# Catholic Record. "Christianus mihi nomen est Gatholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century

AN ULSTER PROTESTANT

### VOLUME XXXIV. FEAST OF THE SACRED HEART

### LONDON, ONTARIO, SATURDAY, JUNE 8, 1912

CATHOLIC NOTES

1755

# Two lights on a lowly altar ; Two snowy cloths for a Feast ; Two vases of dying roses ; The morning comes from the east, With a gleam for the folds of the vest-

And a grace for the face of the priest.

The sound of a low, sweet whisper Floats over a little bread, And trembles around a challee, And the priest bows down his head ! O'er a sign of white on the alter— In the cup-o'er a sign of red.

As red as the red of roses As white as the white of snows! But the red is a red of a surface Beneath which a God's blood flows ; And the white is the white of a sunligh Within which a God's flesh glows.

Ah! words of the olden Thursday ! An : words of the often Autraly : Ye come from the far-away ! Ye bring us the Friday's visitim In His own love's olden way ; In the hand of the priest at the altar His Heart finds a home each day.

The sight of a Host uplifted 1 The silver-sound of a bell 1 The gleam of a golden challce. Be glad, sad heart 1 'tis well; He made, and He keeps love's promis With thee all days to dwell.

From his hand to his lips that trembl From his lips to his heart a thrill, From his tips to his heart a tarifi, Goes the little Host on its love-path, Still doing the Father's will ; And over the rim of the chalice The blood flows forth to fill

The heart of the man anointed With the waves of a wondrous grace A silence falls on the altar-An awe on each bended face -For the Heart that bled on Calvary Still heats in the holy place.

The priest comes down to the railing Where brows are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Chris-

tian Meet there-and only there !

Oh ! love that is deep and deathless ! Oh ! faith that is strong and grand ! Oh ! hope that will shine forever, O'er the wastes of a weary land ! O'er the wastes of a weary land ! Christ's Heart finds an earthly he In the palm of the priest's pure hand. -Rev. ABRAM J. RYAN

## DOLLARS VERSUS FAITH

On a former occasion we spoke of the proselytizing work carried on among non-English speaking Catholics in our large cities. The main reliance of the proselytizers is on the money they ex-pend without stint. Here in New York they are busily at work under the auspices of the Presbyterian Home Mission Board. They have established in one of the tenement districts what is called "The American Parish" financed by Presbyterian money. A writer in by Presbyterian money. A writer in The Examiner (New York) gives a de-The Examiner (New York) gives a de-scription of the work done in this parish which was called into existence for the express purpose of winning away from the Catholic Church newly arrived immigrants. Within its area Protestant-ism had run to seed as is shown by this extract from The Examiner article: "It is a neighborhood from which Pro-

for spostacy. It is work from which is bribing men and women to barter their religious convictions for temporal gain. It is a repetition, under another factor religious convictions for temporal gain. It is a repetition, under another factor and during the time that an arti-doally created famine was claiming its in lifeland during the time that an arti-doally created famine was claiming its internal during the time that an arti-doally created famine was claiming its internal during the time that an arti-doally created famine was claiming its internal during the time that an arti-doally created famine was claiming its internal during the time that an arti-doally created famine was claiming its and should have, the sympsity of every (Oatholio in the land. These our brothers are in a strange land amidat strangers with whose language and social customs they are not familiar. The religion of their fathers, the relig-are associated, the religion that has cheered them in hours of despondency, the religion that has guided and shaped their lives, the religion that holds out to them a certainty, and not doctrines is a chameleon character which take on the color of evanescent opinions that are about as lasting as the rainbow, the religion, in a word, that is their most probe bought, if a sufficiently high price be paid for it. A Catholio who out be bought, if a sufficiently high price be paid for it. A Catholio who catholic propaganda would have an out and for it. A Catholio who catholic propaganda would have an outer of our Spiritual Mother. The work of proselytizing newly in the work of proselytizing newly in the work of proselytizing the work of a chaholics they know the nature of the loss entailed by everyone of the integrants who may be bribed into be-coming a renegade; as Americans they proop in their career in this county here. smaller cost. Let Dr. Vernon question the bookstores, surviving in Rome from

smaller cost. Let Dr. Vernon question the bookstores, surviving in Rome from olden days, those of Saraceni, Marati-netti, etc., and learn whether long be-fore the arrival of Methodism, they were not accustomed to have on their counters the Bible in Italian, in all forms, at all prices. Those the open facts: and yet, in the North American Review, Dr. Vernon writes that before the arrival of Methodism the Bible was excluded from Rome ! Wonders do not cease." The challenge to Dr. Vernon to deny my statements remained unanswered. I repeat the challenge to Dr. Olark. The bald untruth spoken by Dr. Ver-non and Dr. Clark with regard to the

The balk intruct spoken by Dr. Ver-non and Dr. Clark with regard to the exclusion of the Bible from Rome before the arrival of Methodism, gives the measure of the credence to be allowed Methodist missionaries generally, when they talk of their experiences in Catho-lic countries.

Methodist missionaries generally, when they talk of their experiences in Catho-lic countries. Dr. Vernon and Dr. Clark misrepre-sent Italy; so does Dr. W. F. Rice misrepresent the Republics of South America. Dr. Rice dares assert: "It is true, and it has been said, that the Roman Catholic Church deprives its members of the right to read the Holy Bible." Will Dr. Rice dare tell us that be has visited the reputable book-stores of any city of South America and was unable to find there copies of Bibles printed for the use of Catholics ? Will be dara quote a single ordinance of Catholic prelates in South America for-bidding to Catholics the reading of the Bible? He tells us that Bibles were taken from Methodist Colporteurs and burnt. This may have happened. But were not the volumes that were burnt Bibles bearing the impress of Methodist of adhesion to Methodism, an act of ab-juration of Catholics mis a mass of superstitions paganism? That the offerings of Methodist Colporteurs, Rev. Samuel P. Craver, had stones pelted at him--this is quite possible. To South Americans, as to all Catholics, the Cath-olic faith is the most ascred of poseesions. To stand by and hear it immigrants who may be bribed into be-coming a renegade; as A mericans they recognize that citizens in embryo who begin their career in this country by fore-swearing their religion for temporal gain are not the stuff of which good cit-zens can be moulded. "False in one thing, false in all things." If a person actuated by purely mercenary motives, as in the case of the renegades bribed by Presbyterian dollars, sacrifices his religion, he or she can never afterward olic faith is the most sacred of possessions. To stand by and hear it caluminiated and vilified is to exercise

caluministed and vinned is to exercise over oneself a degree of self-control of which red-hot Spanish blood is not always capable, which, indeed, it has not been quite easy to the ordinarily cool-headed Catholics of Minneapolis and St. Paul to put into practice beneath the torrents of insults to their Church,

St. Fact to put insults to their Church, of calumnious misrepresentations of its doctrines and practices, flowing daily, for the past few weeks, from platforms and benches of official Methodism meet-ing in Quadrennial Conference. Verily, if somewhere in South America a stone did not, now and then, find its way to a Methodist Colporteur, we might be tempted to believe other reports set forth by Methodist missionaries to South America that Catholic faith there is dead, that the populations with pal-pitating bosom and open hand are wel-coming the arrival of Methodism.

CONFERENCE RATIFIES CHARGE

CONFERENCE RATIFIES CHARGE The Qaadrennial Conference has formally ratified and made to be its own the stultifying assertions of its missionaries to Italy and South America as to the exclusion of the Bible from those countries. Its official resolution reads: "Whereas, in all those lands, which form a large part of the mission-ary field of the Methodist Enjaconal

Times.

isn speaking (Protestant) Church, and just about to close its doors when taken up by the Home Mission Committee hood in which, on the face of things, Protestantism would appear to have had but a slender chance of success." With faith in the German saying : Money rules the world," proselytizers, plied themselves to the task of filling the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar, the depleted ranks of Devited the power of the dollar the power of the dol cusation question of Bible exclusion, it must have been hard to repress willing step-pings. The tenptation, we may say, was there; but the peril of detection was too proximate. Perhaps, the Con-ference had some inkling of the testi-mony of Sir Thomas More, Chancellor of Encland under Henry VIII. that mony of Sir Thomas More, Chancellor of England under Henry VIII, that "the whole Bible was even before Wycliff's days translated by virtuous and well-learned men into the English tongue, and by good and godly people was well and reverently read with de-votion and soberness." Perhaps, too, the Conference was not altogether un-mindful that the first family Bible, or the first quarto Bible published in the United States, was issued by a Catholic publisher, Matthew Carey, of Phila-delphia, in 1790, Or, perhaps, it be-thought itself that in ihe Twin City it is not so safe to tell huge stories is not so safe to tell huge stories against American Catholics, as it is to tell them against the Catholics of fartell them against the Catholics of far-away Italy and South America. Henry Ward Beecher used to say that some people had two requisites for heaven: "First, do you believe in Christ? Second, do you hate the Catholics? Well, then, pass into heaven." Are the members of the Quadrennal Conference to be numbered were the Beecher's "some neonle?" among Mr. Beecher's "some people?" As to the first requisite, belief in Christ, we shall await, before we decide, Christ, we shall await, before we decide, the profession of faith—among other articles, a clear-cent, definite and unani-mous declaration of the Godhead of Christ—which, no doubt, the Confer-ence will give us before it closes its sessions. As to the second requisite— "Do you hate the Catholics?" The Conference itself has anyword cutto "Do you hate the Catholics?" The Conterence itself has answered quite adequately in the afirmative. On the score of hatred of Catholics (Metho-dists would have said, Romanists) Mr. Beecher should have had no reason to refuse to his Methodist friends a pass

