

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 23rd, 1912.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

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America reproduces this precious creed in fact-simile. Had its promoters been earnest and sincere men some attempt would have been made to remove any doubts as to the character of the association, but they chose rather to indulge in a volley of coarse abuse, interspersed with semi-blasphemous allusions to the "Romanist Church." This word "Romanist" is indeed the sum and substance of the article. It is used five times within as many paragraphs. It speaks of the "Romanist Holy Name Society," of "Romanist priests" the "Romanist Church," and "Romanist brethren," and, alluding to the Church's condemnation of sectarianism, adds that "ecclesiastics have been more or less active in the condemning business ever since a group of them condemned Jesus to death two thousand years ago."

SOME APOLOGIES are due to our readers for reproducing these select editorials. But if they have the effect of unweittingly affiliated themselves with the Y. M. C. A., their reproduction here will not have been in vain. Father Fearing characterized the organization as "insidious." In its bearing towards Catholics heretofore, insidious it certainly has been. But if we may take the break of "Twenty-third Street Men" as an indication of a change of policy in this respect, the advantage will all be on the Catholic side. Scurrility is not an amiable quality. But in the present connection, as being at least open, it is to that extent much to be preferred to insidiousness.

AMONG THE heroes of humanity must be ranked the late Dr. James Francis Rymer, who after four years of devoted medical work among the Indians and Esquimaux of the Far North has passed to his reward. He was an Englishman by birth and came of an old medical family, his great-grandfather having been a surgeon in the Royal Navy. Dr. Rymer, himself, was a graduate of the Royal College of Surgeons, and before leaving England had officiated for eight years as physician-in-residence at the Carthusian Monastery, at Parkhurst, Sussex. He came to Canada in 1908, and immediately placed his services at the disposal of the Catholic missionaries of McKenzie River and Athabaska, where, "amid eternal ice and snow," as he described his surroundings in letters home, he gave his few remaining years to the welfare of the aborigines. The exhausting nature of his work contributed, no doubt, to his untimely death.

THE SCENE OF Dr. Rymer's labors is a territory as yet but little known to the outside world. It extends to within the Arctic circle, and has been visited only by a few priests, explorers, and employees of the Hudson's Bay Company. His journeys involved the passage of dangerous rivers and rapids, exhausting portages, and much hardship and exposure. On one occasion, we are told, his boat struck a rock in the Athabaska river, and the Doctor was only saved from drowning by the prompt help of some Indians in canoes. He penetrated as far North as Fort Good Hope, fourteen miles within the Arctic circle, where he treated the natives for their many complaints and distributed among them, gratuitously, large stocks of medicines. He died at Fort Resolution, on the Great Slave Lake, and left behind him, the missionaries at that isolated post write, a memory as "disinterested, patient, absolutely true—heart and soul—to the poor miserable Indians a man of rare abilities and sterling worth."

DR. RYMER had no newspaper syndicate to exploit him. He was not fitted out by friends and admirers with a sumptuous steam yacht, nor did he return to civilization now and again to win fame upon the lecture platform. Rather was his life hidden from the eyes of men, and consecrated, with no hope of earthly reward, to the poorest and most despised of God's "little ones." But we may be sure that a life spent so generously for God has not been without its recompense, and that the hardships patiently endured here have won for him an unfading crown beyond.

CATHOLIC MISSIONARIES have never been in the habit of exploiting their labors. They are content to prosecute their "war from the eyes of men." They have the Divine warrant that "in quietness and confidence shall be their strength," and with no thought of the applause of men they go on to the end in holy obscurity. But from time to time some witness—a traveller or a government official—finds occasion to testify to their zeal, their practical wisdom, or their self-abnegation. Such an instance is reported from Belgium, where an American Governor of the Philippines, General Peck, had been sojourning for a few days, following upon a European tour. He had been received as a guest by the missionaries of the Immaculate Heart of Mary, and replying to their address of welcome,

paid a striking tribute to the Fathers of the same Congregation of whose work he had been a witness in the Islands.

"I AM A son of a Protestant minister," General Peck said, "I am not a Catholic. I therefore can form an unbiased judgment of missionary methods, and—without criticizing others—I must congratulate you Fathers for your admirable work. I am assured that your methods of evangelizing and your modes of living are the only ones that raise the Filipinos and make true men of them. We Americans wish to make of these people a clean, self-respecting race. The Catholic missionaries alone are able to accomplish this gigantic task. I speak from personal observation. I have seen your Fathers at close range there. I have slept like them upon the ground. They are men."

It forms an interesting addenda to these remarks that General Peck paid a visit to the homes of the parents of thirty-four Belgian missionaries in the Philippines, and officially congratulated them in the name of the Government of the United States upon "having given such brave and devoted sons to the cause of civilization in the Islands."

MODERN CATHOLIC NOVELS Like discussing our neighbors it is a congenial occupation to talk about books; for to a reader books are his neighbors. The latter is a much safer employment, for we are less liable to be guilty of calumny or to get into hot water. Just as we are apt to be most critical of our Catholic neighbors, so we may be excused if we indulge in some criticism of Catholic books. Some people like to retail gossip about their Protestant neighbors, not because they find them particularly interesting, but because they happen to move in what is called society, and it affords them the opportunity of revealing the fact that they have a bowing acquaintance with them. For the same reason we find people who will gush over some volume that is all the rage, not because they enjoy it or know much about it, but because they fondly imagine that they must read it and enthuse over it in order to safeguard their literary reputation. Our Catholic friends, however, are good enough for us, and we will proceed to criticize them.

We will begin with that very interesting set, Catholic novels. There has been an amazingly large output of Catholic fiction during the last decade. Some of it is good, and some, to say the least, very indifferent. We have the religious novel, the historical novel, the romance and the children's story. In each of these departments we have writers who are making Catholic literature. In the first instance the author of the "Son of Siro" is a representative of those who have successfully interwoven the wool of fiction with the warp of the Bible story. Monsignor Benson stands out prominently among those who have succeeded likewise with the warp of the Church's history. It is no prophecy to say that his fame will rest on his substantial contributions in this line rather than upon his later ephemeral exaggerations. Among the authors of the third class, lady writers, as it is to be expected, are in the majority. Here there are so many worthy of note that to mention one might seem invidious. Yet we feel safe in singling out Christian Reid as a type of the lady novelists-of-day who possess all the faith and genuine piety of a Mrs. Sadler, with the culture and literary excellence demanded by a better educated class of readers. Father Finn and a few others little less distinguished in the juvenile department have endeared themselves to the American youth by a right adjustment of piety, instruction and adventure. They are worthy disciples of the amiable Canon Schmid, who more than a century and a half ago captivated, by his charming children's stories, the youth of Bavaria.

There are two classes of Catholic novelists against whom we have a grievance. The first are those who have no mission to write and who have nothing new to say. They are prompted solely by mercenary motives. With the increase of Catholic libraries there is a corresponding increase in the demand for Catholic books. Many take advantage of this to hang a new tale on an old plot and adorn it in the conventional manner. Such a book adds nothing to the value of a Catholic library. There are novelists trading on their Catholic names who without this passport would have little chance to dispose of their wares. It were far better to choose many of the excellent books really written by Catholics in tone though written by non-Catholics than the wishy-washy stuff that is produced to supply the demand.

Another person with whom we have no patience is the lady novelist whose heroine invariably converts her fiancé. We know that in not a few instances, a good Catholic girl has been, in the providence of God, the instrument to bring the gift of faith to the young man with whom she has become engaged. For the majority, however, it is infinitely safer to admire her than to strive to imitate her in this regard. The trouble

is that the very ones who essay such a task are those who are least qualified to accomplish it. And here is the point. They are often prompted in this hazardous undertaking by the reading of just such romances as we have referred to. As little boys filled with valor after devouring a penny dreadful, sally forth to round up the Indians, so they, overflowing with zeal, set out to make a spiritual conquest. Happy for them if their mothers bring them to their senses before it is too late.

Writers of this class often dabble in theology, and a sorry mess they make of it. In morals they are governed more by sentiment than by reason, while in doctrine and practice they are frequently in error. An example will illustrate our point. Not long since we read a story that told how a young woman who was engaged to be married to a Catholic man made a solemn promise not to marry him until her dear lady friend, who was a Protestant, should receive the gift of faith. Notwithstanding the repeated appeals of her betrothed, whose patience was almost exhausted, she refused to reveal to him the nature of her promise. At last the young lady in question met with an accident in which she was mortally injured. To our heroine who was called to her bedside she expressed the desire to die a Catholic. No doubt to the pious admiration of all present, including her betrothed, she received her dying friend's profession of faith and baptized her. Then everything was lovely.

Now, we would like to ask the writer was this a prudent promise to make? Was it a just promise? Is it in accordance with Catholic practice for a woman to administer private baptism when there is a man present who is competent to do so? It is indeed well to mingle instruction with entertainment, but one should not assume the didactic role without having a fairly thorough knowledge of Catholic doctrine. "THE CLEANER."

