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

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1643

PASTORAL LETTER OF THE FATHERS OF THE FIRST PLENARY COUNCIL OF QUEBEC

SEPTEMBER 10TH TO NOVEMBER 1ST 1909

On the Christian Spirit in the Individual, in the Family and in Society

To the Clergy, Secular and Regular, to the Religious Communities, and to all the Faithful throughout Canada, Health and Benediction in the Lord.

Dear Beloved Brethren,—The Church in Canada has held her first Plenary Council, assembled in the ancient City of Champlain, where still vibrate the echoes of the never-to-be-forgotten celebration of its third centenary, grouped about the tomb where rest, in the Seminary's pious keeping, the venerated remains of the first Bishop of Quebec, your chief pastors have calmly studied together, one in mind and heart, how best to advance in this our country the influence of God's Church and the good of immortal souls.

After having considered their deliberations to the guidance of the Holy Ghost, and called to their consultations men and most noteworthy for erudition, wisdom and piety, they have enacted such decrees as they judged to be most conducive to the spiritual welfare of the faithful committed to their care.

These decrees, after having been submitted to the supreme authority of Rome, will be made public, to be thenceforward a guide for your faith and in the meantime, it is our desire, dearly beloved brethren, at once to open our hearts to you, in gratitude for the fervent prayers you have sent up to Heaven to draw down God's blessings on our all-important labors. These prayers have been heard, as we have amply experienced in the sustaining effects of the divine protection. Jesus Christ, who has promised to be wherever two or three should be gathered together in His name, has manifestly blessed by His presence those solemn assemblies in which bishops and priests, animated by the spirit of that Divine Master, entertained no other ambition but to exalt His work and to extend His Kingdom.

Your petitions will now, therefore, be succeeded by thanksgiving, in union with ours; with us you will glorify God, who has just given us so touching a proof of His bounty. And, that your gratefulness be not without fruit, you will strive to be more and more worthy of His favors, by accomplishing ever more faithfully His holy will.

In this Pastoral Letter, which complements the work of the Council, we unite our voices and our hearts to offer you a solemn attestation of our affection and to sow in your minds the seeds of good counsel. It is the entire Canadian Hierarchy that now addresses you. Receive with care, these its teachings, which are dictated by a great love for your souls, and have for object your highest spiritual interests. Taking our inspiration from the divine programme which Pius X. has traced for himself at the outset of his pontificate, and consoled with him that there is no salvation for either individual or society that does not rest on that foundation "which is laid; which is Christ Jesus" we join our voice to his in exhorting you to "re-establish all things in Christ," and to earnestly reflect upon the meaning of these words and to accept with generosity their practical consequences.

THE MODEL OF THE CHRISTIAN LIFE The most important of these conclusions is that you must make special efforts to become intimately acquainted with the model offered for your imitation. St. Paul beseeches the Corinthians to be his followers, as he also is that, to win that title, he had devoted himself to constant study of the divine Model, saying, with truly apostolic pride, "When I came to you, I judged not myself to know anything among you but Jesus Christ, and Him crucified."

Meditate well this lesson, dearly beloved brethren, in order to fully realize how necessary it is for Christians to study the Life of Our Lord, that they may be enabled to profit by His example. Alas, it is not for Jesus Christ, who Jesus that men show themselves most eager. How comparatively few are those who make it a constant duty to open the Holy Gospels for the purpose of placing themselves in presence of the Divine Master, to study His actions, to drink in His words, and to commune with Him in intimate and holy familiarity, craving for profane sciences is freely indulged; it is considered a source of legitimate pride to know all about the occurrences and the people that attract public attention. But of Jesus Christ, what definite knowledge is generally possessed? What efforts are made to keep in the proper light His divine figure, His counsels and precepts, His blessings and His perfections?

And yet, more pronounced than ever becomes the necessity to him who would live by faith and be a real Christian, of seriously entering into the school of Christ and of learning from Him both the theory and the practice of wisdom.

Hell, though unable to prevail against the Son of God, lets loose against Him all its fury, and madly strives to make Him unrecognizable in the sight of men. Following the long line of heresies by which the agents of evil have so often attempted throughout the ages to destroy the Holy Spirit, teachers of the recent years have brought forth an error, which is an aggravated embodiment of all the rest, designed to attack the very person of the Divine Redeemer.

Under the plea of representing Christ to us in a new light, more in conformity with human science, the so-called Modernists portray for us but an unseemly caricature of the Saviour, in contempting this repulsive mockery we may indeed sorrowfully repeat the words of Isaiah inspired by the prophetic vision of the Messiah in the hour of His passion: "We have seen Him and there was no slightness that we should be desirous of Him."

