Between this old officer and myself, there had ever existed a species of cordiality; and I do believe he sometimes remembered his various obligations to me and Marble, in a proper temper. Like most officials of free governments, he left little or nothing behind him; so that Mrs. Hardinge was totally dependent on her late husband's friends for a support, during her widowhood. Easly was one of those semi-worldly characters, that are not absolutely wanting in good qualities, while there is always more or less of a certain disagreeable sort of calculation in all they do. Rupert's personal advantages and agreeable manners had first attracted her; and believing him to be Mrs. Bradford's heir, she had gladly married him. I think she lived a disappointed woman, after her father's death; and I was not sorry when she let us know that she was about to "change her condition," as it is termed in widow's parlance, by marrying an elderly man, who possessed the means of giving her all that money can bestow. With this second, or, according to Venus' nomenclature, step-husband, she went to Europe, and there remained, dying only three years ago, an amply-endowed widow. We kept up a civil sort of intercourse with her to the last, actually passing a few weeks with her, some fifteen years since, in a house, half barn, half castle, that she called a palace, on one of the unrivaled lakes of Italy. As La Signora Montipe (Montipe) she was sufficiently respected, finishing her career as a dowager of good reputation and who loved the "pompes and vanities of this wicked world." I endeavored, in this last meeting, to bring to her mind divers incidents of her early life, but with a singular want of success. They had actually passed so far as her memory was concerned, into the great gulf of time, keeping company with her sins, and appeared to be entirely forgotten. Nevertheless, La Signora was disposed to treat me and view me with consideration, as soon as she found me living in credit, with money, houses, and carriages at command, and to forget that I had been only a shipmaker. She listened smilingly, and with patience, to what I dare say were my prolix narratives, though her own recollections were so singularly impaired. She did remember something about the wheelbarrow and the canal in Hyde Park; but as for the voyage across the Pacific, most of the incidents had passed out of her mind. To do her honor, Lucy wore the pearls, on an occasion in which she gave a little *festa* to her neighbor, and ascertained she did remember them. She even hinted to one of her guests, in my hearing, that they had been intended for her originally; but "We cannot command the impulses of the heart, you know, *cara mia*," she added, with a very self-complacent sort of a sigh.

What of all this? The ci devant Emily was no more than a summary of the feelings, interests, and passions of millions living and dying in a narrow circle erected by her own vanities, and embellished by her own contracted notions of what is the end and aim of human existence, and within a sphere that she fancied respectable and refined.

As for the race of the Clawbonnys, all the elder members of this extensive family lived and died in my service, or it might be better to say, I lived in theirs. Venus saw several repetitions of her own charms in the offspring of Neb and Chloe, though she perniciously insisted to the last, that Cupid, as a step-husband, had no legitimate connection with any of the glistening, thick-lipped, chubby set. But even closer family ties than those which bound my slaves to me, are broken by the pressure of human institutions. The conscript fathers of New York had long before determined that domestic slavery should not continue within their borders; and, one by one, these younger dependents dropped off, to seek their fortunes in town, or in other portions of the State, until few

were left besides Neb, his consort and their immediate descendants. Some of these last still cling to me; the parents having inculcated into the children in virtue of their example and daily discourse, feelings that set at naught the innovations of a changeable state of society. With them Clawbonny is still Clawbonny; and I and mine remain a race apart, in their perception of things. I gave Neb and Chloe their freedom-papers the day the faithful couple were married, and at once relieved their poverty from the servitude of eight-and-twenty, and five and twenty years, according to sex, that might otherwise have hung over all their elder children, until the law, by a general sweep, manumitted everybody. These papers Neb put in the bottom of his tobacco-box, not wishing to do any discredit to a gift from me; and there I accidentally found them, in rage, seventeen years later, not having been opened, or seen by a soul.

I am truly, the subsequent legislation of the State rendered all this of no moment; but the procedure showed the character and disposition of the man, demonstrating his resolution to stick by me to the last. He has no intention to free me, whatever may have been my plans for himself and his race.

I never had more than one conversation with either Neb or his wife, on the subject of wages, and then I discovered how tender a thing it was with the fellow, to place him on a level with the other hired people of my farm and household.

"I won't what I done, Masser Miles, dat want to pay me wages, like a hired man?" said Neb, half disposed to resent, and half disposed to grieve at the proposal. "I was born in de family, and it seem to me dat quite enough; but, if I isn't enough, I went to see wid you, Masser Miles, de fass day you go, and I go eberry time since."

These words, uttered a little reproachfully, disposed of the matter. From that hour to this, the subject of wages has never been broached between us. When Neb wants clothes he goes and gets them, and they are charged to "Masser Miles"; when he wants money he comes and gets it, never manifesting the least shame or reluctance, but asking for all he has need of, like a man. Chloe does the same with Lucy, whom she regards, in addition to her having the honor to be my wife, as a sort of substitute for "Miss Grace." With this honest couple, Mr. and Mrs. Miles Wallingford, of Clawbonny, and Riveside, and Union Place, are still nothing but "Masser Miles" and "Miss Lucy"; and I once saw an English traveller take in her note-book, and write something very funny, I dare say, when she heard Chloe thus address the mother of three fine children, who were hanging around her knee, and calling her by that, the most endearing of all appellations. Chloe was indifferent to the note of the traveller, however, still calling her mistress "Miss Lucy," though the last is now a grandmother.

As for the children of the house of Nebuchadnezzar, truth compels me to say, that they have been largely influenced by the spirit of the age, and that they look on the relation that existed for more than a century, between the Wallingfords and the Clawbonnys, with something different from those of their parents. They have begun to migrate, and I am sorry to see them go. Notwithstanding the tie will not be wholly broken so long as any of the older stock remain, tradition leaving many of its traces among them. Not one has ever left my rule without my consent; and I have procured places for them all, as ambition or curiosity has carried them into the world.

As for this new spirit of the age that is doing so much among us, I am not twaddler enough to complain of all change, for I know that many of these changes have had the most beneficial effects. I am far from thinking that domestic slavery as it once existed throughout the land; but I do believe that there are two principles that govern men's conduct as regards their associations; the one proceeding from humility and Christian forgiveness, and the other from indifference to what is right. I am afraid the last produces more of what is called a forgiving temper than the first; men being often called vindictive, when they are merely honest.

Marble lost his mother about a twelvemonth after we returned from our unfortunate voyage in the Dawn. A month or two earlier, he lost his niece, little Kitty, by a marriage with the son of "neighbor Bright." After this, he passed much of his time at Clawbonny, making occasional visits to us, in Chambers Street, in the winter. I say in Chambers Street, as trade soon drove us out of Lucy's town residence in Wall Street. The lot on which the last once stood is still her property, and is a small fortune of itself. I purchased and built in Chambers Street, in 1805, making an excellent investment. In 1825, we went into Bleeker Street, a mile higher up town, in order to keep in the *bau quartier*; and I took advantage of the scarcity of money and low prices of 1839, to take up new ground in Union Place, very near a league from the point where Lucy commenced as a house-keeper in the good and growing town of Manhattan.