WRONG HEADED BOYS

ORANGEMAN is a noxious weed in this Canada of ours and we hope the time will come when a healthy public opinion will pluck it up and leave it to wither and decay. There is also another organization somewhat akin to it. A number of young men have banded themselves together and are tagged "Young Britons." What a goosing is to a goose a Young Briton is to an Orangeman. Both are organized and kept in marching order, the pounding of the drum and the shrieking of the fife being used to perpetuate the martial spirit, by a set of political dictators who hold mastery over these foolish people. They are aiming, as it were, to form a trust of the Orange vote and they have pretty well succeeded. The Orange boss is somewhat of a swashbuckler, the manufacturer of acrimony based upon some little faction fights in the Ireland of ages ago. The curious feature is that we sometimes find gentlemen of the cloth wearing Roman collars taking the platform at Orange gatherings and giving vent to expressions regarding their Catholic neighbors characterized by much uncharitableness and an absence of common sense. The goosings recently met in Brockville and taking their cue from their forebears, solemnly enacted a resolution protesting against the establishment of a Home Rule Parliament in Ireland. All they know about the question is what they have heard from the Grand Masters in the lodges and what they have read in the official Orange organ the Maria Monk. Poor misguided boys! What they have learned in their Orange primer will not be the sign manual of good citizenship when they grow to manhood.

AN UNBECOMING ESCAPE

THE Christian Advocate is the name of a weekly published in Detroit. What particular denomination, of the half thousand in existence, which it represents, we know not. From a hasty glance at its contents, however, we judge that it is quite orthodox, as it expresses anything but admiration for "Romanism." We have no desire to enter into controversy with our good brother in Detroit. He will be dealt with at the proper time and in the proper place by our co-religionists in that city. Our time is fully occupied in the endeavor to keep on the straight path the preachers in Ontario who deem "Romanism" an ever acceptable text, alike for the strapping preacher and the white haired veteran who looks back with some degree of satisfaction upon the battles he has had with the "Man of Sin." But it is not in defence of the Catholic Church alone that we have to do with our Protestant contemporaries. That is only a part of the work. Setting them right in regard to the Catholic Church is a bootless task. They will still continue to reaffirm the old battle axes of sectarianism and make onslaught upon the Church of the ages regardless of the fact that proof has been furnished them times without number that their charges have no foundation whatever. We hope we will be more successful in another direction. Constantly there come to our pen utterances from the pulpit and

editorials in the sectarian press which reflect discredit upon our common Christianity. In the Michigan Christian Advocate of May 25 appears an article dealing with Evangelist W. A. Sunday. "He was not," we are told, "invited to speak before the general conference of the Methodist Church in session, but nearly the whole body, Bishops and all, turned out to hear him preach." And this is the man, as described by the Christian Advocate, whom the reverend gentlemen were anxious to see and hear:

"In a lifetime we never witnessed the like of Mr. Sunday's delivery. Such acrobatic feats we never saw performed in the pulpit. Such contortions of muscles of face and body, with gestures not unlike the agility of the prize ring, soon threw the speaker into a flush of perspiration, which wilted his collar, dampened his face like rain, and made auditors close by uncomfortable with pity for him."

A generation or two ago the members of the English House of Commons were wont to adjourn to witness a prize fight or the Derby races. Here in America we have an assemblage of grave Evangelical churchmen deserting the business for which they had assembled to attend something akin to a circus performance. It would have been much more becoming had they adjourned to attend a baseball match. But then perhaps they concluded that the performance of Mr. W. A. Sunday was far more interesting than the base running of Ty Cobb. In all seriousness we desire to admonish our separated brethren to have greater regard for the proprieties as preachers of the gospel.

A ROYAL VISIT

ON Wednesday of last week His Royal Highness the Duke of Connaught, Her Royal Highness the Duchess of Connaught and Her Royal Highness Princess Patricia paid a visit to London, Ont., the guests of the city. We need scarcely say that they were received with acclimation by the entire population, and the proceedings at the different functions at which they assisted will be long remembered. Of particular interest was their visit to the Sacred Heart Convent of this city. Their welcome at the institution on the part of the Religious and pupils was not only sincere and enthusiastic, but was accompanied by that grace of manner and refinement which is ever to be found in the institutions of that order throughout the world. The royal party were pleased beyond measure, but they were not surprised at the beauty and good taste of everything they saw and heard—they were not surprised, we say, because of the like receptions in the houses of the Order there. The Mother House of the Sacred Heart at Rochampton has been well-known to the members of the royal family for generations, and their visits have not been far between. From out its portals come year after year young ladies belonging to the noblest of the noble families of England's aristocracy, who bring into the highest and best social life of the mother country a charm, a sweetness, a culture, a dignity of deportment that serves to adorn assemblies of the greatest and noblest in the land. Whilst the intellect is cultivated with thoroughness and care, the heart is made to respond to that only which is sweetest and best in life. The royal party were not then, we repeat, surprised at what they saw in the study hall of the Sacred Heart Convent of London, and the warm words of praise which at the close fell from the lips of His Royal Highness came from one who already well knew what splendid work these cultured Christian ladies are performing for the good of humanity and for the bringing of all things to Christ.

MILLIONAIRES BY TELEPHONE

WINNIPEG Telegram:—But heavy crops do not necessarily mean lower prices. Over-production generally brings about this result in other commodities. But wheat is the opportunity of the grain manipulator. Big crops or little, it is all the same. Corners can be made to depress prices to the grower and increase them to the consumer. How to remedy this scandalous condition of things will cause many a political economist to rub his head. The blame lies primarily with the electorate. When election time comes that great big booby baby the public is wheedled by the get-rich-quick trust magnet, and the free and independent elector goes to the poll to cast his ballot either for that individual or for the candidate whom he owns body and soul. In the canvass for votes two expedients are brought into service. If the elector is not one of the "susceptibles" who will accept a price for his ballot there will be flattery and coaxing and perhaps an appeal to his religious prejudices. He will, too, at times be admonished to stand by his brother of the lodge. The devices of the past master in electioneering tricks are all brought into play and the free and independent is made to discard both his conscience and his common sense when marking his ballot. When we send to Ottawa men who themselves are engaged in constructing, corners, or trusts or mergers, we need

not be surprised if these same men will, when occasion arises, vote in the direction pointed out by their own interests—a vote for the continuance of a system which will make some people, without the expenditure of any labor, rich in short order, and make the working man's wife's food-basket still more skimpy when she goes to market to provide for her little ones. So long as we have a goody part of the electorate not using their intelligence at the ballot box, and another part of the same electorate accepting money for their votes, we will have corrupt representatives and corrupt representatives will legislate not for the public weal but for their own special benefit. In this connection we deem it timely to quote a recent utterance of a great Catholic Churchman, the Bishop of Northampton, England. It is a salutary warning. Said His Lordship: "In the measure in which the Money-God becomes the object of worship, Money-worth the measure of national esteem, Money—value the goal of national policy and money-making the chief object of national education, in such measure the nation is doomed. The more it succeeds the more it will be found to fail. Material prosperity is purchased at the ruinous cost of moral and social bankruptcy. England has long been the proud Apostle of Mammon. She is faced with the prospect of an ignoble martyrdom."

These be weighty words. Canadians should ask themselves how far we have got of our people gone upon this same road of crazed ambition to become inordinately wealthy. Combination of capital to crush out competition, and put the financial weakening out of business, the charge of exorbitant prices for the necessities of life, enabling men in a short space to count seven figures in their bank balance, is the curse of our day. A remedy is well-nigh hopeless. The enforcement of the law of the land is but a poor expedient to convert the heart of a rogue. In his impressive years the law of God was not permitted to be taught in the schools. We are reaping the harvest. Fears have we that it will be an abundant one.

AN EVER NEW SUBJECT

ON Wednesday of last week there gathered in the Western University of this city a very large audience, comprising the most representative ladies and gentlemen of the city of London. The occasion was the graduating exercises of the class in arts. Year by year more interest seems to be taken by the people of the western district in the success of this admirable institution of higher education. The public are heart and soul with it, but those from whom it might expect better treatment, the Premier and government of the Province of Ontario, turn upon it the cold shoulder, all their affection being centred about Toronto University, and, not only this, but there is given each year to that institution a princely gift approaching the million mark. For our Western University we hope for better things very soon from the hands of the powers that be, but if there is not a change the people of Western Ontario at the proper time will know the reason why.