Far other is the Christ Whom the Church adores, and whom the Gospels and tradition represent to us, the God made man, Who came upon earth as the true light, and Who founded with His blood an institution, divine like Himself, by means of which He continues to teach all truth to mankind. Vener of that Christ on earth, the Holy Father calls upon us to re-establish in Him our whole life, and, to that end, to fix well in our minds an impression of Him that corresponds with the reality. Read frequently the Holy Gospels in the approved text; read also some of the excellent histories of Our Lord's life that may be recommended to you by your pastors; listen attentively, and with a lively spirit of faith, to the most precious for your instruction on the teaching and example of the Son of God. His doctrine and His life will, as a result, be reflected in your belief and your habits. You will draw your light directly from the divine flame, and you will have an incentive to adorn your souls more and more with those qualities which make so grand and beautiful the soul of Jesus Christ.

CHARACTERISTIC FEATURES OF THE CHRISTIAN LIFE. Christian life, dearly beloved brethren, has its outward manifestation in assistance at public services of religion, in the frequentation of the sacraments, and in the practice of acts which lead to human conduct a complexion of integrity and honesty. These exterior appearances, however, are of little value; indeed, they may go hand in hand with death, "Thou hast the name of being alive, and thou art dead," says the Apostle St. John to the Angel of the Church of Sardis.

To live the life of a Christian, then, means to have the spirit of Jesus Christ. "If any man," says St. Paul, "have not the spirit of Christ, he is none of His." The spirit of Christ is that which deduces from this the nature of the Christian spirit. It is an aggregation of intellectual and moral qualities and habits that incline us to think and act in a manner conformable to the thoughts, sentiments and actions of Jesus Christ Himself. We find this clearly epitomized in the exhortation of the Apostle: "Let this mind be in you, which was also in Christ Jesus."

If you carefully study the life of the Saviour, if you search, beneath the letter of the Gospel, for the spirit of the Master, you will very soon discover that the sayings and actions by which this spirit makes itself known to us, in no wise agree with those which we find in the world. Between the two there is unalterable opposition, and it is a fatal error to assume that they may be joined and mingled together in one's mind. "No man can serve two masters," says our Divine Lord, and you are well aware how relentlessly He upbraided the spirit of the world.

Place yourselves, therefore, dearly beloved brethren, in the school of the Divine Master, to be there fully imbued with His spirit. He will begin by teaching you humility. "Learn of Me, because I am meek and humble of heart." Humility is the fundamental virtue of the Christian life. The first Adam debased humanity by seeking through pride to raise himself above the level of God; the new Adam lifts it up again by the lowering of God to the level of man. Now the place held by humility in the salvation of the individual soul, is of the same rank and importance as occupied in the mystery of our redemption. "God resisteth the proud, and giveth grace to the humble." Pride, therefore, is the cause of all our shortcomings, both intellectual and moral, and it bows irretrievably beneath the pitiless yoke of the demon the souls that refuse to accept the sweet and easy yoke of Jesus. Humility on the contrary opens up the fountains of the graces which illuminate and strengthen. It is real wisdom, according to these words of the Holy Ghost: "Where humility is, there is also wisdom."

Obedience, the handmaid of humility, constitutes the second distinguishing mark of the Christian spirit. It is a virtue dear above all others to the Heart of Jesus, since He made it play such an important part in His own life. The Gospel summarizes the greater part of the mortal life of the Saviour in these few simple words: "He was subject to them," and the Apostle St. Paul finds no eulogy for Him more beautiful or more expressive than this: "obedient unto death, even the death of the Cross."

The demon, offspring and victim of the first revolt, spurs us on to drag man to his destruction and in the chastisement with which he is eternally stricken. The undying enemy of Christ, he knows no other ambition than to see the Cross; exiled from Heaven, he is bitterly determined to lead astray all those who set forward towards it in holy strength; he is troubled, and he finds no more effective instrument for his perverse designs than the spirit of disobedience. Alas,

that he has succeeded in poisoning with that evil spirit so great a number of Christians! It is an indisputable fact that the most widespread evil of our day is that of false independence and insubordination. The Holy Spirit teaches that all lawfully constituted authority comes from God: "There is no power but from God," and shows that consequently resistance to authority means resistance to God: "Therefore he that resisteth the power, resisteth the ordinance of God." Now authority seems in our day intolerable to many. They desire liberty uncontrolled by authority, forgetting that such liberty is inordinately and destructively. Under pretext of evading rule which they find irksome, they lapse into licentiousness and selfishness, leading into degrading slavery to greed and passion.

Not is the authority of Jesus Christ and of His Church free from the effects of the spirit of insubordination; at times through ignorance, at times even designedly and with malice, attempts are made to restrict the rights of those who command in the name of God, and who are called into question with an independence which is all the more regrettable when it springs from a false education.