After Marble found himself an orphan again, he complained that he was little better off than a "bloody hermit" at Willow Cove, and began to talk about seeing the world. All of a sudden, he made his appearance at Clawbonny, bag and baggage, and announced an intention to look for a mate's birth in some East Indianman. I heard his story kept him a day or two with me, while I superintended the masons who were building my addition to the house, which was then nearly completed, and then we proceeded to the ship-yards, and carried him on board a vessel that was just receiving her spars (she was coppered and copper-fastened, A. No. 1, live-oak frame, and southern pine decks, etc.), asking him how he liked her. He hoped she had a good name. "Why, she's called the Smudge," I answered. "I hope you fancy it." Moses jerked a finger over his shoulder, as much as to say he understood me, and in reference to a certain spirit, which appears to think there always must be more and more change and that in connection with any specific interests, whatever may have been its origin to the abolition spirit (it it would only confine its exertions to communities over which it may happen to possess some right of control), that I feel alarmed, as in reference to a certain spirit, which appears to think there always must be more and more change and that in connection with any specific interests, whatever may have been its origin to the abolition spirit (it it would only confine its exertions to communities over which it may happen to possess some right of control), that I feel alarmed, as in reference to a certain spirit, which appears to think there always must be more and more change and that in connection with any specific interests, whatever may have been its origin to the abolition spirit (it it would 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Apostolic Delegation
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My dear Sir: Since coming to Canada I have
had a reader of your paper. I have noted with satis-
faction that it is directed to intelligent
men and women, that it upholds a strong
Catholic stand. It strenuously defends Catholic
principles and rights, and stands firmly by the teach-
ings and authority of the Church, at the same time
promoting the welfare of the country. Following
this, it has done a great deal of good for
the welfare of religion and country, and it will
do more and more. I therefore, earnestly recom-
mend it to Catholic families. With my blessing on
your work, and best wishes for its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus.
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, in which it is published.
Its tone and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to you.
Yours faithfully yours, believe me to re-
main,
TD. FALCONIO, Arch. of Larissa, Apes. Deleg.

LONDON, SATURDAY, JUNE 29, 1912

NOTES AND COMMENTS

THE POSSIBILITY of a deadlock in the
Republican Convention at Chicago, necessitating adjournment over Sunday, recalls to mind a remark of the late
Goldwin Smith's with regard to a like
contingency at a former convention in
the same city. The proceedings had
been of (up to that time) an unprecedently
acrimonious character, (falling far short in that respect, however, of
the convention of 1912), and adjournment
having been found necessary, gave
occasion to Dr. Smith's remark: "We
may be sure it was a very blessed Sabbath in the holy city." The
remark was big with suggestion, and,
having regard to the character of the
preliminary campaign, may be taken to
apply with even greater appositeness to
the playful and prayerful gathering of
nineteen hundred and twelve.

WHATEVER MAY be the outcome of the protracted Taft-Roosevelt struggle over the
Republican nomination for the Presidency of the United States (and it is still in uncertainty as we write), the
moral effect upon the community is not
calculated to be of the highest. Neither
is the undignified spectacle of the chief
magistrate of a great nation being
forced in defence of his own honor into
an unseemly campaign or invective in
the party arena, one calculated to ele-
vate republican institutions in the
estimation of mankind. Should the
moral sense of the community, however,
be so aroused as to precipitate a change in
the whole machinery of a Presidential
election, the recent imbroglio may be
said to have been not in vain.

WE HAVE from time to time had occasion to remark upon the artless way of
the reporter in "writing up" Catholic ecclesiastical functions for the daily press. While sometimes merely amusing
he more often gives point to the contention that it would be much to the advantage of at least the great dailies to en-
trust this duty, if not to a Catholic, then to one who had taken some pains to inform himself in the rudimentary language of the subject. For, to our mind, it is the greatest day itself—not the Church—which suffers from the incompetence of its uninstructed scribe.

WE HAVE seen many accounts of great ceremonies which were ludicrous in the extreme. But it would be hard to surpass the work of a London morning paper in describing what its representative thought he saw on last Holy Thursday in the great cathedral of Westminster. Our readers may derive some entertainment from this choice morsel:

"With characteristic ceremonial and solemnity the blessing of the Holy Oils was performed by Cardinal Archbishop Bourne, at Westminster Cathedral, in the presence of a large number of the faithful, who were desirous of communicating. The long service, which includes the administration of the sacraments of Baptism and Extreme Unction, began at 9 o'clock.

THE RECEIPTS of the Association for the Propagation of the Faith for the year 1911 are remarkable as exhibiting the increasing interest in the work on this continent. Once more New York holds the place of honor among all the dioceses of the Catholic world in its generosity to the funds of the association, having contributed during the year over \$100,000. Lyons, (France), comes next, then Metz (Alsace), Boston, Strasbourg, Nantes, Cambrai, Treves and

Paris in the order named. Taking the results by countries France is still far in the lead with over 3,000,000 francs, while the United States comes next, and Germany third. That the contributions from the United States are bound to increase follows naturally from the establishment in the Archdiocese of New York of a College for Foreign Missions. Canada, too, should share in this much-to-be-desired development of the missionary spirit. In this respect she is the legitimate heir to France, who, despite the rampant atheism of the lodges, still points the way to the entire Catholic world.

IN THIS connection, the name of Father Desodtig recurred to us as the oldest missionary priest in the world. He was born at Verdun in 1826, was ordained in 1850 and in 1855 left for the missions in Asia, where he has ever since remained. This honor is closely shared by an old Oblat in the Archdiocese of Colombo, Ceylon, Father Chouinard, who was born in Saint-Dié, France, in 1825, was ordained in 1852 and left soon after for the East. Ever since landing in Ceylon, nearly sixty years ago, this old missionary has never been out of it for a single day. Heroic souls such as these do much to stoke for the apostasy of so many of their countrymen.

REGARDING THE reputed reception of John Milton into the Catholic Church on his death bed, to which allusion was made in these columns a few weeks ago, the event, could it be shown to demonstrate to be true, would form an interesting exemplification of the law of reversion. For the poet's grandfather, who was an under-ranger in the Royal Forest of Shotover in the reign of Elizabeth, was so strongly attached to the old faith as to have disinherited his son for apostatizing. This son was that John Milton who went to London and after serving a term as a scrivener's apprentice, himself set up as a scrivener and notary in Bread Street where the author of "Paradise Lost" was born. The question of the latter's conversion to the religion of his grandfather and of his forbear for generations before will probably always remain, as in the case of Shakespeare, the moot point it is now.

A GOOD STORY is going the rounds which, better than anything we have seen, points the moral with regard to the warfare upon religion in France. The story comes originally from Henri Vignaud, for many years secretary of the American Embassy in Paris and who may be assumed, therefore, to have the accurate knowledge of an acute observer, and in that capacity to have rightly appraised the blatant atheism which, under the aegis of the government of the day, assumes to express, though falsely, the intrinsic temper of the French people. The story concerns one Renaud, a Senator from the Pyrenees. He had engaged a room at a Paris hotel, and paid a month's rent in advance. The proprietor asked him if he wished a receipt.

"A receipt is unnecessary," said Renaud, "God has witnessed the payment."

"Do you believe in God?" sneered the host.

"Most assuredly," replied Renaud, "Don't you?"

"Not I, monsieur."

"Ah," said Renaud, "in that case please make me out a receipt!"

WHATEVER THE predominant characteristics of the people of the Southern States may be, common sense seems to be well up in the category. This very serviceable quality comes out, at any rate, very strongly in the action of their representatives at the recent General Assembly of the Southern Presbyterian Church, where they unequivocally rejected the majority report of its "committee on Romanism." This report suggested a combined attack upon the Catholic Church by all the "evangelical" bodies of the States and Canada, and recommended the foundation of a fund to support renegade priests. The Southern delegates have probably had some recent experiences with "ex-priests" or "escaped nuns," and "once bitten, twice shy." Furthermore, as America remarks, with sad experiences of the Civil War and its aftermath behind them, they know something of the economy of resources, and with two thousand churches in the United States pastorless and shepherdless (vide the declaration of the General Assembly of the Northern Presbyterian Church), they doubtless felt the urgency of this call nearer home. Might not their brethren in Canada profit greatly by their example?