The baccalaureate address was delivered by Right Rev. M. F. Fallon, Bishop of London, who spoke on "Education." This is an old subject, and yet ever new. The large audience may have expected the Bishop to traverse the well beaten path that has been gone over times without number. Over this road he went, but he traversed other paths also, giving his theme a beauty and a freshness which kept the attention of his auditors, from beginning to end, firmly riveted upon his every word. The great strength of our Bishop's discourses lies largely in the fact that he very wisely builds them upon fundamentals. He lays deep and wide and strong his foundation and upon this he raises the structure of his argument. To Canadian institutions of higher learning he gave a note of warning. "Over the portals of every university," said His Lordship, "should be written, 'God is the Lord of all Science,' but in the present materialistic and skeptical age, it was appropriate to write over the doors of modern universities: 'All who enter here leave hope behind.'" If there were any of the higher criticism people in the audience they must have spent a very uncomfortable hour. His words were a rebuke to the "heavy thinkers," whose training in the schools left God out of reckoning and whose after life, pouring over their tomes, discarding the guiding hand of their Maker, have become a reproach to our age. Pride of intellect without the divine ideal always leads and ever will lead to all that is most unlovely and unlovable in this world of time. Discarding our obligations to the Eternal God on the part of those who occupy professors' chairs is a black spot on our Christian civilization. In this connection all those without the portals of the old Church—even all those who retain even a shred of Christianity—must admit that Catholic thought and practice, from the Pope to the humblest peasant,

is the only safe bulwark behind which they may take refuge in the coming storm of materialism and socialism which threatens our Christian civilization. But there is another consideration. If we will have "God as the Lord of all Science" written upon the portals of our universities we must lead up to this practice by having the same glorious motto upon the portals of the public schools. It is now on the portal of every Catholic school. If we imprint this motto upon the hearts of our children when the mind is plastic we will have a generation who will demand it on the portals of universities in later years. President James and Chancellor Meredith and many others present at the function warmly congratulated the Bishop of London on his splendid address. His appeal to the hearts and to the intellects of all those present to work to the end that the ideal may be reached in educational methods will, we firmly believe, be not in vain.

MGR. MAHONY

THE CATHOLIC RECORD sends greetings to that noble priest of Hamilton diocese whom we will now recognize as Right Rev. Mgr. Mahony, Vicar-General. The great honor has come to one who highly deserved it. In the Catholic homes of Hamilton, Father Mahony's name has been, since his ordination, a household word. He possesses the true and warm affection for his flock so becoming a priest of Holy Church. Long may he be spared to make the burden of his good Bishop lighter and to make the hearts of the faithful glad. Nor do Catholics alone hold Mgr. Mahony. Those outside the fold highly regard the man for his sterling worth. The Toronto Globe thus refers to him:

This honor to Dr. Mahony is one that will be appreciated by all classes in the community, for although a staunch churchman the Vicar-General is tolerant to others, and has won the respect of all classes in the community. He was born in this diocese forty-nine years ago, and was educated in the separate schools and collegiate institute of this city, the Ottawa Normal School, St. Jerome's College, Berlin, the Grand Seminary, Montreal, the Law University, Montreal, and the highest place in canon law and theology in the latter institution, and about a year ago underwent examination at the Apostolic University at Rome, and there received the degree of doctor of canon law with honors. Bishop Dowling ordained him priest at St. Mary's Cathedral in 1894, and he has been attached to the Cathedral staff since then. For three years he was assistant, and after that was appointed rector. During his term there he has succeeded in freeing the Cathedral from debt, and it was consecrated with fitting ceremonies in 1906 in the presence of the Apostolic Delegation, and a number of Archbishops and Bishops of Canada.

Dr. Mahony was sent to Rome by Bishop Dowling in 1904 to make a visit ad limina, and at that time he had a private audience with Pope Pius. That year he was made Dean of the diocese, and two years ago Bishop Dowling honored him with the highest place in the Church can give a priest, that of Vicar-General of the diocese. Dr. Mahony represented His Lordship at the Plenary Council at Quebec, and also at the Eucharistic Congress at Montreal, and on several occasions has visited Europe as confidential secretary to His Lordship.

A RIGID CALVINIST

Rev. Dr. Milligan, Presbyterian and strong Calvinist as he declares himself to be, still retains in his old age the fire of youth, and launches into a Covenanting crusade betimes. A week ago he made a scathing denunciation of all things that were fast, including steamships, the race track, etc. He is courageous, is Dr. Milligan. We must give him his due. Falling foul of the race track, knowing that royalty had patronized it, required not a little sturdiness of character. He became inspired with the suffragitism of Jenny Geddes and hurled a stool at the Woodbine. Whenever Dr. Milligan is militantly inclined discussing in heated fashion all manner of secular subjects—strange topics indeed in a Christian pulpit—he never misses the opportunity of throwing a boulder at the Vatican. He said he had visited Rome and saw and studied the Roman Catholic Church and the more he studied it the less he thought of it. The Roman Catholic Church, he added, was mistaking uniformity for unity and regarded its Church as dear as God. We beg to inform the venerable gentleman that he is in error. The Catholic Church does not mistake uniformity for unity. It possesses both in an eminent degree. Our Divine Lord promised that He would be with it until the end of the world. If, as the doctor believes, unity is non-essential, why is there such a brave effort made by our non-Catholic brethren to get together? So far, however, they have not been able to form a creed acceptable to all vagaries of thought, and they never will be able, because they are outside the pale of the Church founded by our divine Lord upon Peter the Rock. As this eminent Presbyterian divine solemnly tells us that the world is going headlong to destruction he must, as a consequence, admit that the upheaval of over three hundred years ago has given us a religious system which has been a sorry failure in promoting Christian ideals.

LONDON, SATURDAY, JUNE 8, 1912

NOTES AND COMMENTS

IT IS ANNOUNCED by Sir Rodolphe Forget, that Bonar Law, Leader of the Unionist Party in the British House of Commons, will visit Canada in August and deliver a number of speeches on Imperial questions as they affect the Dominion. As a native-born Canadian who has distinguished himself abroad Mr. Law will be welcomed by his fellow countrymen. But if he comes with any idea of influencing public opinion against the impending self-government of Ireland he will sadly waste his energies and his time. Canadians in the mass know too well the blessings of Home Rule and endured too much in the struggle to obtain it, to be swayed from their sympathy for Ireland in her century-long struggle for the same great blessing, by even so illustrious an individual as Bonar Law. And the Montreal financier, Sir Rodolphe Forget, might better consult his own interests than to identify himself with so reactionary a cause as that of the Unionists. He should not lose sight of the fact that the strength and the happiness of his own people in Canada are based upon the same great principle of Home Rule. What has proven so great a success in Canada can hardly prove anything less than a success in Ireland. It is too late in the day to preach any contrary doctrine on this side of the Atlantic.

FIVE-MINUTE SERMON

SECOND SUNDAY AFTER PENTECOST

HOLY COMMUNION

A certain man made a great supper and invited many. (St. Luke xiv, 16)

I suppose every Catholic here to-day except some young children, has once or many times in his life been to the "Green Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy Catholic family are looking forward to the bright day, to be forever afterwards the day of sweetest memory, when they too shall have that honor and happiness—the day of their First Communion.

If such be the case, what is the use of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish excuses for staying away—"None of those men that were called shall taste of My supper?" We have been called. We have answered the invitation. We have been to the supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about. In the first place, the calling to the Great Supper the Gospel speaks about is a standing invitation for life. By this I mean that the law of the Catholic Church obliges every one to receive Holy Communion annually—that is, during the Easter season. It is then, first of all, an annual invitation; and going one year is not answering the call for the next year. Every one who has learned his Catechism ought to know that. In the second place, what would you think of a near relative who has been invited to be present at your marriage anniversary dinner, who should send for reply that he had already dined with you on the Fourth of July? This is like what people say who, when asked if they made their Easter duty, tell you, "Oh! no, I went at Christmas," or "I was at the mission."

Now the annual marriage supper which the King makes for His Son, and to which we are invited, is at Easter, and neither Christmas, mission time, the Forty Hours, nor the Fourth of July will do, unless, indeed, the mission or the Forty Hours' took place in the Paschal season.

The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have gone to do beforehand all that the Communion is intended to do and will do. Who is it that prepares the Supper, they or the Lord? If they will do the little that is asked of them, they can safely leave to the Lord the responsibility of doing his part. A worthy Communion should also be one that is worth something to the one receiving it; and should not be a worthless exterior performance, which has no interior act of Communion in the heart to correspond to it. And now this kind of worth of each and every Communion depends upon what the communicant chooses to make it. All is to be had that God can give. The means of getting the good from Communion is one and the same means for getting the good in receiving other sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer afterwards. The more you want and the more you ask of, the more worth will your Communion be. Suppose our Lord should suddenly give us the sacraments in the form of the host and ask a communicant at the altar-rail, "What do you wish for?" and he should answer, "I don't know; I never thought of asking for anything," you would reasonably conclude that he was not likely to receive very much. Now, I hope you who often come to the Holy Table are paying attention to this. You come often, it is supposed, and justly supposed, that you want a good deal, and that you are deeply in earnest about obtaining what you desire. Much as, I am sure, your Communion are worth to you, I wish you would set about making them worth still more. In a word, you must think more about what you need. Get your requests ready. Have them, as it were, well by heart, so that if the Lord should ask you what you came for, your reply would come out quick and earnest enough. Of all privileges and honors in this world, receiving Holy Communion is, indeed, something for us Catholics to boast of. How then, "contenders" say we as our faith and the comfort it brings to us—the infants of every name and kind, the Protestants and others, who either have no Communion, or at best a sham one. How would you like to have yourself thrust aside and one of them called by the Lord to take your place at His table? Beware, then, how you treat His invitation; come often and be as well prepared as the Spirit of Divine Love shall inspire you.