Let us remind you, dearly beloved brethren, that the mission of the Church springs from no human power, but from Christ alone, Who has stamped its character and set forth its scope in these words: "Going, therefore, teach ye all nations... teaching them to observe all things whatsoever I have commanded you; and lo, I am with you, and shall be with you down to the end of the world." "If any man of this Bread he shall live forever." Nothing could be clearer than the meaning of these words. They should constitute the supreme and guiding rule of every Christian life. On the one side, we are under obligation to preserve, in the life which was imparted to our souls by baptism, and which should reach its state of perfect fruition in heaven on the other, the life of Jesus Christ, who is sustained only by the Eucharistic Food. We cannot but conclude, therefore, that the partaking of the sacrament of the Holy Eucharist is an imperative necessity to the true Christian. For him its use or neglect resolves itself into a question of spiritual life or death. Except you eat of this Bread, and drink of this Cup, you shall not have life in you.

It is not, then, surprising that the Church, to which is entrusted the mission of preserving the life of the soul, has always cherished an ardent zeal to attract the faithful to the Holy Table. Trained in the very school of the Apostles, the first Christians held it a duty, as well as an honor, to be daily guests at that hallowed banquet. With their eyes of faith they saw that the soul as well as the body is sustained by the Bread of Life, and on each day the Divine Master nourished with His Flesh and Blood all those who eagerly sought the life of the soul. Alas, how far short we are of that primitive fervor! So great has become the indifference of Christians towards this divine repast, that they have found it almost necessary to make the teaching of the obligation of receiving Holy Communion at least once in each year. And in our days not a few are satisfied with its daily bread, to neglect it, and even have to be driven, as it were by force, to the august Table, where Jesus distributes the Bread of Life. The feast, however, is always ready. It is the wish of our Lord and loving King that the banquet-hall be filled, and, as in the Gospel parable, He sends His servants everywhere to make the guests complete.

One year ago the Catholic Church all over the world was aroused by a soul-stirring and passionate appeal in the Master's name. Interpreting the sentiment of the Sacred Heart of Jesus, our most loved Pontiff Pius X. made a supreme effort to revive the holy traditions of the early ages. By a bold and truly apostolic stroke he broke down the many obstacles that a pertinacious Jansenism and too narrow theological constructions had kept arrayed on the path to the Holy Table. The Sacrament of Holy Communion has resolved every doubt and put an end to every scruple. "Frequent and daily Communion, as a thing most ardently desired by Christ Our Lord and by all the faithful, of whatever rank and condition of life; so that no one who is in a state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom." It is with this solemn, clear and precise declaration that begins the address of the Sacred Congregation of the Council. It defines unequivocally the wishes of Christ and of His Church, and the unquestionable right to Communion, even daily, of all the faithful who are in a state of grace and whose hearts disclose an upright and pious intention. Thus practical rules are laid down which must henceforward serve as a guide to both priests and people.

But if this momentous document is an instrument of commanding authority, it is also, and pre-eminently, a message of inviting love. How can one fail to perceive, beneath the letter of the Decree, the throbbings of the tender, compassionate Heart of the Divine Prisoner of the tabernacle? He looks upon the distress of the multitude, bending beneath the burden and in need of the Bread of life, and, as of old, He has pity on them. By the voice of His Vicar on earth He gives utterance anew to His all-potent love, and, as of old, He calls to His labor and are burdened, and I will refresh you."

The Catholics of the entire world have been attentive to this mercy-laden appeal, and of late we are beholders of a most consoling spectacle. The practice of frequent Communion is increasing rapidly, and an irresistible movement of faith and love is leading back the faithful to the Eucharistic Jesus. From the very beginning, dearly beloved brethren, you have taken your place in this pious movement. You have understood as enlightened Christians the wishes of our Holy Church, and as faithful children you have hastened to conform to them. On this we congratulate you with all our heart, and we exhort you to persevere in these good dispositions. Frequent Communion is the most efficacious remedy for the evils that ravage modern society; it will heal the fever of materialism which so imperils supernatural life, and it more than all else, will re-establish Christ in souls.

THE CHRISTIAN SPIRIT IN THE FAMILY To be a Christian, therefore, dearly beloved brethren, is to penetrate one's soul with the teachings and example of the Divine Master; to seek in the Gospels the rule of life, and in prayer and the sacraments the grace of God. We now further assert that the Christian character is not confined to private life, but must distinguish public life as well.

It is an error altogether too common in practice nowadays and extremely dangerous to souls, to think that one can serve two masters, by accommodating his conscience to two opposite codes of morality. The sacrifice of the soul and dividing of the conscience is a dangerous self-deception. As the soul is one, so also is the conscience. God, our soul and sovereign Master, expects public as well as domestic society has always remained solidly fixed on the foundations established for it by the Gospel, and it is our boast, as well as our reliance, that our women have admirably discharged their duties as wives and mothers.

For the direction and support of parents in the accomplishment of their duty, the devotion to the Holy Family, a devotion whose origin in this country dates back to the beginnings of its religious history. Recognizing that the Holy Family is a sanctuary, which should be consecrated and sanctified by religion. Fathers and mothers, you are the custodians of that sanctuary; and it should be your ambition not only to defend it against every profanation, but to firmly establish it in the rule of Christ's influence and the practice of Christian virtues. To that end follow the example of the Holy Family, and by study and meditation of the scenes which for your guidance we here deem proper to impress upon you.