# LASHES KIPLING

We are glad to note that the flippant Eurasian, Rudyard Kipling, has got his due from Mr. George Russell, an Irish-man of Uister and a Protestant whose religion does not debar him from being also a patriot and a lover of justice toward his long oppressed Catholic fellow-countrymen. Mr. Russell is an ardent lover of his country and her people, Catholic and Protestant, and he resents with burning indignation the insuits which the sneering barrack-room bard and Jingo flings at the people who refuse to sell their souls for gold and British favor and have fought for na-tional freedom until the new prize they have deserved is now within their grasp. Mr. Russell is both a poet and an his-torical student of no narrow range, and he is able to administer some very nest correction to the mercensry Kipling, who proves that the possession of political gifts by no means insures the possession of a spirit more noble than that of Horace, who wrote for a wealthy patron rather than for the glory of a great pat-ria. Kipling lately produced a turgid soreech about Uister, and he has had it

rather than for the glory of a great pat-ria. Kipling lately produced a turgid screech about Ulster, and he has had it copyrighted in the United States so that he can scoure all the monsy that can be got from its sale for himself. Says Mr. Russell : "I am a person whose whole being goes into a biaze at the thought of oppression of faith, and yet I think my Catholic countrymen infinitely more tolerant than those who hold the faith I was born in. I am a heretic judged by their standards, a heretic who has written and made public his heresies, and I have never suffered in friendship or found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you necesses an costacle in file. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have inter-vened in a quarrel of which you do not know the merits like any brawling bully who passes and only takes sides to use his strength. If there was a high court of poetry and those in power jealous of the noble name of poet, and that none should use it save those who were truly knights of the Holy Ghost, they would hack the golden spurs from your heels and turn you out of the court. You had the ear of the world, and you poisoned it with prejudice and ignorance. You had the power of song and you have al-ways used it on behalf of the strong against the weak. You have smitten with all your might at creatures who are frail on earth, but mighty in the heavens, at generosity, at truth, at heavens, at generosity, at truth, at justice; and heaven has withheld vision justice; and neaven has withheid vision and power and beauty from you, for this your verse is only a sallow newspaper article made to rhyme. Truly ought the golden spurs to be hacked from your heels and you be thrust out of the court. This is only a small portion of the dressing which the indignant Irish Pro-testant laid on the back of the Jingo bull-terrier, and which The Daily News (London) seems to have had much pleas-ure in publishing Ulster can "fight," but as well for the right as for Orange lency.-Catholic Standard

#### **'DRIPPING WITH THE FAT OF** SACRILEGE '

The debate in the House of Commons on the Welsh Disestablishment Bill has furnished Chancellor Lloyd George an opportunity for recalling the manner in which the Catholic Church in England was plundered to enrich the British aristocracy. The Duke of Devonshire was plundered to enrich the British aristocracy. The Duke of Devonshire had issued a pamphlet in which he charged those favoring the Welsh Bill with advocating a policy which would be "robbery of God." In answering that deter other returned missionaries from deter other returned missionaries from calumniating the Catholics of South America? Frankly, we do not think so. It has taken more than two years to run to earth this calumny. Another can be fabricated in fifteen minutes, and accusation the Chancellor of the Ex-obequer made use of this argumentum ad hominem : "Doesn't he know that the very foundations of his fortune were laid deep in sacrileg and built on desecrated shrines and pillaged altars." The force of these words con-sist in their being literally true. The Duke of Devonshire himself bears wit-ness to this in the history of his family which he furnished for the English "Who's Who." From it we learn that "the first peer of the family was a second son of a commissioner for visitthe Chancellor of the Excan be isoricated in nitceen minutes, and palmed off on the men who are anxious to find something disparaging to say about Catholic countries. But the ex-perience of Mr. Speer should be a warning to other lecturers to investigate their sources before quoting them as all but infallible.—True Voice. THREE STUDENTS JOIN THE second son of a commissioner for visitligious houses in the reign of Henry VIII." Three students of the General Semin VIII." If one were descended from Captain Kidd, one would not be apt to blazon that fact to the world. The ancestor of which the Duke of Devonshire is proud did not raise the Jolly Rover and ary of the Episcopalian church in Chelsea have withdrawn from that institution to enter a Catholic seminary and there prepare for the priesthood according to a report published in Tuesday's New York Sun. The three take the chance of being hanged for piracy. His was the safer and more lucrative course. He sccepted a com-mission from Henry VIII. to carry out a species of piracy which Chancellor Lloyd George describes in these strong terms: "These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the Reformation. Their ancestors robbed the Catholic Church, the monasteries, the altars, the almshcuses. They robbed the poor. They robbed the dead. Then when we try to recover some part of take the chance of being hanged for sudents are Charles Danforth and Ray-mond Lawrence, both graduates of Col-umbia in the class of 1910, and Graham Reynolds, who was graduated from Yale n the same year. Mr. Danforth expressed his strong Mr. Danforth expressed his strong regret that inferences had been drawn from his action which were not true. "There is not the slightest ground," he said, "for saying that a schism exists in said, "for saying that a schale data in the student body of the seminary. Nor is it true that we endeavor in any way to persuade men or to pledge them to follow our course. en we try to recover some part o "Furthermore, I should like to add which we dry to recover some part of the poor, their descendants accuse us of theft-they whose hands are dripping with the fat that we have never been approached or influenced by any member of the Catho-lic Church, nor has there ever been any communication between ourselves and

of the property of the Abbeys of Glas-tonbury, Reading, and Colebester. He had a law framed by which conventual lands should be forfeited by attainder. The next step was to convict the three abbots of treason. That part of the business was assigned to the ancestor of the Duke of Bedford. How he carried it out is shown by the story of the arrest, trial, conviction and execution of Abbot Whiting, head of the Abbey iof IGlastonbury. He was an old man, eighty years old. Officers of the law swooped down upon him, made him a prisoner, and searched his apart-ments for incriminating evidence which they failed to find. The aged prisoner's innocence did not save him. He was haled before Russell, who knew what was expected of him. The trial took place on one day and the execution fol-lowed the next. The abbot, bowed down with the weight of years, was bound to a hurdle and dragged to the top of a hill, where he was beheaded and quartered. A contemporary, speaking of the disposition made of the Abbot's re-mains, writes : "One quarter standeth at Wells, another at Bath, and at Ilches-ter and Bridgewater the rest. And his head upon the Abbey gate at Glaster and Bridgewater the rest. And his head upon the Abbey gate at Glas-

Russell had done his work well and

Russell had done his work well and was rewarded accordingly. To him came a goodly share of the monastic spoils. From this murderer the present Duke of Bedford traces his descent. The crimes he committed laid the founda-tions of one of the wealthiest ducal families in England. For very shame sake the Devonshires and the Bedfords and the Cecils should say nothing that tends to revive the memory of the sacrilegions robberies perpetrated by their ancestors. They cannot afford to have the truth known in the manner in which Chancellor Lloyd George prowhich Chancellor Lloyd George claims it to the world when he i them that their hands are "drip with the fat of sacrilege."-N. Y. Free-man's Journal.

# RUNNING DOWN A CALUMNY

Rev. Charles A. Martin of Youngs Rev. Charles A. Martin of Youngs-town, O., deserves the thanks of the Catholics of this country for bringing to a successful conclusion an apparently impossible undertaking. He has suc-ceeded in proving a negative proposi-tion. When the Rev. Mr. Speer, at the Rochester convention of the Student Volunteers of the Presbyterian Church, when the two ways are unded an

Volunteers of the Presbyterian Church, more than two years ago, quoted an alleged encyclical of the Pope to the Archbishop of Santiago, Chile, and based thereon a series of unjust charges sgainst the clergy of that country he doubtless felt that his charge could not be directly refuted. It was comparatively simple to estab-lish from the Roman archives and from the testimony of the Archbishop him-self that no such encyclical had been sent or received. But Mr. Speer was not satisfied to accept any Catholic author-ity, no matter how high or trustworthy. He had quoted the words of the "en-cyclical" and therefore it must have ex-isted. Not one man in a thousand isted. Not one man in a thousand would have undertaken to overcome such unreasonable prejudice. But Father Martin took up the task, and he

Father Martin took up the task, and he succeeded in tracing the forged encycli-cal to its source and securing an ac-knowledgement from Speer that he had lent himself to the dissemination of a bald calumny against the priesthood of Chile. His investigation proved not only that such a letter was never sent from Rome, but it brought to light the perpetrator of the forgery. It also dis-closed the source of other forgeries of like character that have been used against the Church.

But will the exposure of this fraud

CHURCH

"For my part I was influenced in coming to this decision by the convic-tion that it was my duty to subject myself to the spiritual rules and regu-lations of an authority whose teachings I already accepted in common with other advanced high churchmen who are nevertheless unwilling to offer their allegiance to Rome."