TEMPERANCE

DRAW A TEMPERANCE LESSON FROM DISASTER

In speaking of the wreck of the "Titanic," the Rev. Director of St. Veronica's (Temperance) League of the Paulist parish, New York, said that while we should be generous in our prayers for the souls of those departed, we should likewise be mindful of another fact that there are many thousands on their way to shipwreck, not by striking an iceberg on the high seas, but through the fatal course of drink. Probably we may be able to save, at least, some of these by giving them warning and trying to lead them into the safe harbor of some Total Abstinence Society, like St. Veronica's or the Guild.

Apparently we have had so much confidence either in our magnificent vessels or in our own skill or in both, that we have come to believe that we could laugh at the dangers of the ocean. Behold the results! Unfortunately it is often the same with those whom we would save from the terrible course of the drunkard's fate. They laugh at

"YOU'LL SUFFER ALL YOUR LIFE"

That's what the Doctor told him "Fruit-a-tives Cured Him"

CHESHAMVILLE, ONT., Jan. 25th 1911

I am now twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for the rest of my life. I doctored with different medical men and tried many advertised remedies, but none of them suited my case. I am now twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for the rest of my life.

I doctored with different medical men and tried many advertised remedies, but none of them suited my case. I am now twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for the rest of my life.

Nearly a year ago, I tried "Fruit-a-tives" I have been using this fruit medicine nearly all the time since, and am glad to say that I am cured. I give "Fruit-a-tives" the credit of doing what the doctors said was impossible.

I am now seventy-six years old, and in first class health. GEO. W. BARKLEY. In all the world, there is no other remedy that has cured so many cases of so-called "incurable" kidney disease, as "Fruit-a-tives."

This famous fruit medicine acts directly on the kidneys—beating and strengthening them—and ridding the system of the waste matter that poisons the blood.

At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

THE MORTAL SINS OF DRINK

The following decisions as to mortal sins in connection with liquor which were laid down by Bishop O'Reilly of Liverpool, about thirty years ago, we commend to the thoughtful consideration of those who look lightly upon the drink habit, and who are given to speak of it as "a good man's failing," etc.:

- 1. Whosoever drinks deliberately to such an extent as to lose his reason commits a mortal sin. 2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme, or utter other improper language, or injure others about him, besides the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication. 3. Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continual state of sin. 4. Whosoever entices or urges another to excess in drinking, who he foresees will be intoxicated, commits a mortal sin. 5. Any seller of liquor who continues to supply to any individual that he knows will become intoxicated thereby, with commits a mortal sin, because he deliberately co-operates with the grievous sin of another. 6. Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress in his family by squandering that which is needed for their support, commits a mortal sin against charity. In like manner, whosoever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commits a mortal sin.—Sacred Heart Rev.

IRELAND'S PRIESTS' LEAGUE

The eleventh annual report of the Father Mathew Union is an interesting and encouraging publication. Membership of the union is confined to total abstinence priests, and the union, established in October, 1901, has been founded under the protection of the Sacred Heart and with episcopal sanction, for the purpose of spreading the principle of total abstinence amongst the people. It is encouraging to find on the list of members close to 500 names. This number is, of course, only a small proportion of the total abstinence priests in Ireland, but it represents a united effort to propagate the total abstinence movement and to cope with the drink evil. On the list we find 21 dioceses and 8 religious missionary orders represented. The president and council are elected annually, and this year the office of president is very worthily occupied by the Very Rev. T. Canon Langan, D. D., P. P., Abbeyleary.—Father Mathew Record.

According to press reports more than 500 saloonkeepers of Chicago did not renew their licenses on May 1, the beginning of the second quarter. The reason assigned for this is that men of all classes are drinking less than heretofore and, as a consequence, the daily receipts of the business do not justify a continuance. Despite this falling off, however, in the number of saloons there are still enough thirst parlors in the Windy City to satisfy the needs of those who love the amber fluid beneath the foam as well as its stronger brother. Nevertheless it is a good sign of the times and we hope that what is said to be true of Chicago can soon be predicted of all American cities. It is a consummation devoutly to be wished.—Catholic Bulletin.

THE SACRED HEART OF JESUS

FEAST, FRIDAY, JUNE 14

Thousands of Catholics throughout the world have a special devotion to the Sacred Heart of Jesus. Millions of members of the Sacred Heart League approach the altar for the Feast of the Sacred Heart, pleading for some favor from Jesus' heart all burning for the love of mankind. And what wondrous love did that divine heart possess. Read the story in the gospels and learn of the gentleness and the charity of the Man-God, who so loved the world that He gave His life that sinners might be saved.

But, after all, how little we do to express our appreciation of the Divine sacrifice. When we take into consideration all that the Saviour has given us; when we contemplate all the beauties of this glorious world; when we note the bountiful harvests that are ours for the gathering; when we think of health that is ours, all because of the gracious mercy of the Redeemer, our own efforts dwindle to mere nothingness. Do what we may, our work can never approach payment of the debt we owe. Oh, the wondrous mercy of that Sacred heart. Go back to the days when the Saviour walked the earth with His disciples. Go with Him into the highways and byways and witness the continuous acts of compassion on His part. Mercy was the prime feature of His whole life. Do you remember when the Pharisees rebuked Him for mingling with sinners? "Go and learn what this meaneth, that I will have mercy," He told them. The Magdalen is an example; the widow's son; the healing of the sick—all show the goodness, the mildness, the forgiveness of the Sacred Heart. And when we follow the bruised and bleeding Saviour to Golgotha's rocky height, and see that Divine One nailed to the cruel cross, we find Him turning to the repentant thief:—"This day thou shalt be with Me in paradise." Was ever such love as this?

Let us Catholics once more consecrate ourselves to this Sacred Heart of Jesus—"Plead for me, O blessed and adorable Heart, at the bar of Divine justice, and screen me from the anger which my sins deserve. Imprint Thyself like a seal upon my heart, that I may never be separated from Thee. May my name also be engraven upon Thee, and may I ever be consecrated to Thy glory, ever burning with the flames of Thy love and entirely penetrated with it for all eternity. This is all my desire, to live in Thee."—Srause Catholic Sun.

Twenty Dishes—Ten Cents

Two dishes of Kellogg's Toasted Corn Flakes only cost one cent; and there are actually twenty generous dishes in each package.

FASTING BEFORE COMMUNION

IS IT ONLY A PIOUS CUSTOM, OR ONE OF THE LAWS OF THE CHURCH?

The six commandments of the Church do not contain any injunction that I must not break my fast before receiving Holy Communion, and that I should keep this fast from the previous midnight, wrote a correspondent to Father Hall, the titular of the Embassy in Rome. "Am I to presume that this is only a pious custom, but in no sense obligatory? Anyhow, I do not see where it is laid down that I commit a mortal sin, if I break my fast before receiving Holy Communion."

THE DUTY OF FASTING

The same is true of the duty of fasting before Communion. Christ Himself instituted the Holy Eucharist in the evening, at the end of the feast dinner. The early Christians used to celebrate regularly in the evening, and, therefore, of course, without fasting. At some obscure point in history the Mass came to be transferred to the early morning, and this became the invariable custom. Out of this arose the fact of receiving the Eucharist fasting from midnight, and this fact gradually came to be regarded as an obligation. Hence it got formulated into a law in theological text-books and instructions, rather than an official decree. The custom is strictly obligatory all the same; and only if there ever should arise a party calling it into question, would the Church find it necessary to issue an official definition of the law in order to put an end to such a dispute.

THE REPLY

Here is the learned Jesuit's interesting reply: There is an important Catholic principle which teaches that in matters of faith, morals and discipline an express official definition or decree of the authorities is not essential, but merely convenient, in order to close dispute. Originally the deposit of Christian truth was given to the Apostles by informal conversations, and afterwards by the assistance and inspiration of the Holy Ghost. This deposit was committed to the faithful by word of mouth in the form of daily teaching and instruction, and there existed no written formula either of the creed or the code.