RESPECT FOR THE MARRIAGE TIE The stability of the Christian home depends entirely on the respect for the marriage tie. Nothing but death can release from this bond, which God Himself declares to be inseparable: "What therefore God hath joined together, let not man put asunder." We cannot too strongly condemn such laws as sacrilegiously encroach upon this fundamental principle of Christian civilization. Divorce violates the teaching of Jesus Christ and brings in its train the most lamentable consequences. The Catholic Church has ever shown herself the unflinching guardian of the indissolubility of marriage, and she maintains that divorce leaves inviolate the marriage bond, no matter what the civil laws may presume to decree.

But the respect due the inviolable sacred marriage union places Catholic husbands and wives under special obligations, upon which they must above all cultivate a boundless mutual charity, and bear with one another's shortcomings in true Christian patience. Domestic peace and happiness are not achieved only by generous sacrifices. The sacrament of matrimony brings with it the grace to perform these sacrifices, and to avoid covetous and selfish feelings, to interpose with harmony and weaken mutual affection.

We specially admonish heads of families to devote to their homes all the time that business affairs and legitimate social duties leave at their disposal. Nothing so much disorganizes the family circle as the habit prevalent nowadays of far too many husbands of seeking apart from their wives and children distractions and amusements to which their tastes incline them. It would appear that, while staying at home were considered the most profitable and agreeable to them. They are seldom found there, and numbers are their profligate absence, frequent and prolonged. There are to be found in all centres of any importance clubs which serve to an alarming extent as counter attractions to the domestic hearth. It is there that, too often, men waste their leisure time, indulging in companionship, conversations and games, which leave to them unimpaired neither force nor health, honor nor faith. There they acquire tastes and form associations which rob them of all family spirit, and another gradually in their hearts the pure and holy sentiments they should cherish towards their nearest and dearest to them, and hold their too faithful and too numerous frequenters, what is the state of things in the uncared for neglect which obsessed only by wives and children who feel themselves to be without protection or love; and moreover these ill-guarded homes are exposed to many and grave dangers, to overcome which requires no small degree of courage and Christian virtue on the part of wives and mothers.

On the other hand, wives should never overlook the fact that they are, as it were, the heart of the family life, the radiance which warms and brightens it. They are its visible guardian angels, and, as such, they are called to be more noble or more rich in good results, none is more in harmony with the unselfish devotedness that God has implanted in the heart of woman. The Church, needless to say, does not forbid woman to exercise her influence

for good beyond her own dwelling, or to take her rightful part in that social necessity, but she unreservedly condemns all those unwholesome theories which are being propagated of late, and from which we should all make special efforts to safeguard our country. Under the highly fallacious pretext of emancipating woman from servitudes which are alleged to overburden her, these theories, if realized, would but tear her from the household, which she is the guardian, and remove her from the sphere of sacred duties for which nature and Providence have designed her. By a regrettable confusion of ideas, which in some is the fruit of ignorance, in others of malice, it is claimed that equality involves similarity of rights, whence woman is expected to engage in an absurd and unseemly rivalry with man in spheres of action where neither the conditions of the struggle nor the chances of success could be placed on an equal footing. The practical application of such theories would be fatal both to woman and to the family, and would rapidly bring about the degradation of the one and the destruction of the other.

Such is not the ideal the Church holds up for the aspirations of Christian womanhood, nor is such the type of wife and mother which the history and traditions of our country hand down to us. The Canadian family has been manifestly favored with the blessings of a domestic society which has always remained solidly fixed on the foundations established for it by the Gospel, and it is our boast, as well as our reliance, that our women have admirably discharged their duties as wives and mothers.

For the direction and support of parents in the accomplishment of their duty, the devotion to the Holy Family, a devotion whose origin in this country dates back to the beginnings of its religious history. Recognizing that the Holy Family is a sanctuary, which should be consecrated and sanctified by religion. Fathers and mothers, you are the custodians of that sanctuary; and it should be your ambition not only to defend it against every profanation, but to firmly establish it in the rule of Christ's influence and the practice of Christian virtues. To that end follow the example of the Holy Family, and by study and meditation of the scenes which for your guidance we here deem proper to impress upon you.

INSPIRATION "Good-night" and then your candle's feeble flare Went glimmering up the stair; A door closed and the house was still, Slow hour by hour the night grew old And from the smouldering hearth the cold Stole forth and laid its chill On fingers weary of the pen. On heart and brain that had been faint To make a song of cheer. For, oh, the summer warts and bright You conjured in the winter night, Went upward with your candlelight, Went with you up the stair.