WE REFERRED last week to the marked shrinkage of Presbyterianism in Scotland, and to the part Catholic activities confessedly have had in bringing this shrinkage about. This referred particularly to the country about Glasgow, which within late years has come to be the Catholic stronghold of the country. That Catholic progress in other parts of Scotland is causing much anxiety and searching of hearts to the disciples of

John Knox is also evident. This came out very strongly in the last General Assembly of the Free Church, where a discussion took place on the growing tendency to ritualism even within their own ranks. One speaker drew attention to a stained glass window in the parish church of the sect at Lochranza. This window displayed a life-size figure of the Saviour, and this enormity the Presbytery of Glasgow were asked to have removed forthwith. It evidently had had an uncanny effect upon the congregation for, as the speaker went on to relate, "the wife of the minister of this church had become a convert to the Roman Catholic Church," and was followed later by the minister himself. This, said the speaker, "is sufficient to make us think. Suppose they allowed the image to remain in the church, they ran the risk of papists turning it into an idolatrous temple." And more to the same effect.

THE DISCUSSION then took a wider scope and the budding ritualism of other parishes came under review. Another speaker, an Edinburgh man, stated, for example, that it was whispered that some of their churches had held ritualistic services on Christmas Day and Good Friday. This had to be stopped immediately, else what would become of the Presbyterian standards. "Crucifixes," said another, "he would like to see ground to powder." (Hear, hear! and loud applause.) As for the Virgin and Child in St. Giles, Edinburgh, "it was enough to make the angels weep." Professor John Macleod "was alarmed at the tide of ritualism in the Established Church (the Kirk), and of rationalism in the United Free Church." If the ritualizing and Romancing factors in the two Churches joined hands that would be an end to the Westminster Confession of Faith. All of which goes to show that the handwriting has been seen upon the wall.

THE REGENERATION OF IRELAND

The great political movement for self-government in Ireland has overshadowed interest to the Irishman abroad another great change that is being effected in the old land; and it is treated very interestingly and lucidly by Sir Horace Plunkett in the June Atlantic under the title "The Regeneration of Ireland."

"We have to save what in all countries is the primary industry (agriculture) but in Ireland it is almost the only industry from the tendency to urban concentration. It is true that with us the rural exodus is not, as in many other countries, a mere shifting of the population. What is migration in the United States is emigration in Ireland, and as the saying is, our town is America. What the agricultural area loses in the United States the urban area gains. With Ireland depopulation of farm lands is national exhaustion."

Even in Canada the drift of the rural population to the cities is beginning to be a problem demanding solution. In Ireland, not only because the drift is to foreign cities, but also because farms are so small, the problem is more urgent and more difficult of solution.

The fifteen million acres of arable land is divided into half a million farms supporting about two and a half million of the Irish population. But there are over two hundred thousand farms from one to fifteen acres in extent. These are the homes of a million people. The extent and urgency of Ireland's agricultural problem may be realized, at least in part, from these figures.

The task of Sir Horace Plunkett and those associated with him was to make agriculture attractive by making it profitable and then to make social conditions agreeable. A convenient formula divides the solution of the problem into three parts, "better farming, better business and better living." They began with better business "which implies system in marketing of produce, the acquisition of farmers' requirements on reasonable terms, the obtaining of working capital at a low rate of interest and upon terms suitable to the conditions of farming. It seeks also to enable the farmer to hold his own in his relations with those organizations, whether financial, industrial, commercial, or political, which largely control his wealth."

Every other important industry of interest is organized for protection and mutual help. Farmers are the only exception. As a result of the work of endeavoring to remedy this condition there are now a thousand farmers' co-operative associations in Ireland with a hundred thousand members, mostly heads of families, and consequently embracing nearly half a million of the population.

The co-operative movement in Ireland is producing practical results. The co-operative examiners now manufacture something over one half of the entire export of Irish butter. But the same principle is being gradually applied to every branch of the farming industry. Agricultural co-operative societies purchase wholesale at the lowest price. This is far more important, of course, than quality all farmers' requirements—seeds, fertilizers, implements, machinery and so forth. They jointly dispose of agricultural produce. There are poultry and egg societies, beekeeping societies, etc.

The actual turnover for 1909 was about twelve million dollars."

And yet the movement, we are told, is only in its infancy, though the results already obtained amply justify the writer's modest boast of results achieved.

"One effect of organizing adult farmers for business purposes is that it completely changes their attitude toward their own problems. I could cite instances where agricultural co-operative associations, composed of individuals generally regarded as hopelessly unprogressive, have displayed in business, in politics, and in the promotion of education, qualities which, if applied to the more opulent circumstances of the agricultural community in the United States, would place American farming in a higher position than it occupied to-day."

This work may well be entitled the regeneration of Ireland, and the \$12,000,000 a year with which the Department of Agriculture is endowed are well spent in so good a cause.

IRELAND A NATION

Certain Canadian papers feel the whole of the responsibility for the integrity of the Empire weighing heavily upon them. One might imagine that British affairs might be managed with comparative safety by the chosen representatives of the British people. But

majority of three decided that woman had a soul."

Of all the preposterous charges ever made against the Catholic Church by Protestant pupiters this is perhaps the most amazing. If the scholarly attainments of the speaker are to be judged from utterances such as this then the standard of non-Catholic scholarship must be very low indeed.

And if the quality of the education imparted to the students of Alma College may be gauged by the studied dicta of the Baccalaureate preacher, then God help the young women who seek for knowledge and truth within Alma's walls. It is scarcely necessary to state that the assertion of the Rev. Mr. Crews is utterly without foundation. Wondering if there was anything in the discussions of the Tridentine fathers that could, by any stretch of the imagination, be distorted into a statement resembling even remotely the ridiculous one above referred to, we consulted the article on the Council of Trent in the latest edition—the 11th—of the Encyclopaedia Britannica. But we found no reference to any such question in the subjects debated at that memorable council. We read also the article in Addis and Arnold's Catholic Dictionary on the same council and the chapter devoted to the acts of that council in Alzog's Universal Church History, but with the same result. Thinking that perhaps Protestant historians might have said something that would give a semblance of truth to the monstrous charge of the Berlin divine, we glanced through the pages of Froude's Oxford lectures on the Council of Trent. If Trent had said anything so devoid of reason and sense as that attributed to it by our Methodist friend, James Anthony Froude would not have failed to notice it, as he never lost an opportunity of traducing the Catholic Church. But even this partisan writer makes no mention of any such vote as that referred to by the "scholarly" Mr. Crews. Hence we have no option but to conclude that his assertion is absolutely without any historical foundation. If he can give us the name of any reputable writer who supports his charge we will deal with him in a future issue. The charge is all the more ridiculous when we consider that in every page of Froude's Oxford lectures on the Council of Trent a Royal Commission investigated the financial relations between Great Britain and Ireland a dozen years ago and found that Ireland had been over-taxed since the union to the extent of \$750,000,000. Canada hopes to do something next year! Does it become a Canadian newspaper to sneer at what Ireland has done?

Now there are one or two important facts that our ardent imperialist has overlooked. A Royal Commission investigated the financial relations between Great Britain and Ireland a dozen years ago and found that Ireland had been over-taxed since the union to the extent of \$750,000,000. Canada hopes to do something next year! Does it become a Canadian newspaper to sneer at what Ireland has done?

Then Canada has control of her own tariff. Would Canada give up that control for the subsidy Ireland will get when Home Rule is in force? The whole amount of subsidy, land purchase and national insurance, would not make decent interest on the amount of over-taxation.

"Naturally it is pointed out by the opponents of Home Rule that a nation is not only a sovereign body with full power over its own finances; but it is a body which pays its own way and does not ask another nation to bear a part of its expenditure."