PRESIDENT SUSPENDERS WORK OR PLAY, EVERY MINUTE OF THE DAY, THEY NEVER mind. The "hiding coat" gives and takes with every motion. Light, medium and heavy weights. DOMINION SUSPENDER COMPANY, Niagara Falls

On one occasion in the New Testament we read of a formal and official decree; and that was in the Council of Jerusalem, which settled the points of Jewish observance to be imposed upon gentile converts, and the points to be omitted. And the only reason why this decree was officially made was because of much confusion which had risen on the subject. The so-called Apostolic Creed is the first formulated code of belief we know. It was popularly attributed to the Apostles, and was said to have been drawn up by them before they scattered into various lands, so that they might have some uniform and systematic explanation of the main points of their message. It is quite possible, and even likely, that they did draw up such a creed; but, at the same time we cannot prove it. The Apostle's Creed first emerges in written history as the baptismal creed of the Roman Church in the second century, and possibly this may have been its origin. If the whole of the faithful had gone on believing the simple doctrine of the Church without getting involved in difficult speculations and disputes and heresies, no further formulation would have been necessary. But the spread of Arianism made a fresh and full definition necessary on the points under dispute. Hence arose what is popularly called the Nicene Creed. There were many things believed and practiced in the Church as belonging to faith and morals besides those contained in such creeds; but there was no necessity to define them because they were taken for granted. But as ages passed one point after another came to be disputed, and the Church had to step in and affirm the right doctrine in the form of an official decree or definition. By this means nearly the whole body of revealed truth has come to be defined; and the last points being the Immaculate Conception and the infallibility of the Pope. These definitions were not a creation of new doctrines, but the formulation of old ones. They had already been believed, without a definition; and the definition made no difference except to put a close on all dispute or doubt.

PRACTICAL CUSTOMS AND USAGES

The same is true of practical customs and usages. The Church never formulated a law as to how the Mass should be said. The essential parts were inherited from the Apostles, and other parts were added as discipline. This gave rise to a great variety of local usages, each of which came to be obligatory in a certain place, merely on the ground of ancient custom or tradition. When intercourse became wider, and local variations were found inconvenient, an authorized standard form was drawn up called the Roman Missal, which was gradually made obligatory all over the western world, with a few interesting exceptions. The same is true of the celibacy of the clergy. Nobody doubts that a priest is out of from marriage by an implicit vow; and yet no one can point to any official decree which gave rise to this obligation, or which stands as the ground for it. The whole rests on the informal but effectual ground of administration rather than law—a usage gradually induced and enforced by the authorities. If there should ever rise a revolt against clerical celibacy the Church might find it necessary to issue an official decree; but till this happens, priests will go on accepting the obligation of the strength of practical tradition and administrative enforcement alone.

CATHOLIC SANCTUARY RESTORED IN SCOTLAND

For the first time since 1560, when the monks were expelled, the Restenneth Priory, Forfarshire, Scotland, has passed into Catholic hands. Miss Charlotte Louisa Hawkins Dempster, of Dunnichen, is a Catholic. She has just succeeded in buying the ruins of Dunnichen, Restenneth and Auchenforfar, and has hastened to address a petition to the Holy See to give consent to her possession of the Church lands of Restenneth and to remove all her disabilities. The church and monastery, which stand about a mile beyond the country town of Forfar, own the finest oldest ecclesiastical building in stone in Scotland. Nechtan, King of the Picts, having been baptized "at a place called Restenneth," wished to build a church to the glory of God. He sent to Monk Wearmouth for the builders that he required and dedicated the church to St. Peter. This happened about 720 A. D. The remains of the king's own castle are still to be traced in a field near Dunnichen called the Castle Park. The barony waves above the dwelling of the Christian king, but the priory, much of which dates from a later period, is still a striking ruin with a fine stone tower. Being a place of size and comparative comfort it used to have many visitors, even royal ones. King Robert the Bruce resided in it more than once and when the patriot king lost a son under age the lad was laid in the burying ground of the mother church of this district.

THE DUTY OF FASTING

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THE DUTY OF FASTING

Though the monks were expelled in 1560 the pile of buildings stood firm till 1745, when the Hanoverian regiments of the Duke of Cumberland's army, on their way down from Culloden, set fire to Restenneth. Dangers and disabilities were the portion for many a long day after that of anyone who professed the Catholic faith, but there is a lady living now whose great-grand-uncle's baptism was performed about 1750 in the font of the ruined church. The child was brought there by night and at some risk, and this incident shows how deeply and for how long the priory of Restenneth was revered in Forfarshire. George Dempster, of Dunnichen, who was for more than a quarter of a century M. P. for the Perth Burghs, is buried in the priory. He was a patriotic man, the "true Scot" of Burns' poem, and was the friend of Fox and Burke, of Gainsborough and of Reynolds, of Boswell, and of Dr. Johnson, of Robert Owen and of Howard, the reformer of prison life in England.

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CHURCH FURNITURE THE VALLEY-CITY SEATING CO. LTD. DUNDAS, ONT. Church Bells. MENEELY & CO. WATERLOO, ONT. CHURCH BELL Foundry. O'KEEFE'S Liquid Extract OF Malt with Iron. is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulation than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores. W. LLOYD WOOD General Agent Toronto :: Canada

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"Eastlake" Steel Shingles will save you money. Just ask yourself this question Mr. Farmer, "Is my barn roof lightning proof—is it fireproof?" It's not a cheerful sight to see your barn—full to overflowing with the season's crop—wiped out by lightning or a spark from the threshing engine. All because of faulty roofing. A fireproof roof is the only sure protection for your crops, your livestock and implements. "Eastlake" Steel Shingles are absolutely lightning-proof, fire-proof, storm-proof and vermin-proof—the best and safest roofing for all buildings. "Eastlake" Metallic Shingles are made of the finest galvanized steel—are easiest and quickest to lay—save labor and expense. "Eastlake" Shingles cost less than a wooden roof equipped with lightning rods. "Eastlake" Shingles make the best roofing for you, Mr. Farmer. Roofs covered with "Eastlakes" a quarter of a century ago are in perfect condition to-day. This is the best guarantee for you. Send for our illustrated booklet, "Eastlake Metallic Shingles." Write to-day—just your name and address. We also manufacture Corrugated Iron, House Siding, Metallic Ceilings, Cornices, Eave-troughs, Conductor Pipes, Ventilators, etc. THE METALLIC ROOFING CO. Limited MANUFACTURERS Branch Factory WINDSOR TORONTO Agents in Principal Cities

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CHATS WITH YOUNG MEN

DO IT TO A FINISH

Years ago a relief life-boat at New London sprung a leak, and while being repaired a hammer was found in the bottom that had been left there by the builders thirteen years before.

Multitudes of people are hobbling around on one leg, have lost an eye or an arm, or are otherwise maimed, because dishonest workmen wrought deception into the articles they manufactured.

How many have lost their lives because of dishonest work, carelessness, criminal blundering in railroad construction? Think of the tragedies caused by lies packed in car-wheels, locomotives, steamboats, boilers, and engines.

The majority of railroad wrecks, of disasters on land and sea, which cause so much misery and cost so many lives, are the result of carelessness, thoughtlessness, or half-done, botched, blundering work.

Everywhere ever this broad earth we see the tragic results of botched work. Wooden legs, armless sleeves, numberless graves, fatherless and motherless homes everywhere speak of somebody's carelessness, somebody's blunders, somebody's habit of inaccuracy.

The worst crimes are not punishable by law. Carelessness, sloppiness, lack of thoroughness, are crimes against self, against humanity, that often do more harm than the crimes that make the perpetrator an outcast from society.

Everybody put his conscience into his work; did it to a complete finish, it would not only reduce the loss of human life, the maiming and maiming of men and women to a fraction of what it is at present, but it would also give us a higher quality of manhood.

It takes honest work to make an honest character. The habit of doing poor, slovenly work will, at a whole, make the worker dishonest in other things.

The man who habitually slights his work slights his character. Botched work makes a botched life. Our work is a part of us. Every botched job you let go through your hands diminishes your competence, your efficiency, your ability to do good work.

Nothing kills ambition or lowers the life standard quicker than familiarity with inferiority—that which is cheap, the "cheap John" method of doing things. We unconsciously become like that with which we are habitually associated.

On the contrary, doing things in a loose-jointed, slipshod, careless manner deteriorates the whole mentality, demoralizes the entire mental processes, and brings down the whole life.

Every half-done or slovenly job that goes out of your hands leaves its trace of demoralization behind, takes a bit from your self-respect.

The mental and moral effect of half doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated, because the processes are so gradual, so subtle. No one can respect himself who habitually botches his work, and when self-respect drops, confidence goes with it; and when confidence and self-respect have gone, excellence is impossible.

the best of himself—would not accept his second best in anything. The thought of slighting his work was painful to him, but his mental processes have not deteriorated, and he has become so demoralized by the habit which, after a while, grew upon him, of accepting his second-best, that he does it now without a protest, seemingly without being conscious of it.

One's ambition and ideals need constant watching and cultivation, in order to keep the standards up. Many people are so constituted that their ambition deteriorates and their ideals drop when they are alone, or with careless, indifferent people.