CATHOLIC NOTES Kilmallock jail, having no prisoners, has been turned over by the Westford County Council to the Sisters of St. John, and it is now converted into St. Bridgid's Home for female inmates. Father Vorst has built a little chapel for the Hungarians at Benochon, Sask. It is 40x30 and contains a room for the priest to live in. The poor priest has been obliged to build it himself with his own hands. In the little, prosperous kingdom of Belgium there are upwards of 100,000 Franciscan nuns, of whom 30,000 are men and 70,000 women. They belong to all classes of society, from the highest to the humblest. A number of Catholics from Holland arrived in New York last week, on their way to Minnesota where they will establish a Catholic colony under the direction of Bishop McGoldrick. The colonists were accompanied by three priests of their own nationality. The Right Rev. Denis O'Donoghue, formerly auxiliary bishop of Indianapolis, was solemnly installed as Bishop of Louisville with stately and brilliant ceremonies in the Cathedral of Assumption, Louisville, on Tuesday morning at 9:30 o'clock. The Duke of Norfolk has two sisters who are nuns—Lady Minna Howard belongs to the Carmelite Order and Lady Ethelreda is a Sister of Charity. Lady Edith Fielding, sister to Lord Denbigh, is another Sister of Charity, who spends her days in a convent in Kroulking. The Bulletin of Christian schools gives the number of pupils actually attending the Christian schools in Egypt, as 2,639. This is an increase of 230 pupils since November of last year. The Christian Brothers have in all 16 establishments in Egypt. It is announced that the Pope will be in Cairo, Egypt, on 2,639. This is an especial carriage drawn by six horses, as usual to be borne by the Pontiff himself in the olden times. Members of the black hand gang, recently released from prison, set fire to the church of Our Lady of Mount Carmel, at Carbondale, Pa., and destroyed the activity of Father Crutinis in prosecution of the black handers. The church was destroyed and the loss is \$50,000. Forty-five converts is the record of a mission for non-Catholics given in the Church of St. John the Evangelist, Philadelphia, by the Fathers of the New York Apostolate. Non-day talks were a feature of the mission. They were given chiefly to men and were on social and economic questions. In France, while other religious congregations were expelled wholesale because of the hatred of the revolution, the Little Sisters of the Poor have so far remained unmolested; because the government would not know what to do with the helpless aged without the Little Sisters. Excavations at Hartlepool, England, have led to the discovery of thirty-seven skeletons, and traces of an old priory known to have been demolished in 1547. The bones of the Little Sisters, twenty-four or hundred and twenty-four thousand of whom are said to have perished in Britain nursing victims of the "black death." In preparation for the Eucharistic Congress held two years ago in London, sixty thousand bouquets of flowers were sent by the Catholics of France to be strewn before the host carried in procession. It is proposed that the Eucharistic Congress in Montreal, next August. Pittsburg has probably the most cosmopolitan Holy Name Society in the world, including its 1,500 members the natives of Russia, Sahara, China, Egypt, Australia and the islands of the Pacific; from India, Turkey, Spain and England. There are newly converted Jews, Syrians, Mongolians, negroes, Japanese and the brown-skinned Filipinos. Denis Murphy of Ashcroft, British Columbia, brother of the Rev. Wm. J. Murphy, rector of Ottawa Catholic University, has been made judge of the Supreme Court in British Columbia. The new judge is an alumnus of Ottawa University. That institution has another alumnus in high station in Canada, the Hon. Charles Murphy, Canadian Secretary of State. Both are gifted jurists and publicists and a credit to their Church and an Alma Mater. "Mrs. King, widow of David Gordon King, prominent in New York and Newport society, has exposed the Catholicism she became a member of St. Mary's Catholic Church, Newport, leaving old Trinity Church, with which identified many years. In the latter church there are many tablets erected to the memory of different members of the King family, and one of the finest windows was presented by Mrs. King as a memorial to her husband, during his lifetime a vestryman in the church.

according to the expressive words of the Apostle. In the supernatural order, our soul's life looks to grace alone for support, and grace is granted to him who asks for it. Prayer is, therefore, the pleasant duty of the children of God. We beg of you, dearly beloved brethren, to accord to it the place it should occupy in your lives. It is good and useful for the Christian to lay aside from time to time his earthly occupations, lift his thoughts to God, and refresh his soul with heavenly discourse. It is in this holy intercourse with God, tastes the sweet condescension of the Lord, revives his hopes and emphasizes his good resolutions. The man who has fervently prayed understands his duties, he permits himself neither to be cast down by trials nor overjoyed by pleasures. Temptations, therefore, do not hurt him, he is a soldier fully armed, ready for battle and certain of victory.

Among the pious practices that promote the increase of faith and the re-establishment of Jesus Christ in souls, there is one more efficacious than all the rest, and which is especially gratifying to you as recommended to you: we refer to Holy Communion. In instituting the Sacrament of the Most Holy Eucharist, Our Lord wished to provide mankind with a never-failing nourishment for the life of the soul, the indication of His intention. "The Bread that I will give, is My Flesh, for the life of the world." "I am the living Bread, which came down from heaven, and since bread is intended to be eaten, He adds: "If any man eat of this Bread he shall live forever." Nothing could be clearer than the meaning of these words. They should constitute the supreme and guiding rule of every Christian life. On the one side, we are under obligation to preserve, in the life which was imparted to our souls by baptism, and which should reach its state of perfect fruition in heaven on the other, the life of Jesus Christ, who is sustained only by the Eucharistic Food. We cannot but conclude, therefore, that the partaking of the sacrament of the Holy Eucharist is an imperative necessity to the true Christian. For him its use or neglect resolves itself into a question of spiritual life or death. Except you eat of this Bread, and drink of this Cup, you shall not have life in you.