## RED CROSS OF CATHOLIC ORIGIN

It is apropos of an interesting event, the International Red Cross conference, to recall allied with American history, Queen Isabel of Castile, our discoverer's

Queen issuel of Castle, our discoverer's generous patron. There was fighting every day of Isa-bel's glorious reign, fighting with the infidel Moor who gave no quarter, and the great Spanish queen whose tender-ness of heart is unquestioned, organized a corps of first aid to the wounded. The ladies of her court of Castle, whom she bareal thad trained, were in attendance herself had trained, were in attendance in the hospital field-tents raised close to the battlefield. Crude, no doubt, was the surgery, but the nursing was gentle and sweet.

and sweet. As the cross of Isabel the Catholic flew over those Spanish hospital field tents, so the same sacred sign continues to be the human emblem in use five cento be the future infinite in the future of the future future fater. When the European powers determined upon organizing a common society to care for the wounded soldier, their representatives met in Genera, Switzerland, 1864, and formed the first International Red Cross Society,

the first International Red Cross Society, taking for a device the Swiss flag re-versed, a red cross on a white ground. The grand old Church of Christendom has honored the cross since the first Good Friday. That coat-of-arms, a heraldry two thousand years old, has decorated many valiant men of arms, many brilliant men of letters. The world may strip of temporalities the Church which confers this cruciform decoration : it cannot destroy her in-herent reseatness of mentality as exemherent greatness of mentality as exem-plified in her children, illustrious in

every age. Again and again the world has had to fall back upon the Church's treasure-house — the able men of the

For instance, the Italian government has had to have recourse to the Catho-lic Church in its present situation, the annexation of Tripoli. Italian teachers must be conversant with Arable. Such must be conversant with Arabic. Such are only to be found within Catholic colleges, and a Carmelite, father has been appointed to the chair of Arabic in the Royal Academy of Milan. It is going back to the days of the great Bor-romeo. Coming within our own radius, we wight direct attention to the fact that

might direct attention to the fact that the text book used in the Y. M. C. A. for governing the popular boy scou movement is the work of a Jesuit Fathe

Quinn. O ye of little faith, so timid of declaring yourselves children of the cross, learn of those who were great in mind and high in station, yet held that title to be proudest of all 1-Buffalo Catholic Union and Times.

TIM HEALY'S INNER FAITH

I remember well the great occasion when Healy declared his inner faith. The topic was education. The House was packed and excited. For twenty minutes Tim, turning first to the Tories, then to the Radicals, had bristled with epigrams. Members rocked with langhter as he declared that if the laughter as he declared that " the Prayer Book was only a schedule in an Act of Parliament."

Suddenly his voice broke. His eye-glasses became dim, and worried him.

A skeleton, believed to be that of a sixth-century monk, in a stone coffin, was removed from the garden of the Protestant vicarege and re interred in the Church at Caerwent, Monmouth-shire, recently.

As the first step toward securing funds for the new gymnasium at the new Boston College there has been arranged an elaborate production of "My New Carate," the drama from Father Sheehan's book.

His Eminence Cardinal Gibbons has requested that the fourth degree, K. of C., act as his escort on the occasion of the solemn military High Mass which is to take place Sunday momentum June is to take place Sunday morning, June 9, in the shadow of the Washington nonument.

The convents, monasteries, etc., suppressed and sequestered by the French government and sold by it, realized \$6,000,000 instead of \$200,000,000 as it expected. The government has still "on hand" 1,070 religious houses to be sold.

The apostate Verdesi, sentenced last year in Rome to two years' imprison-ment for libel and slander, created a disturbance the other day by attempt-ing to speak at a public meeting. He is still under the protection of the Methodists, says Rome.

Very Rev. Abram F. Fairbanks, of very ner, Apram r. Farpanas, of Milwaukee, is a direct descendant of Jonathan Fairbanks, who built what is said to be the oldest inhabited dwelling this country at Dedham, Mass., in 1636. He is a convert and descends from the Fairbanks, Coolidge, Jefferson, and Adams families in New England.

There were about 100 natives of Ireland among the immigrants on the "Titanic." Of these, 40 were saved. The Holy Rossry Mission, New York, took care of the survivors, presented each with a gift of \$25 from a fund of \$1,000 supplied through Mr. McDermott from the Irish Emigrant Society.

In New York the Dominican Sisters of the Sick Poor nurse the sick free of charge in their own homes, be their creed, race or color what it may. They creed, race or color what it may. They nurse only those too poor to pay. Last year they nursed 573, involving 895 whole days nursing, and 58 entire nights. They made 4,117 visits to the sick poor.

sick poor. Maryland, was lauded as a giver of great men to the Nation and her people were halled as the leaders of religious toleration in A merica at the unveiling on May 4 at Georgetown University of the bronze monument to John Carroll, founder of Georgetown University, first Archbishop of Baltimore, American diplomat and father of the Catholic Church in this country.

English exchanges chronicle the death of Father Charles Edward Ryker, of Smethwick, who included among his uncles Cardinal Manning and the 2 Wilberforces. Two of his brothers be-came priests, the late Father Ryder, of the Oratory and Father Cyril Ryder, C. SS. R. Father Charles Kyder was educated at Oscott, and was ordained in Roma in 1867. Rome in 1867.

The Methodists have begun their The Methodists have begun their proselytizing among the Italians of Denver. The work is in charge of one Rev. Francesco P. Sulmonetti, who con-ducts the mission under the name of the "Evangelical Italian Church," and for the support of which the Methodists allow him \$1,490 a year. There are about 15,000 Italians in Denver and in a for years they will outnumber all its

about 19,000 trainers in Denver and in a few years they will outnumber all its foreign-born citizens. It is proving a rich field for the proselytizers, who have ample funds behind them to carry on their misrepresentations of the Catholic Churge and destruction of all Christian

by Presbyterian dollars, sacrifices his religion, he or she can never afterward be trusted in any walk of life. From every point of view, then, the anti-Cath-olic propagands upon which vast sums of money is expended, is reprehensible, Catholics should stand loyally by the Historecht and the clargy in the fight Hierarchy and the clergy in the fight they are making against it.-Freeman's Journal. METHODISTS AND THE BIBLE

THE MOST REVEREND ARCH-BISHOP REFUTES ASSERTIONS OF METHODIST PREACHERS

Catholic Bulletin The following article from the pen of Archbishop Ireland was published in the daily press of last Thursday: I regret that I must again break the silence I should have wished to have kept with regard to the Methodist Quadrennial Conference in session in Minneapolis. Bellicose, assuredly, the Conference is proving itself to be: the same epithet I do not wish to merit for myself or for the Church I represent. But provocation is at times too strong even for a sworn friend of peace: and, besides, truth and justice have claims that cannot be set aside. The latest episode in the anti-Catholic warfare of

With faith in the German saying : "Money rules the world," proselytizers, relying upon the power of the dollar, applied themselves to the task of filling up the depleted ranks of Protestantism with Catholic renegades. The solitary moribund Protestant Church was kept going by the money set afloat in "The American Parish." We learn from the American Parish." We learn from the writer in The Examiner that the esti-mated cost of the work in the Parish is \$14,000 a year. He adds: "That the policy pursued by the American parish has found favor at headquarters is evied by the fact that last year the Church Eztension Committee appropria ted for its use in buildings alone \$108, 000." It will be seen, then, that money considerations will not stand in the way of the Presbyterian attempt at under-mining the religious faith of non-Eng-lish speaking Catholics. How that attempt has been systema-

tized is shown by the sending at great expense bands of proselytizers to the lands from which these immigrants come. lands from which these immigrants come. There they learn the language and the habits of the natives—knowledge which afterwards comes handy in the anti-Catholic propaganda in this country. The Rev. W. P. Shriver, Superintendant of the Immigration Department of the Presbyterian Home Missions Committee, is authority for the statement that three is authority to the submitted but the years ago a party of college men spent a year in the peasant districts of Hun-gary, Poland and Italy to fit themselves for this kind of work. The expenditure of thousands of dollars in the prelimin-ary training of this nature shows what part Presbyterian money is playing in the endeavor to fill the thinning ranks Protestantism by an accession of

Catholic renegades. The whole movement is stamped with the dollar-mark. It proceeds on the principle that the religious principles of the impoverished dwellers in the tenethe impoverished dwellers in the tene-ments are as purchasable as are meat, potatoes or other commodities offered for sale in the open market. Catholic priests stationed in districts where this priests stationed in districts where this anti-Catholic propaganda is in progress, could tell many a tale of the attempts to win away members of their flock by offers of worldly advantage as a reward

colporteur brought a cart-load of Bibles into the city behind the troops, and since then the Bible has been in

"Since then the Bible has been in Rome"-not before, Dr. Clark would have us believe. There is here, I am ompelled to assume, no ignorance of onditions in Rome either before or since A. D. 1870. Dr. Clark has been too late a resident in Rome, not to know conditions in the Eternal City, both beore and since the arrival of Methodism If not ignorance, what is it? Let the reader give the answer. Whatever the answer, the statement of Dr. Clark, in tself, is an outrageous violation of truth.