The introduction of inferiority into our work is like introducing subtle poison into the system. It paralyzes the normal functions. Inferiority is an infection which, like leaven, affects the entire system.

The human mechanism is so constituted that whatever goes wrong in one part affects the whole structure. There is a very intimate relation between the quality of the work and the quality of the character.

If you should ask the inmates of our penitentiaries what had caused their ruin, many of them could trace the first signs of deterioration to shirking, clipping their hours, deceiving their employers—to indifference, dishonest work.

A prominent business man says that the carelessness, inaccuracy, and blundering of employees cost Chicago \$1,000,000 a day. The manager of a large Chicago house says that he has to station pickets here and there through the establishment in order to neutralize the evils of inaccuracy and the blundering habit.

Many an employee who would be shocked at the thought of telling his employer a lie with his lips is lying every day in the quality of his work, in his dishonest service, in the mispent hours he is slipping into it, in shirking, in his indifference to his employer's interests.

To the good priest's intense thankfulness, he had, before the year was out, the happiness of receiving the entire Hammond family into the Church. Thus the Indian boy, by his brave deed, had brought about the conversion of the whole family.—True Voice.

OUR BOYS AND GIRLS

THE INDIAN BOY

The small tattered town of Bournley in California, lies close to the desert which stretches at the base of the San Jacinto Mountains. Not far from this town is an Indian reservation; and the children of the orphan asylum and industrial school for the Indians, conducted by Sisters.

One day during recess some of the boys of the Bournley school had gathered round a little Indian boy who was doing some garden work for a teacher. They had begun by teasing him; and one of the pupils, the bully of the school, had gone so far as to insult the poor boy, whose eyes flashed with anger, though he managed to answer in a steady voice.

"I'm no coward, though I am an Indian, and I'd soon show you, too, only the Father has forbidden us to fight, especially with white boys." "I should think he would! You are an ignorant little coward all the same."

Just then a pretty, fair-haired girl came up and put her hand protectively on the Indian boy's shoulder. "It's you who are a coward, Harry, to insult Tomaso just because you think he would not dare to pay you back. And as for being ignorant, you needn't talk; for you are always at the foot of your class, and Tomaso knows lots of things that you don't."

Harry flushed scarlet with anger; for Irene Hammond was the girl of all others in the school whom he admired, and whom he particularly wanted to be in favor with just then, as he knew she was about to give a birthday party. "I didn't mean anything, he growled, as he retreated shamefaced to the other end of the playground with some of his chums; while Irene, after a smile and a few kind words to Tomaso, went to join the girls who were preparing for a game of basket-ball.

A little while later, Harry had edged up to her and was vainly trying to win back her good graces by exaggerated praises of her playing. Suddenly there was a shriek of terror among the children and all sprang back in horror, as they saw a large rattlesnake which had somehow made its way into the playground, and was preparing to strike Irene, who stood as if petrified, gazing at it with blanched face and dilated eyes.

Without even attempting to drag her with him, Harry had sprung away with a yell of fear; and all expected to see the poor girl bitten by the venomous reptile, when Tomaso rushed past the children, and, springing between Irene and the snake, struck it with his rake and killed it. "O Tomaso, how could you do it! It was so dangerous!" exclaimed one of the younger teachers.

"I had to save the little Missie," said the Indian, quite simply. "Indian or no Indian, you are a hero, my lad," said the head master, who had beheld the scene from the window and hurried to join the group, "and I feel sure you will get your reward. Who was the ignorant coward this time, Master Harry?" he asked, with a twinkle in his eye. "Let this be a lesson to you, my boy, not to think yourself better than others because they happen to have been born in less fortunate circumstances. Tomaso has not had as much schooling as you have, it is true; but he is desert-bred and knows many useful things of which you are quite ignorant. He is a brave boy, too. You might have made an effort to protect the girl you were standing by, but you thought only of yourself."

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PERILS OF SOCIALISM

Rev. M. I. Stritch, S. J., has been recently delivering a series of able lectures on "Socialism" in St. Peter and Paul's Church, Detroit. The following is his closing lecture, his subject being, "Perils of Socialism."

"Socialists have tried scores of experiments in this and other countries. They have all failed because members of such communities have found the life unbearable. Idleness, jealousy, favoritism, dishonesty, tyranny have led to quarrels, dissensions, desertions, starvation and final dissolution.

"Socialists attribute these failures to hostile capitalist environment. The members found it too easy to escape the socialist conditions and return to capitalist society. But let the world be organized on a socialist basis and then socialism will succeed, for although there will be idleness, jealousy, quarrels, slavery and tyranny there cannot be any escape or desertion. There will flourish a social regime from which every man will find it to escape, but there will be no place to escape to."

"If a majority of the people of Detroit were to vote to-morrow for social democracy the men of ability, enterprise and capital would shake the city's dust from their feet and betake themselves to other communities where their talents and services would be appreciated. Detroit would languish for a while then starvation would bring a change of heart to the majority, the capitalists would be invited to come back on their own terms and it would be a long time before the honest and industrious worker would hearken to the call of the Socialists.

"This is the way that the socialists follow in cities where the socialists have captured the city government? There is such a city not a thousand miles from Detroit. Here are some of the results reported to me by a man who has had every opportunity to learn the truth. Domestic servants in said city have become indolent and dishonest; piece workers in the factories have an understanding with their socialistic foreman whereby they receive pay for more work than they turn out; and the excess of pay, frequently taken from their employers' pocket is divided among the workmen and foremen; checks on the banks are freely forged and all this is justified by the Socialists on the ground that they are only taking what is right belongs to them."

"But why do they not proceed openly and introduce socialistic democracy? For two reasons: The shrewd Socialist politicians know that such an experiment would reveal the hollowness of their promises and pretensions and ruin their success as a political party; secondly, if they dared to confiscate private property the state and federal arsenals would soon lodge them behind the bars."

"For this reason all the Socialists have done in Milwaukee is to oust honest men from public employment, fill their places with incompetent, socialistic loafers, raise the salaries of the latter and compel the citizens to foot the bills."

"When the Socialists are carrying on their propaganda among workmen they enumerate the evils of society, with eloquence and represent them as a thousand times worse than they really are. They know that a large proportion of these evils came not from social but from individual causes; from laziness, unthrift, drunkenness, dishonesty and other vices; yet they mendaciously ascribe them all to the capitalist system of economy. They see no redemption in the capitalist. They are ever indulging in gross and criminal vituperation against the men who, more than all others, are responsible for the magnificent economic progress of the past hundred years.

The energy, enterprise and genius of the leader have filled the world with every description of economic goods that heart can desire. The Socialist is only too willing to admit that capitalists have been in control for the past hundred years, but he does not dwell upon the undeniable truth that during the reign of capitalism the face of every industrial country has been changed, the schools, the children of the poor are educated free of charge; that the poor man to-day can travel to any part of the earth more conveniently than the prince could travel formerly; that the poor man to-day can load his table with food that the precapitalist nobleman could not afford; that great cities have grown up with paved streets, electric lights and all material conveniences; with public libraries, law and order and police protection; with homes

Several million bushels of peanuts are used each year in the United States alone. WHEN OFFENDED To think about something else is the best and only sure cure for offended feelings. To think about the offense—its unkindness, its injustice, its meanness of spirit, and all its other ugly aspects—only adds to its sting and deepens our own suffering or anger. This hurts us and helps no one. Eggs are not the only things that are spoiled by life and power being brooded over. If we want to enlarge and multiply everything unpleasant in that which has offered us, brooding over it will do it. If we want to have done with it and get it out of our life quickly as possible, to turn deliberately away from it and concentrate our thought and energy upon something else is our sure road to success. "When any one has offended me, I try to raise my soul so high that the offense cannot reach it." Descartes is credited with saying, "But we cannot lift ourselves by mere will power. We can lose ourselves by devotion to something else, and thus we can lose the offense."—S. S. Times.

A RARE FLOWER One of the rarest and most wonderful orchids known is a native of the Isthmus of Panama. The early Spanish settlers there named it Flor del Espiritu Santo (Flower of the Holy Ghost), and those who have seen it readily understand why. It grows in marshy places from a decayed log, or sometimes from the crevice of rock. The leaf stalk ranges several feet in height, and the flower stalk, which grows from the bulb bears twelve or fifteen bulbs. The flower is pure white and is shaped something like the jack in the pulpit. Inside the flower, right in the heart of it, is a perfect image of a dove with drooping wings, snowy breast, golden head and crimson neck. It is a

perfect image, exquisitely beautiful in tint, and giving off an odor that no perfume could imitate. It was for its resemblance to the emblem of the Third Person of the Blessed Trinity that the devout Spaniards gave it so beautiful a name. The native Indians worshipped it as an idol and would not touch it nor the ground upon which it grew.—Catholic Telegraph.