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"I dare say that is the place," declared the other... "It is big place, isn't it?"

His companion needed no second invitation for he was hungry. As they were eating, however, he remarked: "This country is even better than you led me to expect, Jake."

"You just bet it is! Cheap land here now will be worth many times what it is selling for in a few years."

"Why, that the land in this valley is just what we want. There is fertile land, there is water, there is beauty—what more do we want?"

"But can you not see this land is already taken? See the houses," pointing toward them.

"The one addressed as Jake laughed a low unpleasant laugh. 'There are just a few houses. They don't count.'"

"Do you mean you can take this land away from the Indians?" asked the other in surprise.

"Cert! You did not count, I tell you. They can't hold land. The Government has declared that they have no right to it. This land is for sale."

"It is a beastly shame!" indignantly. "If it has no right to it, I should like to know who has."

"We have," grinned Jake. "We have not, and I will be party to no scheme to take this land away from its rightful owners."

"Don't get excited, Henry; it will do a mile of good. These Indians cannot hold this land, and we might just as well have it as any one. It suits me, and I intend to have it."

"You can do as you like, of course; but I warn you that not one cent of my money or Ruth's, as far as I have control of it, shall go into any questionable business. It is a disgrace and a shame."

"Well, then, I will buy on my own hook," growled Jake, "but you may see your folly after awhile."

"Peppilo lay perfectly still while this conversation was going on. He did not understand all that was said, but he understood enough to know that they were talking about the land."

He knew that it meant, of course he did. Did he not know how his countrymen had been driven from their homes in other places? Of course they had hoped that they might not be molested, but evidently their turn had come.

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Mission on every possible pretext, no one thought anything of his going this time. He passed and gazed at it; it was indeed, an imposing structure and well might men say there must have been a master-mind behind it all.

"You just bet it is! Cheap land here now will be worth many times what it is selling for in a few years. I mean to invest most of my means, then let it lay until prices raise. It won't be long."

He followed the worshippers into the church and joined devoutly in the services, but his mind sometimes strayed, and who could wonder that it was so?

"I know it does not look very consistent, but, as I said before, I can do nothing, only advise that the Indians leave quiet without any trouble."

"Very true, but trouble will only make it worse for them. They are helpless. There was nothing more to be done, and the sad father, with a heart full of care, rode back again to his Mission."

"The valley lay quiet, with no hint of the tragic scene it was to witness before the sun set at the close of day. The sun set his rays over the Mission and the walls glistened in beauty, while the cross at the top was gilded until it he drew rein that he might feast his eyes once more on the scene; then he dismounted and walked onward. Not a word did he allow himself to ride, but this time the urgency of the occasion had required all haste."

He met many of the Indians, the most of whom he had known from infancy, and they followed him with their eyes beaming with love. Some, more quick to discern than others, went toward the Mission as he passed on toward the Mission.

Peppilo turned away from the Mission with a lighter heart. He had thought the burden, as it were, on the shoulders of another, and he felt quite confident something. How could any one help listening to him, so thought the boy, as he was passing a small adobe house he heard his name called. He turned at the sound, and saw a girl of about twenty sitting in the doorway with a face framed in her hands.

"Why do you pass your friends without a word?" she laughed. Peppilo smiled also, as he cast his eyes on the ground not far from her. "The truth is, Juanita, I was thinking and I did not see you."

"That I can believe, for you looked very serious—not like my happy playmate. Have you forgotten so soon, Peppilo, the days we spent together as children?"

"Not a word, but of late it has been for me with the sheep, and, touching the face frame, 'with you, also, has it not?'

"Yes, I too, work, but all day as I work I weave my dreams into the lace. In other years we always told each other our dreams, you remember."

"We did, and if I may say so, yours are pleasant ones. An 'right?'

The same as a sister to him. He had had none of his own, but from childhood up they had played together and told each other their secrets.

"I dream," he said, "of learning, of goodness, then continued, 'I dream of what I have never dared before to tell, for dreams do not come true. I dream of being to my people, as I might but follow in his steps.'"

The girl looked at his now radiant face with something of awe. A dream of that kind, she too times each day. He had suddenly grown away from her—the playmate of her childhood. She realized this dimly, yet did not understand. But it still came over her, and so they talked on for a while. Then he rose to go. "The padre will want me," he said, as he started on.

His notebook did not need him, however, and he wandered on, at last stopping before a woman, old and bent. She was seated before a tiny rude hut made of reeds, and a basket of goods might have imagined she was some Egyptian mummy come to life, were it not for the eyes, that were black and bright as two beads.