#### THE BIBLE IN ROME

I rehearse words of mine written two years ago in the North American Re-view, in reply to a statement then made by another Methodist missionary made by another Methodist missionary to Italy, Dr. Vernon, similar in terms to that made to-day by Dr. Clark. I then said: "Before the arrival of Methodism, very likely the Methodist version of the Bible, whichever that may be, had no admission into Rome: but the Bible, known to Christian ages, was in Italy in all the languages of the learned, and no less in that of the common people. Will Dr. Vernon dare tell us that before the arrival of Methodism the 'Vulgate,' arrival of Metho lism the 'Valgate,' translated into Italian by Monsignor Martini, was not in circulation in Rome and elsewhere in Italy-was not offered for sale in every bookstore in the Pen-insula? The Bible, in the language of the people, not in circulation in Rome and elsewhere in Italy before the arrival of Methodism! In 1778, the Pope, Pius VI., prefacing with his bless-ing an edition of the Bible in Italian ing an edition of the Bible in Italian, wrote to the translator: 'You judge ex-ceeding well that the faithful should be excited to the reading of Holy Scrip-ture.' In 1858 the publishing-house of the Congregation of the Propaganda put forth at a price of fifteen lire (§3), a printed edition of the Martini Bible in twenty-three volumes, and later printed several popular editions, to be sold at

port to the skies-so far as thither the passport could have borne them.

True happiness has its seat in the heart, and not in the surroundings.

f sacrilege." It is time that the English people should hear plain talk of this kind. The story of how the founder of the Episco-pal Church plundered the Catholic churches, monasteries, and converts is one of the blackest chapters in all his-tory. The Newgate calendar cannot be-gin to compare with it. It is the record of murder, sacrilege, and robbery per-petrated under legal forms framed for the survey. The manner in which persated under legal forms framed for the purpose. The manner in which a clever lawyer, Rassell by name, founded the family of which the Duke of Bed-ford is the head, illustrates what we have just said. Henry VIII. desired to get posses

He stammered—did not want "language of emotion " or " protestation of relig-ion," but—and then came the astound-ing revelation — "I will say this: I would rather have my children learn to say ' Our Father' than to learn the use of the globes." A dramatic pause. "I would rather ther understand their religion in the

they understand their religion in the provision for the eternity which is to come, than that they should become rich and prosperous and educated in the things of the world."

Another and longer pause. "I can Another and longer parse. I cannot not spell. I cannot parse an English sentence. I cannot do the rule of three. I am supposed to know a little law—but that"—sardonically —" that, I think, is mistake. Then the voice rang out, tense and

hoarse, "But if there is one thing which I and mine have got a grip of, it is the belief in the infinite Christ to come," at which amazing phrase he sank back crushed his hat over his eyes, while the louse electrified and dumbfounded knew not whether to cheer or he silent -P. Whitwell Wilson in Pearson's Mag

> Paulist Choristers Gain Prize in Paris

Paris, May 28 .- The Paulist Choristen Paris, May 23.— The Paris Chorster Society, of America, with a personnel of one hundred and fifty boys and men, here in charge of Fathers William Finn and Peter O'Callaghan, Paulists of Chicago, competing to-day in the great International Fete of Music, carried off

the first diploma of honor and a magnifi-cent Sevres vase and medal. Father Finn, who is in charge of the choristers, will be decorated with the Palmes Academiques.

Academiques. The choristers afterward sang at the house of the Duchess D'Uzes. The "Figaro," in commenting on their singing, before President Fallieres at the head of the procession through the Communication between ourserves and Cardinal Farley." Graham Reynolds, the young Yale man, felt the same regret. "So far as I know," he added, "there has never been the nead of the procession though the given of the procession read of the procession range of the second se forcement of the separation act. The society will go to Rome at the end of the week to sing for the Holy

Father.

Church and destruction of all Christian aith in the hearts of these people.

Some sensational New York paper re-Some sensational New York paper re-ported, recently that Father Conrardy, well known in this country for his devotion to Chinese lepers, had himself become a leper. But such is not the case. Recently a letter was received from Mr. Conrardy in which he states from Mr. Conrardy in which he states that he is in perfect health and hard at work among his unfortunate friends. "There are several villages of lepers on Leper Island," he writes, " and no one who is not a leper lives among them except myself. A leper girl makes my clothes, keeps my house in order and does my cooking, which is very simple, as I get no beef, mutton, bread, milk, or butter."

butter. Confronting death with as much forti-Confronting death with as much forfi-tude as his noted predecessor, word has been received in Boston that Brother Ira Dutton, of the Dominican Order, a former New England man, has been stricken with leprosy on the Island of Molokai, in the Hewaiian group. He is the last of the pioneer nurses who first took care of those unfortunates of the islands in the North Pacific. Brother Dutton succeeded Father Damien, who Dutton succeeded Father Damien, who made a name for himself by his segrega-tion and care of the lepers in the Sand-wich Islands. Father Damien con-tracted leprosy and died, but from the time he was stricken until he passed away he never complained of his fate, which he knew that he could not avoid.

When the learned Jesuit, John Bolwhen the learned search, so in Lor-land, of Antwerpt, in the seventeenth century, conceived the thought of com-piling a history of all the canonized saints of the Catholic Church, he knew saints of the Catholic Onurch, he knew that a gigantic task lay before him which could never be accomplished by one man or in one century. Since A. D., 1630, volume after volume of Bolland's proposed work—the lives of all the canonized saints, old and young, men and women, laymen and clergy, virgins, widows, married and single, martyrs, widows, married and single, martyrs, confessors and apostles—has been pub-lished, and no matter which of the Jesuits wrote the volume or a part of it the general name of Bollandists has been given to the whole immense collection.

know," he added, "there has never been any heated discussion or agitation between students whose ideas differed on matters of ritualistic dootrine. Of course, there is a wide difference which is reflected in the faculty. The high, the low and the broad churchman are all represented, and each group is sub-divided into the conservative and the ad-vanced. We were of the most advanced high church views, and were practically alone in this belief.

Pa

MILES WALLINGFORD

2

By JAMES FENIMORE COOPER

CHAPTER XXVI The weary sun hath made a golden set And, by the bright track of his flery

Gives token of a goodly day

I was quite as much surprised at my own manner toward Rupert, as he could be himself. No doubt he ascribed it to my fallen fortune, for, at the commence-ment of the interview, he was a good deal confused, and his confidence arose in proportion as he fancied mine was lessened. The moderation I manifested, however, was altogether owing to Lucy, whose influence on my feelings never ceased. As for Marble, he thought all was right, and was very decided in his approval of Rupert's behavior and appearance.

"T is n't every man can make a sea-man, Miles," he said, "for it's a gift that comes nat'rally, like singing, or rope-dancing. I dare say Rupert will do very well ashore, in the gentleman line, though he's no great catch afloat, as all will admit who ever sailed with him. The lad don't want for stuff, but it's shore stuff a'ter all; and that will never pass muster in blue water. I dare say, now, this Imperor-General Bonaparte would make a bloody poor shipmaster, it abody was to try him." I made no answer, and we strolled on notil dark. Then we returned to our lodgings, and turned in. Next morn-ing we breakfasted with the rest, and I was about to set out in search of a lawyer, to take his opinon on the subject of my insurance, though I had little or no hope of regovering anything, when I was told two gentlemen wished to see me. At first sight, I fancied that more is n't every man can make a sea-

me. At first sight, I fancied that more editors were in quest of news; but we were no sconer alone together, than one of these persons let me into the secret of his errand, in a way that was well of his errand, the suguiter in modo, mough as respects the suaviter in modo,

least deficient in the fortiter in re. "I am sorry to say, Captain Wallingford," this person commenced, "that I have a writ to arrest you for a sum that will require very respectable bail—no less than \$60,000."

less than \$60,000." "Well done, my upright cousin," I muttered; "this is losing no time, cer-tainly. I owe half that money, I admit, sir, if my farm only sold for \$5,000, as I hear, and I suppose I am arrested for thepenalty of my bond. But at whose suit am I thus pursued?"

But at whose suit am I thus pursued?" Here the second person announced himself as the attorney of the plaintiff, excusing his presence on the pretence that he hoped to be of service in amicably arranging the affair. "My client is Mr. Thomas Daggett, of Clawbonry, Ulster County, who holds your bonds as the administrator of the estate of the late John Wallingford, deceased a gentlement to whom I be-

deceased, a gentleman to whom I be-lieve you were related." "The late John Wallingford, deceased, a gentleman to whom I believe you were related."

"The late John Wallingford ! Is my cousin then dead ?" "He departed this life eight months

"He departed this life eight months since, dying quite unexpectedly. Letters of administration have been granted to Mr. Daggett, who is a son of his mother's sister, and a principal heir, the part dying inestate. It is a great pity that the law excludes you from the succession, being as you are of the name."