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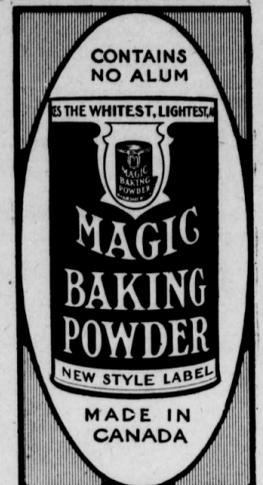
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MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND



for the deficient and the old. GO HAND IN HAND Democracy and constitutionalism in government have gone hand in hand with the predominance of the capitalist class. Never in the history of the world has there been more pay, shorter working hours and more solicitude for the rights and comforts of the working classes.

"Shame on the intelligence and veracity of the people if they cannot discriminate between beneficial and tyrannical capitalism. Same principles and methods of reform can cure our social maladies without blindly rushing into Utopianism which stands condemned before the bar of reason and experience alike."

RETHINKS IN MORBID DISORDER "Do I expect the Socialists to accept these statements as true? No. The confirmed Socialist is like a confirmed lunatic, his brain is seething in morbid disorder; his imagination is running riot with no control of reason; lurid visions are looming all around his horizon. I write not for diseased imaginations, but for the people who have not yet taken leave of their senses; who have not yet learned to take appetitions for predestinated realities."

But did not Karl Marx, the prophet and apostle, the father and founder, the genius and inspirer, the philosopher and scientist of Socialism, did he not see this vision, and is not this vision therefore real? Yes, Marx saw visions, but they were not real. He saw the materialistic conception of history which has been discarded as a mental nightmare by the great thinkers of the world. He saw that God was nothing more than a fabrication of the superstitious imagination of ignorant men; and all that is noblest in humanity; from the greatest philosophers to the humblest peasants have turned in astonishment to pity or despair the impious imbecility of the prophet of socialistic democracy.

He saw that the dream of social democracy would be realized before the end of the nineteenth century and we all know how admirably true was the inspired revelation of the preternatural insight of the seer. He saw that there was no unchanging principle of morality; and lo, the Ten Commandments are still written as indelibly as ever on the consciences of men; at least of men who have not put socialistic theories in the place of the light of reason and the aspirations of the heart. He saw the speedy crumbling of the Catholic Church that had weathered the storms of nineteen hundred years and the Catholic Church still stands mightier than ever before and venerated as a bulwark of justice and civilization even by millions of men not members of her communion.

Marx and his followers have chosen to attack Catholicity and Christianity as well as capitalism. The capitalists may fight their own battles, but Catholics and Protestants alike all that know it to be their solemn duty to defend, to extend and to secure the triumph of Christian truth, Christian precepts and Christian conduct must oppose with all energy and earnestness the progress of the Socialistic movement.

Mr. James Tait, of Westmeath, Ont., writes: "I have been a dreadful sufferer for the past eight years. The doctors said I had neuralgia of the muscles of my back; the pain was so great it would draw me all up. I tried different doctors, but could find no cure until I used Egyptian Liniment, which was highly recommended by Mr. Fraser, of this place. It had the desired effect, and I secured prompt relief and have had no relapse in over 15 months. I only use one bottle, and can now load my own produce, pressed hay, etc, myself. Egyptian Liniment has made my old days brighter, and I trust others may be benefited through the publication of this letter."

You will find it splendid for rheumatism, sciatica, and all bruises, sprains, burns and frost-bites. 25c. at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

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PERILS OF SOCIALISM

But if Marx is thus glaringly false in his moral, religious and metaphysical theories, he is not less so in his social and economic teachings. Marx based his economic doctrines on the theory that all commodities derive their exchange value exclusively from the amount of labor embodied in them. From this principle he drew the conclusion that employers gain all their profits from the surplus value created by the employees. There is not a scholarly economist in the world to-day who does not see that fatality and the absurdity of both the conclusion and the premise.

"Das Kapital," the work of Marx and the Bible of Socialists was thus built on a foundation of quicksand. The rain and the wind have come and great has been the fall of the House of Marx. If it be said that in this paragraph I have given mere assertions not arguments, I answer that I have stated patent facts admitted by all economists, even by educated Socialists. Still if anybody cares to hear the argument in clear and forcible form, he will find in the Detroit public library a little volume written by the foremost authority of our time in economic science. I refer to the volume entitled, "Karl Marx and the Close of His System," written by no less a scholar than Bohm Bawerk.

CROCODILE TEARS

A detectable feature of Socialist argument is as follows: When you quote the doctrine of their chosen and trusted guides, their Bible writers, they repudiate the doctrine and grow pathetic over all the iniquity the Catholic Church has experienced at the hands of renegades. Then they appeal to us not to treat Socialism in a like unfair manner, not to rely on the testimony of traitors or enemies of the Socialist movement. This has a soothing sound in the ears of Catholics who stand on the dividing line between Socialism and Catholicism. Catholics who wish to calm the clamors of a conscience that accuses them of treason to the Church of Christ. But these same Socialists are most eager to take advantage of the services of every renegade they can find from the ranks of Christianity.

"We return due thanks to the Socialists for their crocodile tears of sympathy and we assure them that we quote not from renegades, but from the great authorities and cherished masters. We quote from the very works most zealously published and distributed by Socialists themselves as the most effective instruments for propagating atheism, materialism, class conflict, confiscation, the subversion of individual liberty, the integrity of the family, the destruction of Christianity, and the other choice principles elaborated in their philosophy embodied in their action."—Michigan Catholic.

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THE MESSAGE OF THE LILY

Hurrying along one of the busiest streets in a great city, I chanced to glance at a florist's window, and was surprised to find there a single lily, tall, slender, exquisitely beautiful. Its spotless petals were as pure as the virgin snow, its golden heart a flame of love. As I stopped to admire, I could almost scent its sweet, chaste fragrance through the dividing window pane. On the two succeeding days I looked for my lily and found it still there to welcome me. But on the third day, I found that its splendid head was drooping, its beauty and purity on the wane. Snatched from its home where all was lightness, sweetness and beauty, it had been transplanted to a place where things were less pure. On the fourth day, as I passed, I found its place filled by a jaunty marigold, and I experienced a sense of regret and loss.

As I stood there by the window, the shop door opened, and a small boy appeared carrying in his chubby hands the dead litter of a day's sales. As he passed me, something eluded his grasp and fell at my feet. It was my lily, but now withered, yellowed and quite dead. Robbed of its youth and beauty, stunted and crumpling, it had been cast aside as useless.

How many flowers there are in our great cities, fresh and pure from fragrant fields, who get contaminated by the impurity of the streets. They have lost their freshness, bloom and beauty, and are cast aside as worthless? Has it been carelessness? Has it been ignorance? Virgin Mother, thou upon whose obsequious bosom the Saviour rested, protect and help them well!—Paulist Calendar.



NA-DRU-CO ROYAL ROSE TALCUM POWDER

THERE is no dressing room so refined but Na-Dru-Co Royal Rose Talcum Powder adds a touch of luxurious comfort. There is no home so humble but the whole family will enjoy the relief which Na-Dru-Co Royal Rose Talcum brings from all sorts of skin irritation and discomfort. Its wonderful fineness, its healing, antiseptic qualities, and its refreshing odor of roses make Na-Dru-Co Royal Rose Talcum a toilet delight. 25c. a tin, at your Druggist's—or write for free sample to the NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED, MONTREAL.

Advertisement for Kellogg's Corn Flakes, featuring the brand name and 'TOASTED CORN FLAKES'.

Advertisement for Pease Economy Furnace, highlighting 'MANY EXCLUSIVE FEATURES' and 'AIR BLAST' technology.

METHODIST TRIBUTE TO CATHOLIC ACTIVITY

On the second Sunday in April the Rev. Dr. Lee of St. John's Methodist Church, St. Louis, spoke as follows: "Take the Catholic Church in St. Louis. Go around the city and count its orphanages, its asylums, its hospitals, its houses of Good Shepherd, its hundreds of forms of organized beneficence. I do not know what the figures are, but I venture the assertion that the Catholic Church in St. Louis has actually done more social service in one year than all the godless, Christless social service experts have done since the foundation of the city of St. Louis.

EXPLAINING USE AND ABUSE OF SACRAMENTS AND SACRAMENTALS

In his Pastoral Letter at the beginning of Lent, Most Rev. Dr. Whiteside, Archbishop of Liverpool, gave some good instruction on the Sacraments and Sacramentals, emphasizing the misunderstanding and improper use of the latter, even by some Catholics. There are (the Archbishop said) two mistakes which Catholics do not infrequently make. The first is made by those who disdain to use Sacramentals at all. The Sacramentals are seemingly so trivial and insignificant in themselves, their use not necessary to the efficacy of the sacrament, that some fail to see how such things can be a means of grace. On the other hand, a much more common mistake is the mistake of those who attach to Sacramentals an efficacy they do not and cannot possess, degenerating at times almost into superstition. Amongst these there are some who regard a Sacramental in the light that regard some non-Catholics regard and use a charm or talisman—namely, as something that will protect the wearer from all sorts of harm. It is such as these who, receiving by post a copy of an unauthorized prayer to which is attached a variety of blessings for those who refuse, with nervous superstition will obey the behests of the sender rather than commit the prayer to the flames, its fitting destination. Or, again, some will have a crucifix blessed, as they term it, "for a happy death," and will lie not simply that the person carrying it devoutly may obtain a plenary indulgence at the hour of death, but hope that by virtue of the crucifix, whatever lives they may lead, they will in the end obtain final perseverance, and die in the friendship of God.