"Not a citizen and not a foreigner!—you should recognize that fact." Then will you explain to me what an Indian is? "Can't do it, I am of the opinion he is not anything. Candidly, it is not right—I know that—but I do not make the laws and I cannot do otherwise than I do. I am as helpless as you are, I wish things were different, and I have dwelt at Washington care for my opinion? Not a thing!"

"And they call this a land of justice—a land of freedom?" "I know it does not look very consistent, but, as I said before, I can do nothing, only advise that the Indians leave quiet without any trouble."

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"The white man's justice. Swiftly did the time pass in the little Indian village that was the home of Peppilo. Everything went on just as it had in the past, and a visitor would have no idea that there hung over them a sad fate—not unless admitted to the confidence of the Padre or reading the sorrow written in his face. The Indian who loved him so dearly noticed, and thinking he was not well, many hands were the prayers that were offered for him among the simple people to whom he had given his life. Juanita was married. She had her wedding just as she told Peppilo she would and then went to live in a tiny house that the bridegroom had built with his own hands. The Padre sighed as he saw their childlike faith in the future and wondered what it would bring to them; but more often his eyes

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The Catholic Record

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LONDON, SATURDAY, APRIL 16, 1910

CONSECRATION OF THE BISHOP OF LONDON

The following are the names of those who will officiate at the consecration of Dr. Fallon as Bishop of London: Consecrator—The Most Rev. Archbishop of Toronto.

THE ONTARIO TEACHERS' ASSOCIATION

Easter week was, as usual, largely taken up by the school teachers of Ontario with their annual meeting at Toronto. Many matters of importance were subjects of discussion; whilst some came in for severe criticism.

number of defects. Its worst features are not depleted. Manners, modesty, respect for elders and for authority; and, in a word, those virtues which are the brightest ornaments of youth found no place in the programme of criticism.

WHAT DO CATHOLICS READ?

We hope a large number read the RECORD. Others there are who do not. The majority of our people are not careful enough about the books or journals which both they themselves and their families read.

PROTESTANTISM IN FRANCE

We learn by the Christian Guardian that Rome's difficulty is the opportunity of Protestantism in France. It says: "The work of the Protestant Church in France to-day, when Rome's hold upon the people is loosening on every side, and religion of any kind is almost ceasing among whole multitudes of them, is of the utmost importance."

THE POPE AND ROOSEVELT

Few incidents have drawn out more prominently the trying situation in which the Holy Father is placed than his refusal to receive the ex-President of the United States.

Rome, will always be most carefully avoided. The Sovereign Pontiff cannot, therefore, tacitly admit the superior dignity of the King. The Vatican is, as far as possible, to be kept independent of the Quirinal. Catholics throughout the world would deeply regret to think that the Head of their Church was a subject of any State—much less of a sovereign whose immediate ancestors had stolen the possessions from the Pope.

KNOCK-DOWN ARGUMENTS

A warm friend of ours writes with considerable fervour complaining that we do not turn against the traducers of our faith and employ with effect knock-down arguments.

INFORMATION WANTED

We have received from Belleville, Ont., the advertisement of a lecture by "The Rev. W. H. Stevens, a converted Roman Catholic."

A GREAT CHARITY

A most gratifying sign of the times is the large number of Canadian public men who give freely of their time and their means to promote works for the betterment of the unfortunate.

missionary effort." Whether these proposed missionary efforts are to be directed against the one-sixth who are admitted to be in the pale or against the other five-sixths who are claimed as not Catholic we cannot say. At the rate at which the missions are advancing it will be ten thousand years before the French Catholics are converted, and fifty thousand before the others are made Protestant.

TO ZITA

Whoever Zita is will please ask us something easy. Here is one of her questions: "Why is it that when English persons speak French it is more musical than when a French person speaks English?"

A CLERICAL LIBRARY

We have had many tributes to the worth of the RECORD during the past season; but we think that "Clerical Library" is the highest encomium ever bestowed on our modest efforts to provide wholesome pabulum for Catholic readers.

MISSIONARIES AND DISCOVERERS

Our Boston contemporary, the Sacred Heart Review, says that "Although at present and since the beginning of the nineteenth century the progress of geographical science is due chiefly to laymen, men without specific religious aims, it should not be forgotten that much of our knowledge of the habitable globe comes to us through the discoveries of Catholic missionaries. First of all (a fact luminously

erty when she has to haul down her flag or take a lower place amongst the nations. Our pen shall never parade her crimes. We are her sons. We deplore many things in her history—her loss to the Church, her perfidy to Catholic countries, her tyranny of Ireland. She is still our mother. We have a stronger answer to those who rebuke the Latin nations than by making unflattering retorts.

supported by many of our most prominent citizens. Abundant success has attended his efforts to establish a sanatorium for consumptives, and now the shameful neglect which was ours for too long a period has been removed. On last Tuesday His Excellency the Governor-General formally opened, on a charming elevation adjacent to the city, a retreat in which the poor consumptive may find a warm welcome and a comfortable home without a trace of that coldness which too often attaches to public institutions.