"My kinsman gave me reason to think I was to be his heir, as it was under-stood he was to be mine. My will in his favor was left in his hands."

his favor was led to in his hands." "We are sware of that, sir, and your death being supposed, for a consider-able period, it was thought your per-sonals would descend to us, in part, by devise, which might have prevented the necessity of taking the unpleasant step to which we are now driven. The question was, which died first, you, or your cousin, and that fact, you will easily understand, we had no means of establishing. As it is, the duty of the administrator compels him to pro-ceed, with as little delay as possible."

dropping alongside of the atterney we fell into a discourse on the application the

dropping alongside of the stremey! we fell into a discourse on the subject of the arrangement. "To be frank with you, Captain Wall-ingford," said Meekly, "my client never expects to recover the full amount of the bends of Neb, on the instant is with a cold note of asknowledgement. I had no cocasion for his charity, at it least. I passed a most uncomfortable hour personals are now limited to certain jeweiry, the stock of your late farm, iewer negroes, a sloop, some furni-ture, etc. No, sir, we do not expect to obtain the whole of our demain." "As Mr. Daggett has already got real estate richly worth five and-thirty thousand dollars, and which brings a clear \$2,000 a year, to say nothing of its advantages as a reaidence, besides bonds and mortgages for twenty-odd thousand more, I am fully esampli repsid to his heirs, though I solon I owed my cousin will be amply repsid to his heirs, though I solon I owed my cousin will be amply repsid to his heirs, though I solon I owed my cousin will thousand mortage sas a reaidence, bedides bonds and mortgages for twenty-odd thousand more, I am fully sensible of his moderation. The \$40,000 I owed my cousin will be amply repsid to his heirs, though I has received a deed from a nephew of his, who was a bona fide bidder. The amount bid—\$5,250 is duly endorsed on on one bid higher, the property had to so." "Yee, sir ; I very well understand how wore lost to us forever!" As my former guardian still clasped me to his bosom, as if I still remained a child, I could perceive that dear Lucy your go, bat Lucy and myself, and we could not, would not believe you, too, were lost to us forever!" As my former guardian still clasped me to his bosom, as if I still remained a child, I could perceive that dear Lucy your ga if ready to break her

go." "Yes, sir; I very well understand how property goes, in the absence of the debtor, at forced sales. But what is the nature of the proposition you intend to make?

"Mr. Daggett understands you pos "Mr. Daggett understands you possess some very valuable pearls, that are sup-posed to be worth one thousand dollars, with a good deal of plate, etc., etc. Now he proposes that you assign to the estate he represents all your personals at an appraisal, when he will credit you with the amount, and suspend proceed-ings for the balance. In a word, give you time."

ings for the balance. In a word, give you time." "And what idea has Mr. Daggett of the sum I should thus receive ?" "He is disposed to be liberal, and thinks you might get credit for about four thousand dollars."

thinks you might get credit for about four thousand dollars." "My personal property, including the pearls of which you speak, quite a thou-rand dollars' worth of plate, even at the price of old silver, the sloop, the stock, horses, carriages, farming utensils, and without counting the slaves, all of whom I intend to set free, if the law will allow it, must nearly or quite double that sum, sir. Unless Mr. Daggett is dis-posed to raise his views of the value of my effects, I should prefer to remain in custody, and see what I can do by pri-vate sale. As he will receive every cent of the securities received from my sister's estate, quite \$22,000, and now presenses more than \$5,000 from Claw-bonny the balance I shall really owe cannot exceed \$13,000." "Were you to confess judgment, sir, and leave the property under execu-tion---"

lion-" I'll do nothing of the sort, Mr. Meekly; on that subject my mind is made up. One forced sale is quite enough for a novice." "We shall soon reach the jail, sir—

enough for a novice." "We shall soon reach the jail, sir— perhaps its sight may—" "It will not, sir. Whenever Mr. Dag-gett shall be disposed to receive my property at a just valuation, I may be ready to arrange the matter with him, of I have no disposition to deny the debt, or to avoid its payment; but, as he has adopted his own mode of proceed-ing, I am ready to abide by it. Good morning, Mr. Meekly; I see no use in your accompanying me any further." I was thus decided, because I saw I I had to deal with an extortioner. A rogue himself, Mr. Daggett was afrid I might get rid of my personal property before he could issue an execution by the regular mode; and he anticipated frightening or constraining me into an arrangement. It would be my business to disappoint him; and I assumed an air of confidence that soon shock off my companion. A few minutes later, the key of the old stone debtor's jail was turned upon me. I had a little money, and reluctant to be shut up with the company I found in the building, I suc-ceeded in procuring a small, ill-furnished room, to myself.

### THE CATHOLIC RECORD

him by the hands of Neb, on the instant with a cold note of acknowledgement.

she was Lucy herself, in character, as in person. "Miles, my dear, dear boy !" oried the good old divine, folding me in his arms, "for this mercy, may God alone receive the praise ! Everybody gave you up, but Lucy and myself, and we could not, would not believe you, too, were lost to us forever !" As my former guardian still clasped me to his bosom, as if I still remained a ohid, I could perceive that dear Lucy was weeping as if ready to break her heart. Then she looked up, and tried to smile ; though I could see the effort was made solely on my account. I caughther extended hand and kissed it over and over again. The dear, dear

was made solely on my account. I is over and over again. The dear, dear girl trembled in every fibre of her body. "All my misfortunes are forgotten," I oried, in finding you thus, in finding you unchanged, in finding you still Lucy Hardinge !" I scarce knew what I was uttering, though I saw Lucy's face was covered with blushes, and that a smile, which I found of inexplicable signification, now rose readily enough to her beautiful mouth. On the whele, I think there minutes, during which neither of the three knew particularly well what was said or done. Lucy was both smiles and tears; though keen anxiety to know what had occurred, and how I came to be in jail, was strongly expressed in her countenance, as well as in some of her words. As for myself, I was beside my-self, and acted like a fool. After a time, we were all seated, when I narrated the manner in which I had lost my ship, and the reason why Claw-bonny had been sold, and why I sup-posed I was thus arrested. "I am glad my cousin, John Walling-ford, had no concern with these trans-actions; though I deeply regret the reason why my bond has passed into other hands. It would have rendered my misfortunes still harder to be borne, could I suppose that a kinsman had laid

other hand:. It would have rendered my misfortunes still harder to be borne, could I suppose that a kinsman had laid so deep a plot to ruin me, under the semblance of kindness. His death, how-ever, sets that point at rest." "I do not like his talking of making you his heir, and neglesting to do it."

ever, sets that point it rest."
"I do not like his talking of making you his heir, and neglecting to do it,"
rejoiced Mr. Hardinge. "Men should never promise, and forget to redeem their words. It has a suspicious look."
Lucy had not spoken the whole time is a way to betray the interest she felt; but not a syllable the observation just given.
"I to fur moment, now," she then said, "what may have been the motive of Mr. John Wallingford. With Miles, I thought him as rough but an honest man; but honest men may be pardoned if or not foreseeing their own sudden deaths. The question, now, my dear, a his wretched place, in the shortest pos-

this wretched place, in the shortest possible time."

"Ay, Miles, my dear boy ; heaven for-

"Ay, Miles, my dear boy; heaven for-bid you should sleep in such a spot! How shall we go to work?" "I am afraid, sir, I shall sleep many nights here. The debt I really owe is about \$13,000; and the writ, I believe, is issued for the entire penalty of the bond. As the motive for arresting me is, probably, to drive me into a compro-tion by confersing indgment, and giv-

<text>

was the first to turn the discourse to its proper channel. "All this time we are forgetting Miles," she said. "It would seem, father, that he thinks neither you, nor Rupert, rich enough to be his bail—can I be of any use in this way?" Lucy spoke firmly, and in a manner of one who was beginning to be accustomed to consider hersell of some account in the way of money ; but a bright flush suffused her face, as she thus seemed to make herself of more moment than was her wont—to pass out of her sex, as it might be. "A thousand thanks, dearest Lucy, for the offer," I said, esgerly, "but could

So intense had the feelings of the dear girl become, that she burst into tears, the moment her mind was relieved, and covered her face with both hands. It was but a passing burst of feeling, and a radiant smile soon chased every trace of "A thousand thanks, dearest Lucy, for the offer," I said, eagerly, "but could you become my ball, I certainly would not permit it. It is enough that you come to visit me here, without further connecting your name with my debts. A minor, however, cannot become se-curity. Mr. Daggett will keep me here a few weeks; when he finds I am em-ploying agents to sell my effects, I fancy he is sufficiently a rogue himself to apprehend the money will get beyond the reach of his execution, and he will offer to compromise. Once at large, I can always go to sea; if not as master, at least as a mate." sorrow from her sweet, sweet ance. "Now, Miles, I am certain we shall soon have you out of this horrid place," she cried; and before the execution they

can always go to see ; if not as match, at least as a mate." "Had we been as proud as yourself, Miles, Clawbonny would have been leas dear to us." "It is not pride, but property, Luoy, "Dearest Lucy, there is nothing I

Tt is not price, but propercy, Ludy, to prevent you from doing a thing for which there is no necessity, and which might subject you to impertinent obser-vations. No, I'll set about disposing of my personal property at once; that will soon bring Mr. Daggett to some where of decemps"

my personal property at once; that will soon bring Mr. Daggett to some sense of decency." "If a minor cannot be received as ball, there is no more to be said." Lucy an-wered; "else would I prove to you, Miles, that I can be as obstinate as you are yourself. At all events, I can be a purchaser of jewels, if wanting a few months of my majority; fortunately, I have nearly a year's income on hand. You see, Miles.—" Lucy again blushed brightly, though she smiled.—"what an accountant I am getting to be.—but I can commence at once by purchasing your pearls. They are already in my possession for safe keeping, and many is the covetous glance they have re-ceived from me. Those precious pearls! I think you valued them at \$3,000, Miles," Lucy continued, "and my father will at once pay you that sum on my be-half. Then send for the lawyer of your persecutor, for I can call him nothing else, and offer to pay that much on his demand provided he will accept my father as bail. If he be the sort of being you fancy him, and so his acts I think prove him to be, he will be glad to accept the offer." I was delighted at the readiness of