And quite naturally they made a stupid mistake, as John Dillon pointed out recently. Mr. Dillon said "there was a great deal of extravagance talk. Over and over again statements had been made in certain papers that no nation could pretend to be a nation that had not complete control over its own customs. But he asked them to look at the greatest nation in Europe, the German Empire. It was not a single nation but a federation of a series of great nations, which retained not only the power of their own Legislatures and the power to make their own laws, but their own King and their own armies—Bavaria, Saxony, Baden and Prussia. Would they for a single moment tolerate to be treated as if they were not nations? They were not only nations, but great nations with a great historic past. They were never conquered, but they consented with their own free will to accept the present system and they had no powers over their customs whatever. It was the Imperial Reichstag that settled the customs of Germany."

If Ireland had, under Home Rule, complete control of her tariff she could be financially independent; that she has not such control is because Great Britain prefers it otherwise. Hence they accepted it, filled it quite as acceptably as any one else; but the public is not aware that any consideration was given to their claims. Possibly, when a vacancy next occurs, there may be some things as to which the administration may have to be reminded.

Turning attention next to the Dominion Parliament, the province has had eighteen members in the House of Commons up to the present. Under a redistribution the members will be reduced to sixteen. In the last Parliament the number of Catholic members was four: it is four now. It is not as large as it ought to be. Halifax, under normal conditions, returns a Catholic and a Protestant. At the last election it returned two Protestants. There may have been local and personal reasons for the result. At any rate it was not the first time Halifax gave such a result. Looking to the future the danger is that in the re-distribution of seats the Catholics stand to lose. The two small counties of Richmond and Antigonish, which return Catholic members, may be merged with adjoining counties, and the Catholics will thus lose one and possibly two seats. There will be no compensating change elsewhere. It is

of importance to see that there is a fair re-arrangement of the seats—one which, while preserving so far as possible existing boundaries, will at the same time promise a fair representation in the House of Commons. In the Senate the Catholics have had more than proportionate representation. There are four vacancies now, and it is expected that they will soon be filled.

So much for the position of Catholics in parliamentary affairs. Summing it up, the result is about as follows: in the Senate and Legislative Council the representation of Catholics is on the generous side; in the elective houses it is slightly inadequate. In the salaried positions in the executive it is nil; the treatment is positively unfair. The remedy is, however, in the hands of the Catholics themselves, and if they fail to improve the situation, after it has been fully shown to them, there should be no further "kick coming."

At this point it may with propriety be pointed out that the argument of these articles is entirely non-partisan. They are not written in the interest of any political party. The plain facts are presented, and if injustice proceeds from this party or from that, let those who are responsible for the injustice face the situation.

TO BE CONTINUED

PROSPERITY—CATHOLIC AND PROTESTANT

This is the title of an excellent little volume of over one hundred pages, the author of which is Rev. Father Graham, M. A., a convert of Motherwell, Scotland. There is a common belief amongst our separated brethren that Catholic countries are as a rule steeped in ignorance and poverty—that they lag behind Protestant nations because of the possession of the ancient faith. Father Graham's work proves beyond question that there never was a greater fallacy.

Even from the standpoint of worldly wealth it is shown that non-Catholic nations have nothing of which to boast. Says the author: "Take Belgium. This is a case which it quite baffles Protestant ingenuity to explain away. Belgium is an intensely Catholic nation and an immensely prosperous one. According to the middle of last century a French Protestant pastor wrote a well-known work entitled Catholic and Protestant Nations, considered under the three-fold aspect of Well-being, Enlightenment, and Morality. Of this book a clever sceptic, M. Jean Lemoine, a member of the French Academy, penned a scathing critique from which I take the three following sentences, for they expose in a nutshell the fatal fallacy visitating M. Rousset's whole contention: 'In the course of two volumes M. Rousset asserts that Protestants are infinitely happier in this world than Catholics, that they possess larger fortunes, more wealth, in short greater luxuries of every sort. Hitherto we had always believed that at the final day of judgment God would place on one side the good and on the other the bad; but according to this theory mankind should be divided into the two categories of rich and poor. In Protestant theology it would seem that, in order to be saved, respectability and wealth are essential.' One would certainly never imagine, to judge from its attitude towards this question, that the average Protestant community had much devotion to the Evangelical precept 'seek first the kingdom of God and His justice and all other things shall be added unto you.' And it is precisely this that makes it so difficult for adherents of the Protestant system to break with it, even when they are morally certain that it is false. No one acquainted with the middle-class idea of Christianity can for a moment doubt that the terrible opposition which parents offer to any of their family becoming Catholic is inspired by the fear that they will assuredly deteriorate in a worldly sense, and will lose their respectability. It is the social stigma as much as the religious perversions, the domestic disgraces even more than the theological corruption that they are distressed about. To turn rationalist or atheist would matter nothing; that would be respectable enough; but to be a Catholic is not respectable—here, at all events, whatever it may be elsewhere. I would be little, then, that their son or their daughter should worship the Madonna

human progress and enlightenment. That the Immaculate Spouse of Jesus Christ should be reviled as the Mother of Abomination, even by those who, though they are ignorant of it, owe to her all the best blessings of this life and all their hopes for the next, is indeed a horrible thing to contemplate. But, as the Catholic Church is the Body of Christ, it must ever meet with the same treatment that He met with. Probably, as time goes on the irenicism at present growing spread through all classes in every nation, the Catholic Church will be hated more and more by all who have chosen the world for their portion, but will become the home and the refuge of all those others who wish to be Christians and who see no choice except between Catholicism and infidelity.

I would fain hope that a candid perusal of these pages will help to remove some prejudices and misconceptions about the Catholic Church from the mind of the non-Catholic reader and induce him to examine afresh her claims to his obedience. I will confess that whilst yet outside the Fold, I was much troubled myself at one time with these "temporal prosperity" difficulties; and it was only when I came to view the matter more with the eyes of a Christian and less with those of a Scotswoman that I was led to realize that hollowness of the whole objection. The subject is no doubt a large and complicated one, and only the more general and popular aspects of it can be treated within the compass of this little book. But I am convinced that the more profoundly the question is studied, and the more closely it is examined in the calm light of the Christian Revelation and of the evolution of nations, the more surely will the fallacies of the Protestant contention show themselves, and the truth of the Catholic Faith and its regenerating influence over the life of nations and of individuals shine forth with irresistible beauty and attractiveness. If these pages should assist anyone to arrive at the same conviction, the writer will consider he has reaped a rich reward of his labour.

CHASING A FALSEHOOD

From time to time there appears in many of the papers of the country, especially in the Protestant religious press, statements concerning the Catholic Church and its practices which deserve to be characterized by very vigorous English. We will satisfy ourselves by calling these canards misstatements. What causes us surprise in this. The editors of the Protestant religious press as a rule, are men who profess to be, and in most cases are lovers of truth who would not knowingly print in their columns that which is a violation of it. Some, we fear, would not scruple to misrepresent "Romanism," adopting the principle that the end justifies the means. Others are blameworthy in that they do not, before writing harsh things about the Catholic Church, make enquiry as to the reliability of this or that rumor or positive assertion concerning Catholicity and detrimental to it which may appear in fugitive paragraphs in the public press. We are led to pen this article by an extraordinary statement which lately appeared in the Toronto Christian Guardian, and which, unless contradicted, would lead its readers to believe that the Catholic Church is continuously and offensively meddling in politics. Our contemporary said: "It would be interesting to us to see what part the Roman Catholic Church will play in the present day struggle for the presidency of the United States." It puzzled us not a little to arrive at a conclusion as to what prompted the editor of the Christian Guardian to pen these lines, which we must describe as mischievous. We take in the CATHOLIC RECORD office nearly all the Catholic publications of the United States, and not in any one of them have we seen a word from Cardinal, Bishop, priest or layman that would lead to the supposition that the Catholic Church as a church will take any part whatever in the election for the presidency of the Republic. Catholics will be found in the ranks of both the great parties. There is not the slightest evidence to prove that the Church will figure in the contest in the least degree. An article in the Catholic World Magazine for June explains, we think, the situation so far as the Christian Guardian is concerned. It is the custom of some graceless scamps, for the most part those who are enrolled in secret, oath-bound, anti-Catholic associations—in this case perhaps one of General Miles' Guardians of Liberty—sprout from the defunct P. P. A.—to get into some obscure publication ridiculous falsehoods about the old Faith. In a short time, as with the chain prayer, this nonsensical and villainous falsehood finds its way in one form or another into nearly every paper in the country, and the Catholic Church is as a consequence, in the minds of our non-Catholic fellow citizens, looked upon as an institution whose work in our midst is a positive injury, and whose ambition it is to deprive us of our civil and religious liberties. Upon reading this article from the Catholic World we trust the editor of the Christian Guardian will make suitable apology for the paragraph it has written in regard to the Catholic Church in the United States:

Some months ago a quotation add to be taken from the Catholic World appeared in several papers through the country. We had intended not to speak of it to our readers, for it was false on its very face. We had denied

its genuineness to inquirers, and had endeavored to run it down and kill it. But it found in certain quarters very fertile soil, and spread as rapidly as the proverbial rank weed. They who quoted it stated it was from the Catholic World; they never gave the volume and page. Asked to substantiate the statement, they invariably quoted some other paper, and to the other paper they shifted all responsibility. It would be impossible for us to give the entire story of how this vicious falsehood, so readily accepted and repeated by a number of Protestant journals, has grown. From the evidences already received, it will, we fear, be repeated in journals, in pulpits or on platforms, where neither reader nor hearer will be able to contradict it; and where the emphasis of statement will carry conviction to minds only too ready to believe anything against the Catholic Church.

The quotation attributed to the Catholic World is as follows:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and utterances of the press are included."

Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."

We give one example of how the falsehood grows, and of how some Christians make an apology and eagerly (?) seek to undo the wrong they have done.

The Christian Observer of Louisville, Ky., in its issue of April 17th, published the quotation given above, and prefaced it with the words: "We quote from the Catholic World." Shortly after its appearance the editor of the Catholic World asked the editor of the Christian Observer if the quotation was copied from the Herald and Presbyter of Cincinnati, Ohio." To this we replied, "the quotation is absolutely false; it is a gross calumny, and we ask you in simple justice to publish this statement of ours in as equally a conspicuous place as you published the falsehood."

The Christian Observer then in its issue of May 15th, under the unpleasant title of "The Spirit of Romanism," said:

"The accuracy of the quotation has been called in question, and the Editor of the Catholic World has written asking from what number of the Catholic World the quotation was taken."

The quotation was published in the Herald and Presbyter of November 15, 1911, and credited to the Catholic World. The Christian Observer had no reason to doubt the accuracy of the quotation, in view of the fact that it had always found this particular exchange more than usually careful and painstaking in their quotations.

The Editor of the Catholic World now enters a specific denial, saying: "The quotation never appeared in The Catholic World." We are also in receipt of a letter from Mr. John J. Wyne, Editor of the Catholic Encyclopedia, who says: "I follow this publication (The Catholic World) very carefully, and I should surely have noticed such a statement had it appeared therein. Moreover, I have assurance of the Editor of The Catholic World that the statement was never contained in its pages."

The Herald and Presbyter, from which the quotation was made, does not recall the date of the paper from which it quoted. In view of the fact that both we and the Herald and Presbyter quoted the statement in good faith, and The Catholic World feels that an injustice has been done to it, we gladly give space to the publication of the statement of the Editor of The Catholic World that this particular quotation did not appear in that paper."

They who breathe this atmosphere of "The Spirit of Romanism" will, we fear, think that, although this particular quotation did not appear in the Catholic World, something very similar and equally as strong will be found in its pages if one were to search long enough.

We regret to say that we do not think that the Christian Observer has in this matter met the demands of Christian justice.

We regret this the more because some readers of the Observer, who trust its quotations, have allowed themselves to be unduly agitated over the matter.

We quote, as an illustration, a letter written to the Anderson (S. C.) Daily Mail. The letter repeated the quotation wrongly attributed to the Catholic World, and then continued:

"This paper is the recognized organ of the Romish church, and it is both a challenge and a threat. A challenge to all non-Romanists to be on guard, and a threat as to what that church will do if it ever gets the power. Our country was founded and built upon the bedrock of civil and religious liberty, the absolute separation of church and state, and here is a paper claiming the right for a mere man—a piece of flesh and blood like the rest of us, who happens to be the head of a great church, with seat of his power in a city more than three thousand miles away from here, the right to dictate in matters of education, religion, even to the right of free speech, even to war and bloodshed, isn't that a monstrous claim to put forth in this twentieth century civilization?"

It may do in Italy, but it won't do in these United States. Now, we have some as fine people in the Romish church here in South Carolina as are to be found anywhere but they are not types of the Romish church. The boast of Rome is that she never changes, and her history shows her to be the enemy of civil and religious liberty. And this quotation from their church organ but sustains that claim, and Americans being thus forewarned should be forearmed.

D. H. RUSSELL."

Anderson, S. C., April 30.

The writer of this heated letter was immediately requested by Father A. K. Gwynn, of St. Joseph's Church, Anderson, S. C., to give the volume and page of The Catholic World from which the quotation was taken.

But Mr. Russell's source of information had been the Christian Observer.

To it he hastened by mail for help. The answer he received was that they could

not help him, for they had copied from the Herald and Presbyter, and this last could not help because they had not the copy of The Catholic World from which it was clipped. Father Gwynn has offered \$100 to Mr. Russell if he will substantiate his statement. Mr. Russell is silent.

We might give other instances of the wrong done by the thoughtless swiftness of certain Protestants to believe anything and everything in line with their unfounded prejudices against the Catholic Church. But we have given enough; and will not this exposure of the wrong, and the injustice which their misrepresentations work, lead them to cultivate a kindlier and fairer spirit of Christian charity? "Charity is kind and thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth."

Such a spirit of true Christian charity was shown by the Editor of the Presbyterian organ, The Continent, who in this matter under discussion wrote as follows. We are happy to close the account of this incident with his letter:

"Editor of the Catholic World:—Permit me to call your attention to the fact that in a Protestant missionary magazine of rather wide circulation I find the following printed as a quotation from the Catholic World:

(Then follows the quotation already given.)

I may add that as the editor of a Protestant paper, I am a pretty thorough-going Protestant myself, and do not think myself at all free from anti-Catholic prejudices; but I know something of the Catholic World and its spirit, and I cannot readily believe that this quotation, which I certainly never saw in your pages, is accurate. I am sure at the same time your magazine says nothing cryptic or secret, and if this is really a sentiment which has been editorially expressed in the Catholic World, it will be good enough to verify it for me, and cite me to the issue from which it is quoted. I will appreciate the courtesy if I may hear from you authoritatively whether this is an utterance of yours or of any contributor for whom you would wish to be responsible.

Thanking you for the courtesy, I am,

Yours very sincerely,

NOLAN R. BISH.

This falsehood which we think for

nished in inspiration to the editor of the Christian Guardian to write uncharitably and unjustifiably of Catholic action in the United States, calls to

mind the bogus encyclical to the clergy of Chile, which the Rev. Robt. E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, promulgated as coming from the Vatican.

This so-called encyclical cast odium upon the clergy in the country named, accusing them of sensuality and unbecoming conduct in many other matters. Rev. Charles Alfred Martin, a priest of Cleveland diocese, was engaged for the space of two years hunting down this canard which had been making the rounds of the Protestant press for the past fourteen years. Rev. Mr. Speer now acknowledges the document to have been a forgery. The name of the forger, however, is still concealed.