AN INTERESTING VOLUME Catholic educationists in Canada are certainly abreast of the times in the matter of providing suitable literary pabulum for students who wish to "see deeply" in the Carlylean sense; and the latest product comes to us in the volume, "The Psychology of Politics and History," by Rev. J. A. Dewe, Professor of History at the University of Ottawa.

FOR FIFTEEN YEARS the struggle lasted. All the Jewish papers, off the capital despatched Lueger as a revolutionist and a demagogue of the most dangerous type, whose aim was the destruction not of the government only, but of the dynasty. Nothing on their part was left undone to destroy this young tribune. Little by little, however, the Catholics emerged from obscurity and rallied round their champion, and in 1896 he was elected mayor of the city.

"WHAT LUEGER has since effected," says Rome, "in the legislative chamber, in the organization of the people and in the city of Vienna would fill a large volume." He restored religion to the schools, filled the churches again with the faithful, brought back their love and veneration for the clergy, vindicated Christ in the courts and legislature, provided relief for the masses, destroyed monopolies and made Vienna what it is to-day: the most beautiful modern city in Europe. And yet at his death the best that the press on this continent had to say of him was that he was "a Jew-baiter." Jew-baiter or no, he was the saviour of his country and just such a man as France needs at the present hour.

"THE MEN ONLY" Lecture has hopped up again and an itinerant Baptist parson is serving up delicatessen at the London Auditorium, "admission by ticket only." Let us hope that his "startling addresses" are not of the buccannery type made famous (or infamous) by one Fulton, of the same persuasion some years ago.

Another Baptist preacher has been lecturing on London, the metropolis of the world and the centre of

Protestantism. The ancient is infamous naturally. Valtassar culminated corruption upon the wrath of London. Particular suggestions of source of pride and of iniquity implies (corruption) and resolved in school pained. Board of few were Protestants fallen or represented which forty per cent Jews were these boasted gelatinized. Those their mhyerical little

ALSO recent to the on foot 60 citizens in sh to be per ceed goes on York, labore Street out, a po Prote the Berli sh opin of wo In th It no auda ordi Cath for if co

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set forth by the fine article on geography in the Catholic Encyclopedia.) the great discoverers of the fifteenth and sixteenth centuries, men like Columbus, Cabot and Magellan, took with them on their voyages learned priests who wrote glowing accounts of the strange lands which then for the first time knew the face of a white man. These accounts were sent to their religious brethren in the home land, and so the information was scattered broadcast.

Our contemporary is not quite correct. The greatest discoverers of our day are the Baptist and Methodist missionaries to Mexico. They discover things that do not exist, or, as an American humorist would put it, things that "ain't so."

NOTES AND COMMENTS

A CAREER resembling in many respects that of Garcia Moreno, President of Ecuador, came to a close in Vienna a few weeks ago, by the death of Karl Lueger whom our contemporary, Rome, apostrophizes as "one of the three great public men of the time in Europe." In Karl Lueger there was the same force of character, the same determination to assert and maintain right principles, and the same devotion to the welfare of the poor and hard-trodden that characterized the martyred South American President. Strange as it may seem, Vienna thirty years ago was absolutely controlled by the Jews. They had in their hands the Government, the press, the universities, the finances, the trade and commerce of the city, and, for that matter, all Austria. As a result the schools were secularized, the crucifix and every distinctive badge of Christianity excluded from the courts, the churches half empty, and Catholics, driven into a corner, were afraid to proclaim allegiance to their faith or to assert their rights in the public affairs of the empire.

Then, suddenly, at a meeting of Catholics, an obscure young lawyer rose to his feet and in a few minutes had impressed his hearers as the man of the hour. "Let us here and now," he said, "found a league of the incorruptible against the Hebraic corruption which is ruining and oppressing us." That man was Karl Lueger and from that hour he never looked back, but set himself, almost alone, to lift his native city out of the mire and to vindicate the liberty of the Church.

FOR FIFTEEN YEARS the struggle lasted. All the Jewish papers, off the capital despatched Lueger as a revolutionist and a demagogue of the most dangerous type, whose aim was the destruction not of the government only, but of the dynasty. Nothing on their part was left undone to destroy this young tribune. Little by little, however, the Catholics emerged from obscurity and rallied round their champion, and in 1896 he was elected mayor of the city. Such was the power and influence of the Jews over Francis Joseph, however, that he was forced to annul the election. Three times was this repeated until finally the Emperor recognizing that Lueger controlled Vienna, Imperial sanction was given to the election and the battle was won.

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Lueger, as Moreno in his day, did not trundle to the forces of anarchy and disintegration and in consequence earned their undying enmity. They appealed to the best instincts of humanity, and humanity in the long run will do them honor. Moreno died by the hand of an assassin: Lueger peacefully and in the bosom of his family. They stand together on a pedestal as among the noblest of their race.

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