**DAILY COMMUNION-WHY?** 

Paper read before the Diocesan Eucharistic Con-ess, St. Thomas, May 23, by Rev. Gilbert P. Pitre The institution of the Blessed Euchar

The institution of the Blessed Euchar-ist beautifully tells the solicitude of Christ for man. Surpassing all the wonders of Creation it brings man especially close to his Maker. Josue staying the sun in its course; Moses striking water fron the rock; the fire coming down from Heaven to consume the victim, were the action of the Creator on the creature; the Blessed Eucharist is the action of the creature on the Creator. A few words from the priest the bread and wine are robbed of their substance, yea of their very name; they are what He names them, the Body and the Blood of Christ. Really, truly, substantially Jesus Christ, the Con-secrated Host makes the heart of the eomunicant a living ciborium; makes it like to heaven. For heaven is the en-joying of God's presence, and without God heaven is hell. Yes after feeding on the Body of our Lord, our heart beats upon the heart of Jesus. This is His love " Having loved his own who were in the world He loved them unto the end."

"Ohi youcannot imagine what a woman of businees I am becoming. You would not refuse me for your bail, were I a man and of age, Miles?" "Certainly not-feeling as I do toward you, Lucy, I would sooner receive such a favor from you, than from any human being. But you are not a man, thank God, nor of age." "Then promise me the small favor of accepting this service from the person I shall send to you. It would break all our hearts to think you were remaining here in jail, while we are living in luxury. I will not relinquish your hand till you give me a promise." "That look is sufficient, Lucy; I promise all you can ask."

love "Having loved his own who were in the world He loved them unto the end." His was a desire of intimate union with man. He is the vine, we are the branches, and unless viviled by Him we wither and die. St. John clearly speaks the mind of His Master. "This is the Bread that came down from heaven. Not as your fathers did eat Manna and are dead. He that eatch this Bread shall live forever." Crossing the drear wan land of the desert the Jews were fed on the Manna in this vale of tears, is the "Bread that came down from heaven." the Consecrated Host. Vital-izing the body the Manna was no pre-ventative of death, but this the new Manna is a safe antidate against death. Yet not unlike the Jews the Manna we must feed day by day upon the Body of Christ, that, cur strength might not dwindle. "The soul," reads the catech-ism of Trent, stands in no less need of spiritual food than the body material." An astonishing effect ofDivineCharity, the Blessed Eucharist is cellpsed by the Sacrament of Communion. To be pres-ent in the closest proximity face to face with His chosen ones seemed not all His desire of actual union with each soul. A mother not only watches and tends her helpless offspring, but she draws the puny infant to her bosom. Not satisfied with "kissing it with the kisses of her mouth" she offers it her breast. Incor-porating here very substance with that of her child, she makes him live by, feed upon, and was strong on her flesh, Christ, motherlike, draws us tenderly to Himshe cried; and before the execution they tell us of, can issue, as they call it, we shall have time to make some proper arrangement for you. I shall be of age, by that time; and I can at least become your creditor, instead of that odious Mr. Daggett. You would not besitate to owe me money, Miles in preference to bim?" or mer child, and makes him live by, feed upon, and was strong on her flesh, Christ, motherlike, draws us tenderly to Him-self and by Communion becomes part and parcel of our being. "I live no not I but Christ liveth in Me and I in

Him." Well might we exclaim, " Is there any "Dearest Lucy, there is nothing I would not be willing to ove to you, and that in preference to any other living creature, not even excepting your re-vered and beloved father." Lucy looked deeply gratified ; and I saw another of those inexplicable smiles lurking around her lovely mouth, which almost tempted me to demand an explan-ation of its meaning. Ere there was time for this, however, her countenance became very, very asd, and she turned her tearful eyes toward me. "Miles, I fear I understood your al-lusion, when you spoke of Rupert's

Him." Well might we exclaim, "Is there any other nation so great that hath gods so a nigh them as our God ?" "His delights are to be with the children of men,"and He would penetrate, saturate, us with His presence like the water, the sponge. "No," says St. Augustine, "God as wise as He is, could give no more ; God as rish as He is has no greater treasure ; God as powerful as He is has here ex-hausted His power." I deded so extraordinary was Christ's doctrine, and so wonderful was His gift that the bewildered Jews, unable to realize the possibility of what seemed to them a wild dream, failed to follow Him. "I am the Bread of Life," He says "Your father did eat Manna and are y dead. This is the Bread which cometh I down from heaven ; that if any man eat of it he may not die. I am the living Bread which came down from heaven. If any man eat of this Bread he shall live forever ; and the Bread he shall ive is My flesh for the life of the world. The Jews, therefore, strove among them-selves, asying : How cent this Man give us His flesh to eat ? Then Jesus said to r them ; Amen, Amen, I say unto you ; excent you eat the Flesh of the Son of In the tentral eyes toward me.
" Miles, I fear I understood your al-lusion, when you spoke of Rupert's to money," she said. " I feared poor, "
sainted Grace would do this; and I "
knew you would strip yourself of every dollar to comply with her wishes. I do wonder the idea never occurred to me of before; but it is so hard to think ill of a I brother ! I ask no questions, for I see you are determined not to answer them II --perhsps have given a pledge to your g sister to that effect; but we cannot live under this disgrace; and the day I am twenty - one, this grievous wrong must be repaired. I know that Grace's for-tune had accumulated to more than \$20,000; and that is a sum sufficient to pay all you owe, and to leave you enough to begin the world anew."
" Even were what you fancy true, do you think I would oonsent to rob you, to pay Rupert's debts ?"

us His flesh to eat? Then Jesus said to them; Amen, Amen, I say unto you; except you eat the Flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood, hath ever-lasting life; and I will raise Him up in the last day. For My Flesh is meat in-deed; and My Blood drink indeed. He that eateth My Flesh and drinketh My

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ment of God's gift to man. Not one "ixts" of the law has passed. The same that was, is and shall be, and Pius' decree on dally communion is no

Pius' decree on daily communion is no innovation. Paul's teaching is clear and emphatic. "When you come, therefore, together into one place," he tells the Corinthi-ans, "it is not now to eat the Lord's Supper." No great strain of the mind is wanted to grasp the Apostle's mean-ing. For the preserving of the bread was, he tells us, the partaking of the Body and Blood of Christ. "The bread which we break, is it not the partaking of the Body and Blood of the Lord." He testi-fies, also, that at Troas the Christians used to meet every Sunday to break the bread.

fee, also, that at Troas the Christians used to meet every Sunday to break the bread. Though the few glimpses we catch of the river of life, of the Fathers, shining through the many shadows that conceal its course from our view, do not afford us sufficient guarantee to rebuild the whole scheme of Christ, yet the frag-ments of their writings and teachings handed down to us, are unmistakable tokens of their doctrine. From their silent graves these inmortal shades stalk up glorious and unswerving dis-ciples of the Master. Swayed by no wordly ambition, strangers to all that savours vain glory, they are the un-erring interpreters of the mind of Christ. Living at a time when Chris-tianity was deemed the most odious of all things upon earth, they preached nothing but "Jesus Christ and Him crucified," they knew but one guide— the Gospel and its maxims. Aware that the teaching of Christ though unchangeable is susceptible of development, they preached it accord-ing to the wants of their time. The trials, tribulations and difficulties of life brought home to them the need of a closer union with their only one hope and conforter. About the year 190

life brought home to them the need of a closer union with their only one hope and comforter. About the year 120 a canon in the apostolical constitution censures any one assisting at Mass with-out communicating. Tertallion tells us that in Africa the Body of the Lord, besides the commun-ion at domicile, was distributed to the faithful on Sunday, Wednesday and Friday. To refrain his people from sacrificing to idols, he reminds them that their hands daily touch the Body of Christ. of Christ. According to St. Cyprien this cus-

According to St. Cyprien this cus-tom still prevailed in Africa in the third century. St. Augustine speaks of it as prevalent at his time. At Rome and in Spain, St. Jerome notes the same custom, in the fourth. Origines in Egypt, St. Basil in Asia Minor tells of four days communican a mark and St.