PREACHER-RIDDEN ONTARIO

It would be meet were some of our ministerial fellow-citizens to give Quebec and what they term its "priest-ridden" people a period of rest. Almost every day's newspaper brings us examples of offensive and uncalled-for meddling in secular affairs by the Puritan section of Protestant clericals. Last week we referred to the action taken by the Methodist conference in regard to the growing of tobacco in the space of two years hunting down this canard which had been making the rounds of the Protestant press for the past fourteen years. Rev. Mr. Speer now acknowledges the document to have been a forgery. The name of the forger, however, is still concealed.

The Herald and Presbyter, from

which the quotation was made, does not recall the date of the paper from which it quoted. In view of the fact that both we and the Herald and Presbyter quoted the statement in good faith, and The Catholic World feels that an injustice has been done to it, we gladly give space to the publication of the statement of the Editor of The Catholic World that this particular quotation did not appear in that paper."

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FIVE-MINUTE SERMON
FIFTH SUNDAY AFTER PENTECOST

A PROFITABLE SUMMER

Brethren : Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians ! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our home surroundings, are all considered by him. The strength or weakness of our minds and bodies, our inclinations, our likes and dislikes, he makes good use of in his warfare against us ; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise so late to say your prayers. It is true that he sometimes overreaches himself, and that he often fails in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him there is increasing endeavor to attain his ends. Obstacles which present themselves serve but to incite him to greater exertion.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say ! I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against Satan and his against us is, that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been surprised, stormed, and captured.

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity whereunto to rest, if we do now the work each day brings us. We forget, too, that in this life there is no standing still with us. Whatever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either forward or backward, especially during the summer season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, the danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiscuous gathering.

Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God—spring, summer, autumn, and winter. You have heard of fairweather Christians. But some are better Christians in foul weather than in fair.

What do you think of one who will climb big mountains in winter, and be unable to walk a mile or two of a pleasant country road on Sundays ?

What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea-side or the country, stained with guilt or mortal sin ? Will the sea wash the stain away ? How can we hope to avoid the dangers of the season if we neglect the means of grace ? Yet how many there are who never frequent the sacraments during the heated term. Living constantly in the midst of temptation, more or less proximate occasions of sin all about them—in far greater peril, in fact, at this time than during the other parts of the year—many nevertheless go the whole summer long without confession and Communion, always to the great detriment of their souls and sometimes with the loss of God's grace.

Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spiritual progress. Receive the sacraments ; they are chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening ; they are your spiritual daily bread.

Do this, and then you can say with the Hebrew children : " O ye fire and heat, bless ye the Lord : praise and exalt Him above all forever. O ye winter and summer, bless ye the Lord."

TEMPERANCE

AN EVERYDAY VIEW OF TEMPERANCE

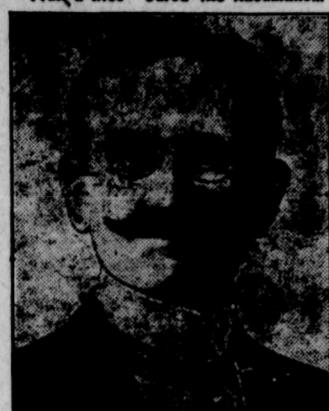
The supernatural view of temperance as of all the virtues, is, of course, the highest one to take, and consequently the one generally taken by Catholics. Yet it would appear that the lower view, almost universally taken by others, is often quite effective. The failure of the more exalted consideration can, of course, arise from the motive itself, but comes from our inability to reach it. It would be well, therefore, if Catholics, while holding up the higher motive, would also dwell on the practical effects of intemperance.

No one in our day can fail to see how deplorably handicapped the drinking man is in every walk of life. That he can not be safely trusted in responsible positions goes without saying. He must therefore be satisfied with a place inferior to that which his talents otherwise qualify him for, if he is to work at all. Socially, his condition is quite as bad. His friendship no one can value, for the drinking habit so debases his nature, that he can not be loyal, if he would. There comes a time in the process of degradation when the victim of alcohol can scarcely tell the truth.

But what drinking man ever begins with the intention of becoming an inebriate ? Probably none. But let us look at the matter sanely. There are few people who drink at all that do not go to excess sometimes. Indeed, it is much easier to abstain totally than to drink always in moderation. Consequently, we would say to the young—

ENJOYING THE BEST OF HEALTH

"Fruit-a-lives" Cured His Rheumatism



Prof. J. F. DAVIS

563 CHURCH ST., TORONTO.

I want to say to the people of Toronto and elsewhere that "Fruit-a-lives" is my only medicine and has been for the last four years. Previous to that, I had been very much troubled with Rheumatism and Kidney Disease, and had taken many remedies, as well as employing hot applications of salt bags etc., without getting satisfactory results.

Noticing the advertisement of "Fruit-a-lives," I adopted this treatment altogether and, as everybody knows, since taking "Fruit-a-lives," I have been enjoying the very best health and find it a pleasure to follow my vacation of Dancing and Department Instruction."

Prof. J. F. DAVIS.

Prof. Davis, the celebrated teacher of dancing and deportment in Toronto, is quite frank in stating that "Fruit-a-lives" alone cured him of distressing Rheumatism and Kidney Trouble.

50c. a box, 6 for \$1.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

*

and it is for these we are writing—leave the seductive beverage severely alone. You have no natural appetite for it. Indeed, you have appetites enough, some of which you will have to strive earnestly against. But don't add a dangerous artificial one to their number. It is not uncommon to see juvenile hopefulness spurn rules of caution. The young man, confident in his strength, and feeling that since now he can take a drink or refuse it, just as he pleases, can not see why this may not be always so. The experience of others counts little for him. Hundreds of thousands of his fellow mortals, who have gone down in disgrace, had at one time such confidence. What of it ? He will show them how a man may drink without becoming drink's slave. And so the experience of mankind is lost whenever presumption dominates the young mind.

Let us grant, what is unquestionably true, that there are men who can drink without ever going too far. But their number is small, so small, indeed, that it were next to madness for the average individual to claim company with them.

But even though one should possess such extraordinary strength, it will take many years to convince his fellow-men that he has it. In the meantime he must suffer from suspicion wherever he goes. Insurance companies will discriminate against him, certain positions altogether closed to him, and his best friends in view of the probabilities with alarm. And for what is all this sacrifice made ? Simply for a stimulant that is neither necessary nor beneficial, and for which there is no desire that is not superinduced.

Let our young people, therefore, put aside foolish visions of what seldom occurs to pass and survey the situation calmly and practically. Let them see themselves as they see others, or others see them. If they do, they will readily discover that even the occasional drink is taken at tremendous risk, and therefore can not justify itself before the bar of reason.—Catholic Citizen.

THE TEMPERATE MAN

The temperate man is the one who is admired by all—no matter how depraved those admirers may be. There is something essentially manly about the man who can use the gifts God gave him without making a " fool " or an " ass " of himself. The man who drinks to excess takes the gifts of God, and instead of using them to benefit himself and friends, injures himself with them and causes mischief and sorrow for those who are interested in him. There is something pitiable about the drunkard, no matter how much we condemn his actions. The strongest men mentally, morally, physically have fallen victims to the drink habit only because they were not on their guard. They thought foolishly that they were stronger than they really were—they courted occasions and finally they fell—perhaps never to rise again.