AVOID BOTH EXTREMES It is well, then, that the faithful should avoid both extremes by clearly understanding the mind of the Church with regard to her sacramentals, the use of which as a means of grace is optional, but which as a matter of fact always have played, and always will play, a large part in the daily life of most Catholics. Impressions are made on the soul through objects which appeal to the senses. Honors and rewards are conferred through external symbols. Royal personages are made Sovereigns through the Crown, the distinguished citizen is knighted by the sword, the citizen raised to the magistracy by receiving the chain of office. The same holds good in the sphere of the supernatural. When Christ the Messiah wished to work miracles to prove His divine mission, He could have produced these effects simply by willing them, as in fact He did in the case of the servant of the centurion. But, generally, He performed these wonders through the medium of something appealing to the senses. The Church has from her Divine Founder some limited power to convey to her children graces and blessings, and she is naturally expected in imitation of her Divine Spouse to attach such favors to the use of some material object which appeals to the senses. She undoubtedly possesses the power of the keys, enabling her to draw upon the treasury of the merits of Christ and of the saints, and bestow indulgences for the remission of the temporal punishment due to sin, after the sin has been forgiven by the Sacraments. POWERS OVER EVIL SPIRITS She also possesses certain powers over evil spirits given her by her Divine Founder. But she cannot institute a vehicle of grace, be that grace habitual or actual. One means of obtaining grace, spiritual and temporal, she has, and it is this she wishes to place at the disposal of any of her children who choose to use it. That one thing is the immense power of her own intercession with God. She knows that she is the spouse of Christ, and she is well aware of the sacrifices Christ made for her, and consequently the love He bears her, "Nourishing and cherishing" her as He does, she knows only too well how powerful with

Time for a Spring Tonic

In the spring we suffer from the bad effects of the winter living. During the winter the clear, cold weather is a powerful germicide, and keeps us up, but when the spring breaks-up comes, myriads of disease germs are let loose and the run-down system falls to fight them off. The enormously high death rate in spring proves this. Almost everybody needs a spring tonic to help him over this trying time. Otherwise he loses much valuable time in fighting off "spring fever," or contracts serious disease. Nothing will so certainly help you as Dr. Chase's Nerve Food. This food cure is a true tonic. It actually forms new, rich blood, strengthens the nerves and puts new energy and vigour into mind and body. It is not a stimulant to whip up tired nerves, but by its upbuilding effects affords lasting benefit. Keep well this spring by using Dr. Chase's Nerve Food.

Him is the influence of her prayer. One truth He impressed on His Apostles in life was the power of prayer of even one individual provided it be the requisite conditions. These conditions are never wanting in the case of the Church. On the other hand, the need the faithful have of actual graces is very great. The Sacraments can do much, for they confer not only sanctifying grace, but also actual graces at certain times during life according to the nature of the Sacrament and the need of the recipient. But the faithful stand in need of actual graces not occasionally only, but almost at every hour of their daily life.

WHERE THE SACRAMENTS HELP It is just here that the Church enters in with the help of her Sacramentals. She is not content to offer in her liturgy and her office her own public prayer for the needs of her children. She wishes to occasionally only, but at every moment of their lives, the influence of her powerful intercession with God. Accordingly she sets apart a variety of

Every Housekeeper is Interested in knowing how to make good bread. One of the secrets is using good yeast, White Swan Yeast Oakes—50 package of 6 cakes. Sample sent on request. White Swan Spices & Cereals, Limited, Toronto, Ont.

Converted Students Baptized

The three former students of the General Theological Seminary of the Protestant Episcopal Church, Chrises Square, New York, whose conversion was announced recently, have been baptized in the church of the Paulist Fathers.

"The change of faith of the three seminarians was prominently noticed by the daily press of this city," says the Catholic News, New York, "but at the house of the Paulist Fathers the reception of the converts into the Church was regarded as nothing unusual for, as a matter of fact, during the past year one hundred and forty-five non-Catholics, including a number of ministers and laymen, were received into the Catholic Church by the Paulists at their own house in this city."

Do not wear a scowl on your face. The skies are not only blue above you, but all the way down to earth. Wear a smile, and see how readily the clouds who pass will respond to the radiant joys of a hopeful and trustful presence. Plant the seeds of courage in human life each day.

THE BELLS OF SHANDON

Published by Request With deep affection and recollection I often think of those Shandon bells. Whose sounds so wild would, in the days of childhood, Fling round my cradle their magic spells.

On this I ponder where'er I wander, And thus grow fonder, sweet Cork, of thee; With thy bells of Shandon that sound so grand on The pleasant waters of the River Lee. I've heard bells chiming full many a clime in, Tolling sublime in cathedral shrines; While as a girl rate brass tongues would vibrate— But all their music naught like thine.

For memory, dwelling on each proud swelling Of thy bell knelling its bold notes free, Made the bells of Shandon sound far more grand on The pleasant waters of the River Lee. I've heard bells tolling old Adrian's Mole in, Their thunder rolling from the Vatican; And cymbals glorious swinging uproarious In the gorgeous turrets of Notre Dame. But thy sounds were sweeter than the dome of Peter Flings o'er the Tiber, pealing solemnly; Oh, the bells of Shandon sound far more grand on The pleasant waters of the River Lee. There's a bell in Moscow, white on tower and knook O! In Saint Sophia the Turkman gets, While and air calls men to prayer. From the tapering summits of tall minarets, Such empty phantom I freely grant them; But there's an anthem more dear to me; The bells of Shandon that sound so grand on The pleasant waters of the River Lee. —REV. FRANCIS MASONY (Father Prout)

FAVORS RECEIVED

A subscriber desires to publish the receipt of temporal favors through the Thirty Days prayer to the Blessed Virgin and the Sacred Heart of Jesus. M. J. A. Clinton, Ont., reader wishes to return thanks to the Sacred Heart for a very great favor received. A subscriber wishes to return thanks for favors received after prayers for Souls in Purgatory and an offer of Communion for same. A subscriber and reader wishes to return thanks to God for many favors received through novenas and prayers to the Sacred Heart of Jesus, the Blessed Virgin, St. Joseph, the Infant Jesus, the Holy Souls in Purgatory, St. Anthony, St. Rita and other saints; and asks the pious prayers of the readers to obtain many other graces and favors; also the restoration of health and promises to have Masses for the Holy Souls if granted and promises great devotion to the Sacred Heart of Jesus. A reader urgently asks the prayers of the faithful for a special favor with promise to publish and a Mass for the faithful departed. A subscriber wishes to return thanks to St. Anthony for favors received through intercession of Jesus, Mary and Joseph, St. Ann and the Souls in Purgatory and promise to publish; also to give an offering to St. Anthony's poor.

New Food for Animals. Large Cash Prizes at Toronto Exhibition

Stock Breeders and Agriculturists will be pleased to learn that the famous animal food that has been used for many years with such success in Great Britain can now be obtained all over Canada. We refer to Molasine Meal which is being introduced to Canada by the L. C. Prime Co. of Montreal. This meal is a scientifically prepared combination of best feed made from West India Molasses and spagnum moss. When fed regularly to almost any animal it improves their health and keeps them in the pink condition. Molasine Meal is strictly a food and not a medicine. Many of the most successful stock breeders, race horse trainers, etc., in the country have produced their best results and greatest prizes from their Molasine Meal fed animals. The L. C. Prime Company have adopted a unique method of introducing this feed in Canada by offering very generous cash prizes, which will amount to several thousands of dollars to every first prize winner at the Canadian National Exhibition in Toronto this year, that was fed on Molasine Meal. See their advertisement on page 3.

Money an Essential

"There never was a time," says the Rosary, "when the saving influences of the Catholic press were so badly needed as at the present; and it is distinctly gratifying and heartening to the purveyors of Catholic literature that there is an increasing demand for it. It should be remembered, however, by the patrons of the Catholic press, and of magazines in general, that money is required, and much of it, to produce publications worthy of the Catholic cause, and that it must come principally from subscribers."

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WHY HE IS NEVER SICK

Thomas A. Edison tells in a booklet entitled "How Can Man Keep Well and Grow Old?" and in which he and fifty other eminent men and women express their opinions concerning "The Art of Living Long." Mailed free to any address by William F. Butler, 64 Loan and Trust Bldg., Milwaukee, Wis.

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