Egypt, St. Basil in Asia Minor tells of four days communion a week, and St. Basil advocated daily communion. To this the "Golden Age" of the Eucharist followed a period of irreligion and indifferentism which may rightly be termed the "Decadence." The dawn of the nineteenth cen-tury marks a new awakening, a movement to the altar, reaching its apogée in the "restoring of all things in Christ," of Pius X. it is the Remaissance. Less docile to the plea of the Fathers apogée in the "restoring of all things in Christ," of Pius X. it is the Rensissance. Less docile to the plea of the Fathers and a great number of Theologians for frequent, may more for daily Communion, devotion to the Eucharistic Lord grew cold. To counteract this baneful influ-ence the Church compelled her children, first to receive three times a year, then in 1215, at the council of Lateran, restricted it to once a year. Aminimum imposed by the Church on all the faithful to receive once a year was not her teaching. Jonsenius, the heretical Bishop, added a new phase to the question. Fired by a false reverence for the Blessed Sacra-ment, the dispositions he exacted were beyond the reach of ordinary Christians. Faithful then would receive once a year, once a month or at the utmost once a week. Merchants and married people could receive only once a month. One excess breeds another. Anxious to uproot this pernicious error, some made daily Communion, not excluding Good Friday, a divine precept. Never lacking, however, in her duty Holy Mother the Church intervened. Innocent XI. on the 12th of Feb., 1679, solemnly declared thet all the faithful normal hereafter to up the the the other of the second

XI. on the 12th of Feb., 1679, solemnly declared that all the faithful regardless of station in life had free and frequent sccess to the "Bread of Life." On the 7th day of Dec., 1690, Alexander VII. by his famous decree " Sanctissimus Do

the administrator compete nim to pro-ceed, with as little delay as possible." "I have no alternative then, but to go to jail. I know not the person on earth I can or could ask to become my bail for a sum as large as even that I justly owe, to say nothing of the penalty of the bond."

the bond." "I am very sorry to hear this, Captain Wallingford," Mr. Meekly, the attor-ney, very civilly replied. "We will walk together, leaving the officer to follow. Perhaps the matter may be arranged amicably." "With all my heart, sir. But, before quitting this house, I will discharge my bill, and communicate my position to a couple of friends, who are waiting in the passage."

Neb was one of these friends, for I

felt I was fast getting into a condition which rendered the friendship of even which rendered the friendship of even my slaves of importance to me. The worthy fellow and Marble joined us on a signal from me, when I simply let them into the secret of my affairs. "Arrested !" said Moses, eying the

"Arrested 1" said Moses, cying the sheriff's officer with sovereign contempt, though he was a sturdy fellow, and one who had every disposition to do his duty. "Arrested 1 Why, Miles, you can handle both these ohaps yourself, and with Neb's and my assistance, could work 'one minto eunpager with could work 'em up into spun-yarn with

That may be true, Moses, bat I cannot handle the law, even with your powerful aid; nor should I wish to if I could. I am bound to bail, and if you

want two there's Neb." "I fancy the gentleman don't much understand being taken on a writ," the attorney simpered.

"I not understand it! That's bloody poor guess of your'n, my friend. When we had the scrape with Ham-burghers, in Philadelphy, it's now com-ing thirty years—"

"Dear Wailingford : "It has just occurred to me that the inclosed may be of service to you; and I reproach myself for not having be-thought me of your probable necessities when I saw you. I regret it is not in my power to ask you to dine with me en famille to-day; but Mrs. Hardinge thas company, and we are engaged out every other day in the week. I shall fall in with you again, some day, how-ever, when I hope to be less engaged. Lucy has just heard of your safety and arrival, and has gone to write a note to my father, who will be glad to learn that you are still in the land of the liv-ing. The general, who lives with us, desires to be mentioned, and hopes when he returns to England, it may be as your passenger. Adlen, dear Wal-lingford; I shall never forget our boy-ish pranks, which, I dare say, sometimes cause you to smile. "Yours, etc., "RUPEET HARDINGE." ing thirty years—" "Never mind all that just now, Moses. I wish you to pay my bill here; give Neb the small bag of my clothes to bring up to the jail, and keep my other effects under your own care. Of course you will come to see me by and by; but I now order you not to follow us."

I then left the house with a rapidity that gave the officer some uneasiness, I believe. Once in the street, however, my pace became more moderate, and

company I found in the bullding, I suc-ceeded in procuring a small, ill-furnished room, to myself. These preliminaries were hardly settled, when Neb was admitted with the bag. The poor fellow had been in tears; for he not only felt for me, but he felt for the disgrace and mis-fortune which had alighted on the whole Clawbonny stock. He had yet to learn that the place itself was gone, and I shrank from telling him the fact; for, to his simple mind, it would be like forcing body and soul asunder. All the negroes considered themselves as a part of Clawbonny, and a separation must have appeared in their eyes like some natural convulsion. Neb brought me a letter. It was sealed with wax, and bore the impression of the Hardinge arms. There was also an envelope, and the address had been written by Rupert. In short, everything about this letter denoted ease, fashion, fastidiousness, and the observance of forms. I lost no time in reading the contents which I copy, verbatim. ing up my personal property to be sac-rificed, as Clawbonny has been, it is not probable that bail for a less amount than the laws allows the plaintiff to claim, will be received. I do not know the man who will become surety for me in that same "Well, I know two-Rupert and myself."

"Broadway, Wednesday Morning.

"It has just occurred to me that the

"Dear Wallingford :

self." The idea of receiving such a favor from Rupert was particularly unpleasant to me: and I saw by the expression of Lucy's face that she entered into my

feelings. "I am afraid, sir," I said, after thanking Mr. Hardinge by a warm pressure of the hand, "that you are are not rich

enough. The deputy sheriff has told me he has instructions to be rigid about the bail; and I apprehend neither you, nor Rupert, can swear he is worth \$50,000." "Bless me ! bless me ! Is that really

"Here and the set of t willing to swear to that." Mr. Hardinge's face became very sorrowful; and he paused a moment be-

sorrowful; and he paused a moment be-fore answering. "I am not in Rupert's secrets, neither is Lucy," he then said. "I hope all is right; though the thought that he might possibly play, has sometimes crossed my anxious mind. He is married to Miss Merton; has purchased and furnished a Broadway house, and is living at a large rate. When I spoke to him on the subject, he asked me if I thought 'English ladies of condition gave empty hands in marriage ? I gave empty hands in marriage? I don't know how it is, my dear Miles, but I always fancied that the Mertons had nothing but the colonel's salary to live on."

nise, by confessing judgment, and giv-

think prove him to be, he will be glad to accept the offer." I was delighted at the readiness of resources this proved in Lucy, nor was the project in the least unlikely to suc-ceed. Could I get \$4,000 or \$5,000 to-gether, I had no doubt Daggett would accept Mr. Hardinge for ball, as it was only as surety for my appearance in court, that was then required, and no one could really think I would abscond and leave my old guardian in the lurch

one could really think I would abscond and leave my old guardian in the lurch. Still I could not think of thus robbing Lucy. Left to her own sense of prop-erty, I well knew she would never dream of investing so large a sum as the pearls were really worth, in orna-ments for her person, and the pearls were worth but little more than half the sum she dat samed um she had named.

"This will not do," I answered, expressing my gratitude with my eyes, "and no more need be said about it. I cannot rob you, dearest Lucy, because you are so ready to submit to be robbed. Leave me here a few days, and Mr. Meekly will come to volunteer a plan of setting me free."

" I have it!" exclaimed Mr. Hardinge, imping up and seizing his hat. Lucy, I'll be back in fifteen minutes; then we'll bear Miles off in triumph, to your own house. Yes, yes, the scheme cannot fail with a lawyer of any respectability."

" May I know what it is, dear papa?" Lucy asked, glancing expressively to-ward me.

ward me. "Why, it's just this. I'll go and find the bishop, who'll do any thing to oblige me, and he and I'll go, in company, to this Mr. Meekly's office and pledge our words as divines, that Miles shall appear in court, as the under-sheriff told me would be required, when all will be settled to our heart's content. On my way to the bishop's, I'll just step in at Richard Harrison's office, and take his opinion in the matter." "Wall siz the netion of seeing

ish pranks, which, I dare say, sometimes cause you to smile.
"Yours, etc.,
"RUPERT HARDINGE."
This letter contained a bank-note for \$20, ! Yes, the man to whom I had given \$20,000, sent me, in the distress, this generous donation, to relieve my wants. I need hardly say I sent the bank-nete back to
"Major Merton," I answered, laying an emphasis on the brevet rank the worthy individual actually possessed, "Major Merton has told me as much as this, himselt."
"Major Merton," I answered, laying an emphasis on the brevet rank the worthy individual actually possessed, "Major Merton has told me as much as this, himselt."
"Major Merton," I answered, laying an emphasis on the brevet rank the worthy individual actually possessed, "Major Merton has told me as much as this, himselt."
Mr. Hardinge actually groaned, and I hardly say I sent the bank-nete back to

"Talk not of robbery. I could not exist under the degradation of thinking any of us had your money, while debt and imprisonment thus hung over you. There is but one thing that can possibly prevent my paying you back Grace's fortune, the day I am of age, as you will see, Miles."

Again that inexplicable smile passed over Lucy's face, and I was resolved to shall live forever." (Join VI. 2007) Plainer or more emphatic words no man could utter. Mark how forcibly Hebrings home to us the necessity of frequent Communion. "I am the bread of life;" mark how He urges us, "He that eateth this bread shall live forask its meaning, when the approaching footstep of Mr. Hardinge prevented it. footstep of Mr. Hardinge prevented it. "Mr. Harrison is not in," cried the divine, as he entered the room ; "but I left a note for him, telling him that his old acquaintance, Captain Wallingford, had pressing need of his services. He has gone to Greenwich, to his country place, but will be back in the course of the day, and I have desired he will come to Wall Street the instant he can. I would not blazon your misfortunes, Miles ; but the moment he arrives you that eateth this bread shall live for-ever ;" mark how He threatens those refusing to feed on His fiesh : "Except you eat the fiesh of the Son of Man, and drink His blood, you shall not have life in you." In face of these promises and threats, he is a bold man who shall re-main indifferent.