Hence one suggestion would be : " Be on your guard ! " Do not cultivate the treat habit. Keep away from the clubs whose members indulge to the extent of being what is known as " good fellows." Generally they are good for nothing save to waste their time and money and to drag others into following their vile habits. The man who sets a watch about his soul these days can generally laugh at the world, the flesh and the devil when they tempt. But if he wants to come off victor he must be fully prepared before the assault comes. Otherwise his flimsy forces will be

overcome by the strong ones of the world.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 2s.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no secretions, no publicity, no loss of time from business, and a cure guaranteed.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

scattered and the enemy will be in full possession of the citadel. Those of us who have had acquaintance with the actions of men give to the sense of drink to excess, know that these most often go so far as to be almost helpless, so that when they see a sign advertising liquor, or when they sell the wife staff, they have absolutely no control over the demand of their nature. They are in the literal sense of the word slaves to their passions.—Catholic Tribune.

GREAT TEMPERANCE LEADER

"Throughout his life as priest and Bishop," says the C. T. A. U. Advocate, "Archbishop Ireland has cast his influence upon the side of temperance. It was to be expected that one who has always been so genuine and so strong a man, and so honest in his convictions, would seal his convictions on any question by his deeds as well as by his profession. The Catholic Total Abstinence Union of America glories in the name of John Ireland. He was one of its founders. In the second year of its existence Father Ireland was its Vice-President. In after years he acted as its Spiritual Director, and has always been associated with it in its work for temperance. As with every other cause that he has espoused, we feel that we have been profoundly honored by his connection with our national union. In the early years of his priesthood, he won the title of the Father Matthew of America. All members of our national union are glad now to salute him as the most splendid leader and the most powerful champion of the cause of total abstinence."

CARDINAL NEWMAN'S CONVERSION

The perennial fascination exercised by the famous Oratorian has this year received an added slip from the publication of Mr. Wilfrid Ward's "Life."

The cordial welcome extended to the biography written by the Editor of the Dublin Review was approached only by that given the Editor of The Tablet, when a couple of years ago, he published his Life of Cardinal Vaughan.

Most students of the "Apologia" remember the simple letter in which Newman announced his intention to join the "One Fold of Christ," as he expressed it. "I am," he wrote, "expecting Father Dominic, the Passionist."

He is a simple, holy man, and with, gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the One Fold of Christ."

Newman's conversion was the prelude to the break-up of the most famous intellectual coterie Oxford has known.

Some, like himself, entered the Church; others, like Pusey, came near; many drifted into agnosticism, and, in any case, the galaxy of which Newman was the center, disappeared never to come again together.

Mr. Gladstone, speaking many years after Newman's relation to the religious mind of England, said : " Of this religious mind, thirty years ago, he had the leadership ; an office and power from which none but himself could eject him. It has been his extraordinary case at a critical period, first to give to the religious thought of his time and country the most powerful impulse which for a long time it has received from any individual, and then to die, the main, though no doubt, involuntary, cause of disorganizing it in a manner as remarkable, and breaking up its forces into a multitude of, not only severed, but conflicting bands.

It is noteworthy that the first step in the conversion of Newman to Catholicity is to be traced to the period when the Church of England put forward a proposal to reform the Roman Breviary and adapt it to the use of the Anglican Church.

In undertaking the enterprise, Newman plunged into the history of the fourth and fifth centuries by which, above all others, the real character of the Church must ever be determined, since these centuries embrace the break-up of the supremacy of the Holy See from its foundation, through the primitive Church and the centuries, and with the result that, in 1844, he declares his "deep and unvarying conviction that the Anglican Church is in schism and that my salvation depends on my joining the Church of Rome. Can I be saved in the English Church ? Am I in safety were I to do this night ? "

At this time he began his famous essay on Development in which he showed that the See of Peter stood out as a Divine foundation, and the Church then, in communion with that See, was shown to be the same in substance from end to end of her career.

On October 8, 1845, at the age of forty-four, he entered the Catholic Church.—N. Y. Freeman's Journal.

PRESIDENT SUSPENDERS

Imitation is the Sincerest Flattery,

ever yet equalled the "sliding cords" for comfort. All dealers, 50 Cents. Light, medium and heavy weights.

Dominion Suspender Company Niagara Falls

the fifth century? Further historical research; however, leads him irresistibly to the conclusion that the Church of England is not One."

As with, he said, is fatal to a heap of sand, which at rest and undisturbed has the appearance of solidity and unity, so any movement within the Anglican Church is bound to make clear its lack of real and living unity; it would reveal that there was no center of gravity. In 1842, while still engaged in pamphleteering in the interests of the English Church, he declared: "I wish to go by reason, not by feeling," and he sought to give himself some comfort by comparing the difficulties in which he found himself with the imaginary difficulties in the Church of Rome as to the seat of infallibility—evidently (says Dr. Rivington) showing that he was drawn towards Rome and had to erect safeguards against any impulsive action in that direction. Indeed, it seems he was destined to sound to its depths every reason for staying, where he was, so that no one who came after him might be able to say that he had discovered a reason for remaining which had not come also to Newman's own mind. On September 25, 1843, he preached his last sermon at St. Mary's, Oxford. It was of this sermon a learned Oxonian, Dr. Sharp, declared: "Since then many voices of powerful teachers may have been heard, but none that ever penetrated the soul like his."

All was not yet smooth, however. Newman declared himself to be incapable of going to Rome on account of his disbelief in the devotions to the Blessed Virgin—a common objection with non-Catholics who are, on other grounds, drawn towards the Church. Dr. Russell Maynooth who had more to do with my conversion than anyone else, as he said, sent him some cheap tracts which enlightened him as to the real nature of Catholic devotion to Our Lady and the Saints.

Further reflections, in a chosen retreat, removed from him all doubts as to the existence of the supremacy of the Holy See from its foundation, through the primitive Church and the centuries, and with the result that, in 1844, he declares his "deep and unvarying conviction that the Anglican Church is in schism and that my salvation depends on my joining the Church of Rome. Can I be saved in the English Church ? Am I in safety were I to do this night ? "

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On October 8, 1845, at the age of forty-four, he entered the Catholic Church.—N. Y. Freeman's Journal.

A Legend of St. Patrick

Seven weary years in bondage the young St. Patrick passed.

Till he suddenly hope came to him to break his bonds at last.

On the Antrim hills reposing with the North star overhead.

As the gray dawn was disclosing "I trust in God," he said.

"My sheep will find a shepherd, and my master find a slave."

But not another, has no other hope but me this side of the grave."

Then girding close his mantle, and grasping fast his sword,

He sought the open Ocean through the by-ways of the land,

The waves from the hedges on his solitary way,

And the creases from the waters were his only food by day.

The cold stone was his pillow, and the hard Heath his bed,

Till looking from Benbulben, he saw the sea out-spread.

He saw that ancient Ocean, unfathomed and unknown,

That breaks on Erin's beaches with so sorrowful a sound,

There lay a ship at Sligo bound up the Median sea,

God save you, master mariner, will you give berth to me ?

I have no gold to pay thee, but Christ will pay the freight.

Loud laughed that foolish mariner, " Nay, nay, he might forget ! "

"Forget ! O, not a favor done to the humblest one, Of all thy human kindred, can 'scape' Eternity,

At the sobbing of His servant frowned along the waters all—

The billows rose in wonder and smote the churlish crew,

And around the ship the thunder like battle arrows flew;

The screaming sea-fowl's clangor, in Kish-coran's waves,

Was hurled before the anger of the tempest-trodden waves.

But God, whose ear is open to catch the sparrow's flight,

At the sobbing of His servant frowned along the waters all—

"Come in," they cried, " O Christian ! we need your company,

For it was sure your angry God who met us out at sea,

Then smiled the gentle heavens, and doffed their sable veil,

Then sunk to rest the breakers and died away the gale.

So sitting by the pilot the happy captive kept silent,

Thinking of a reckoning, while the sea-mane sung of sleep.

Before the winds propitious, past Achill, south by Asia,

DIOCESE OF SAULT STE. MARIE
BISHOP SCOLLARD VISITS WEBBWOOD

Webbwood Journal, June 13
The pastoral visit of His Lordship Bishop Scollard to Webbwood, last Sunday, was an event in the annals of the Catholic Church of this town that will linger long in the memory of the people.

In the afternoon the children assembled in the church awaiting his Lordship who upon his arrival examined the little ones upon the great truths of their religion. With the tenderness of a fond parent His Lordship impressed upon their youthful minds the importance of the great sacrament of confirmation which would make them soldiers of the Cross.

In the evening before administering the sacrament to the candidates, numbering about fifty, His Lordship addressed them in deep and touching words which will remain in the hearts of many as long as life lasts. The discourse was based on the text, "Seest ye first the kingdom of God," including a brief explanation of the gifts of the Holy Ghost. To the congregation in general he also in eloquent terms admonished them to edify their little ones by good example. At the conclusion of the ceremony those confirmed repeated after the Bishop the solemn pledge to abstain from intoxicating liquors until they had attained their twenty-first year. His Lordship sincerely hoped that when that time came they would remain in the ranks of those who do not use alcoholic beverages. They also promised to say their morning and night prayers daily and approach the communion table at least once a month. Then followed the Episcopal Blessing.

Just before the Benediction of the Blessed Sacrament His Lordship took occasion to congratulate the pastor and people upon the heroic efforts in clearing their church and its beautiful decorations of human claim; now it was truly the house of God. He spoke in glowing terms of the faithful and enthusiastic work being carried on by the pastor, the Rev. Father Brennan, and complimented him upon the thorough training which the confirmation class has received.

Mrs. Quinlan and Mr. John D. Malloy acted as sponsors for the candidates. The work of St. Anthony's Church has not been standing still. A year ago more than \$1,400 debt rested on the edifice, while to day they are not only free from all claims, but recently have been able to add several pieces of fine statuary. Indeed, the Rev. Father Brennan deserves much credit for having led his faithful into a period of prosperity, and we venture to say that it is now one of the finest churches on the North Shore. May this advancement be not only temporal, but spiritual, so that pastor and people may obtain their eternal reward.

—*Observer.*

A CONVERSION

Quite recently I noticed an article in a local paper entitled "Lay Sermon to the Church" by Mayor Gaynor of New York. While this article reflects much credit on the Mayor, although it shows him to be not only broad-minded and observant but most kind, yet it lacks one point, and that is, he certainly must have left the Catholic Church in his tour of the churches, for there is where you see, not only the wealthy, but the most humble in life, represented.

This recalls to me an incident that lead to the conversion of a gentleman of much prominence in one of the large cities of the United States. The gentleman, a Protestant, was married to a most devout Catholic who, going one morning very early to Mass, to attend a mission, was accompanied by her husband, he being incidentally called early to his down town office that morning. After parting at the church door the gentleman walked on a few paces when he suddenly thought he would like to return and witness the service. On entering he found the church, at that early hour, filled to its utmost capacity, even to standing room. Knowing his wife must have been late to secure a seat, he curiously gazed around to locate her, when suddenly he spied her, only a few feet away, kneeling in the midst of a number of laborers, some of whom had their dinner cans with them, they being on their way to work, but Catholic-like, attending the mission previous to their day's labor.

Many of those laborers were fasting, as he noticed them advance to the altar railing where he also observed several wealthy personal friends and among them his wife kneeling in deep adoration; on one side of her a laborer and on the other a little girl very kindly dressed. Here was food for conjecture. All that day this gentleman could think and talk of nothing else than the humility and pure religion of the Catholic faithful.

On returning home that evening, and as they sat to their dinner table, he told his wife how he had entered the church

DIABETES

Is one of the most cruel maladies of which man kind is subject, the many complications arising from time to time making life seem almost unbearable. For many diseases, medical, scientific, and pathological knowledge, and experience gained from years of deep research, has achieved remarkable results, but up to now, little has begun to look upon the disease as well-nigh incurable. Even in the medical profession can the doctor find no one who will believe regarding sceptically any claim to ameliorate or improve the condition of a diabetic patient.

It should however be pointed that "Sand's Anti-diabetic" the new German Discovery, does lastingly cure all cases of Diabetes.

Full Particulars and booklet free from
The Sanol Manufacturing Co.,
Winnipeg, Man.
PRICE \$2.00
From Anderson & Neiles, Druggists
268 Dundas St.

J. CARD. GIBBONS,
Archbishop of Baltimore.
Approved Nov. 3, 1908.

Pilgrimage

The twenty-second annual Kingston pilgrimage to Ste. Anne de Beaupre, under the patronage of the Most Rev. M. J. Spratt, D. D., Archbishop of Kingston, will leave Myrtle on the C. P. R. and Whithy Junction on the G. T. R. (about 30 miles east of Toronto) on Tuesday, July 23rd. The director is Rev. J. J. O'Reilly, Enterprise, Ont. Full information appears in the advertising column of this issue.

CLOSING EXERCISES

COLLEGE AND ACADEMY OF ST. JOSEPH, TORONTO

So numerous were the students attending the College's pilgrimage to the West Indies that it was necessary to have two classes, the one for the Minims on Saturday the 8th inst., the other for the Seniors on Wednesday the 12th. The Seniors, numbering about one hundred and twenty-five, registered pupils appeared on the convent platform in the magnificent auditorium, making a beautiful picture in the "College Beauty."

When Goodness, Truth and Beauty are worshipped as one, not three:

And Faith companion Reason, and Order, Liberty.

The college work has advanced by leaps and bounds; but with the advance in Science has kept pace the progress in religious knowledge; of the pupils entrusted to the community of St. Joseph it may be said:

"Here children of men are patterned on a God self."

And the circle of life is centered and squared on the Cross of Christ."

The numbers, instrumental and vocal, on the short but perfect programme were of a high order of merit. In the choirs "A Waltz Song," "The Ivy Green," and "The Love of a King" were rendered. The organist, the soft blending of pure and delicate soprano and contralto voices showed charming effects of light and shade. The organ, played by Misses Croteau and Moran were equally felicitous in their selections "The Last Rose of Summer" and "Anno" from Le Mort de Jeanne d'Arc, being followed well the motif of the author's composition. Miss McRae's playing of a Lute number embellished well the music of the author's composition. The numbers, artistic and distinctive, the solo singing of a Faerie Queen, "Joyce," was chaste and soleful. Miss Isabel Cassidy's clean-cut enunciation making her beautiful and tender interpretation of the "O Sacred Heart" a most eloquent expression of beauty and truth. That devotional and touching hymn "O Sacred Heart" brought a perfect picture to a finished close. To the young audience enthusiasm was at its height in the vast auditorium to overflowing listened rapturously. The young performers succeeded marvellously in getting their audience in sympathy with them and retained their sustained responsiveness throughout.

Favors Received

A subscriber wishes to return thanks for a favor received, after prayers to the Sacred Heart, St. Joseph, St. Anthony and St. Benedict.

"A Hamlet reader earnestly asks the prayers of the faithful with a promise to have Masses for souls in purgatory and promise to publish."

A reader wishes to acknowledge a favor received after praying to the Sacred Heart, the Blessed Virgin and St. Joseph, Anthony, and St. Alphonsus, and a promise to publish.

A reader wishes to return thanks to Almighty God for his special favors received, and promises to publish. Also asks prayers for faithful for special favors to publish.

A subscriber wishes to return thanks for a favor received after prayer to the Blessed Virgin, St. Joseph, St. Alphonsus, and a promise to publish.

A subscriber wishes to return thanks for the recovery of a grown person from a contagious disease and the cessation of an epidemic among children, after invoking the intercession of the Immaculate Conception.

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