Christ's whole life is one continual Christ's whole life is one continual plea for the heart of man. Yes that He likens Himsell to the pelican that was believed to feed her young with the blood from her own breast, to the vine giving life and nourishment to the branches is a cogent argument for His solicitude for us. Such indeed are His longings for us that He would seem to have need of us. "Oh how often as the hen gathers her little ones under her wings, I would not blazon your misfortunes, Miles : but the moment he arrives you shall hear from him. He is an old school-fellow of mine, and will be prompt to oblige me. Now, Miss Lucy, I am about to release you from prison. I saw a certain Mr. Drewett walking in the direction of Wall Street, and had the charity to tell him you would be at home in ten minutes." ome in ten minutes.

home in ten minutes." Lucy arose with an alacrity I could hardly forgive. The color deepened on her face, and I thought she even hur-ried her father away, in a manner that was scarcely sufficiently reserved. Ere they left the room, however, the dear girl took an opportunity to say, in a low voice, "Remember, Miles, I hold you strictly to your promise; in one hour, you shall be free." gathers her little ones under her wings, I have called but you have not harkened. Come to me, all of you that labour and are burdened and I will refresh you: Come and I shall pour the waters of peace over yoursoul: You shall drink the sweet milk of My consolations. I am come that they may have life and may have it more abundantly. Compel them to come in that My house may be filled." Oh like the early Christians "persever-ing in the doctrine of the apostles, and the bread" let us know the "gifts of God."

#### TO BE CONTINUED

God.'

Unlike the teaching of the intellect-

stands a glorious and triumphant monu-

Man's religious life is warfare against the world, the flesh and the devil. In this warfare we must fight not only singly but collectively, for we have been organized into the army of the Lord.—Bishop Busch.

Lord.—Bishop Busch. We say we believe that in the taber-nacle Jesus Christ is bodily present, dwelling qu'etly and patiently, a Pris-oner of Love; but do we believe this? How can we believe this? How can we believe He is there, and yet neglect to visit Him, to watch with Him ?

that eateth My Flesh and drinketh My Blood liveth in Me and I in Him. As the living Father has sent Me and I live by the Father; so He that eateth Me the same also so shall live by Me. This is the Bread that came from heaven. Not as your fathers did eat Manna and are dead. He that eateth this Bread shall live forever." (John vi. 48 59.) Bloines on more emphatic words no that eateth My Flesh and drinketh My nus Noster " conde

for pure love. Checked, but by no means blotted out, this error went on doing its nefarious work. The poison was in the air and Theologians even of sound repute would permit daily Communion but rarely and

permit daily Communion but rarely and under very many conditions. On the 16th of Dec., 1905, Plus X. put an end to this much agitated question of conditions for daily Communion. His words are clear. "Frequent and daily Communion, which is ardently desired by Christ Our Lord and the Catholic Church, is opened to the faithful of what-ever degree or condition, so that no one who is in the state of grace and ever degree or condition, so that he one who is in the state of grace and approaches the altar with right and pious intention should be kept away from it." Pius will to bring the faithful "en masse" to the altar is but an emphatic expression 'of the Divine Master's de-

# Acute Indigestion

There are forms of indigestion and There are forms of indigestion and dyspepsis which can never be reached by ordinary stomach medicines and aids to digestion. The kidneys and liver are involved, and, though the stomach may be all right, it is the part of diges-tion which takes place in the intestines that is improved.

that is imperfect. The food ferments instead of digesting, and the gas rising therefrom presses on the heart, causing smothering feelings, heart irregularities and often unconsci-onsness. Acute indigestion often brings sudden death or leads to appendicities or predicting. It is a most serious condiual giants, which after creating an aroma of emotion, left but faint im-pressions on the intellect of the world,

sudden death or leads to appendicitis or peritonitis. It is a most serious condi-tion, and calls for treatment that will quickly awaken the action of the liver, kidneys and bowels. No treatment can help you more promptly than Dr. Chase's Kidney-Liver Pills. If you have made the mistakes of dosing the stomach, try this medicine, and, by getting at the source of trouble, cure yourself. Get the poisons out of the system and by keeping these filter-ing organs active ensure pure blood, good digestion and improved health. the words of Christ promulgating the New Law still fashion man's destiny. Sapped by the tides of time, empires erected on the quicksand of passions have crumbled to ruins, while the Church of Christ built on the rock,

JUNE 8 1912

JUNE 8 1912 aire and the teaching of the Church. Never before, however, has so much stress been laid upon this all important fact of the Christian life. At the Eucharistic Congress held at Rome in June, 1905, he prompted the priest to promote the devotes to the "Prisoner of the Tabernacie." Soon after Dec. 20, 1905, followed the decree on frequent communion. Again on 14th day of February, 1906, he granted to all those receiving every day, or at least four or five times a week, the induit of Clement, whereby he who conferess every week gains all indulgences for which con-fession is required. Extraordinary, this privilege is equalied by that of the 10th the prisets enrolled in the "Eucharis-tie League" faculty to grant a plenary indulgance once a week to those re-eiving daily or quasi daily. A prec-tistumb on the pulse of the world, huith manity. We are crossing an age of spiritual nity.

We are crossing an age of spiritual nrest. Man marshalls his energies in fruitiess effort to argue away God.

ot; with those about you; with every-thing, with everybody, and with your own self. Why? Ah! there is a void

own self. Why? Ah! there is a void in your heart that the more pursuit of material gain will not fill. "The antidote by which we are freed from our daily faults and preserved from mortal sin." The Blessed Eucharist is our only means of resistance to the evil influence of this our present day. Christ is Lite, go to Him! Feed upon His flesh you will not hunger; drink His blood and you will not thirst. Daily Com-munion will foster and intensify in you force of heart and steadiness of purpose

the back bone of success. " Go out into the highways, and hedges," says Christ, " and compel them to come in that My house may be filled. I am come that they may have life and am come that they may have it more abundantly." "How?" exclaims the Caré of Ars, "could you exclaims the Caré of Ars, " could you resist an invitation so full of tenderness exclaims the our of ars, could you hughand, the whole ingenicus edifice. resist an invitation so full of tenderness the whole ingenicus edifice. and love? You say that you are un-We notice first that his idea that the Church of England because they are

.

From the London Tablet . A theory, evolved so far by the Rev. T. A. Lacey, is growing up among one school of Anglicans and seems likely to become popular. Mr. Lacey has pro-phased it in the Church Times before. In the number of April 19th last he elaborates it more carefully, under the heading, "Some Definitions." Clearly it is a favorite idea of his. The theory has obvious controversial advantages to manify.
We are crossing an age of spiritual unrest. Man marshalls his energies in a fruitese for to argue sway God. Heligion, history, philosophy, political economy, sociology, are in the thross of an indifference in the entry is bringing a greas way God. It is a favorite ides of hit. The theory is a inhibitory is great with the entry is bringing a greas way God. It is a social is an other and the entry is bringing a greas way God. It is a favorite ides of hit. The theory is a printical matter, an accessive soil is of the High Charofmars' position. At the same time, it is so radical is noting is a great way it is that it may very likely become a new that rejects the necessity of divins help : a spirit of independent of the social is noting but the fallence of a spirit of independent of the social is noting is a social, the rapid social is noting but the Gause of the world shall be identify the social spirited is and the social is noting in the fulliment of his desires; scrutining not on longering him to enjoy the work placing is deviced by a mong others in this comparent of the world almost unconsolously reserving the means used to strain the end and not hindering him to enjoy the work placing to the world shows noong others in this comparent of the greater is spotied of the world almost unconsolously reserving how and the spirit of our time.
Breathing in by every pore of or the orbit and principles of the orbit of the world almost unconsolously reserving how and the spirit and principles of the orbits. The resting the fourth of the world almost unconsolously reserving the site is stream with thorm of the state of the world almost unconsolously reserving the state of the world almost unconsolously reserving the state of the world almost unconsolously reserving the fully the servers the state is the intoxicating allow the spirit of our time.
Metter and the state is the intoxicating allow the spirit of our time.
Metter and the state and the state of the world almost un

Anglicans." But stready Mr. Lacey finds himself

But aiready Mr. Lacey finds himself billiged to hedge, and his concession undermines the whole theory. If we say that every baptized Englishman is a member of the Church of England, we must addit a man who is a Postivist, an out-and-out Atheist, one who openly rejects every kind of Onristianity, as such. He mess that that is not possible. "We may, perhaps, exclude a man who, though baptized, has formally and openly renounced the profession of Corristianity. We shall then define a member of the Caurch of England as a baptized professing Caristian who lives in England." There is therefore some-thing more wanted, besides the fact that a person was once baptized, to that a person was once baptized, to make him a "member of the Caurch of Eagland." And this alone destroys

worthy-true it is, yet you need it. Had our Lord had in view our worthiness He had never established His beautiful sacrament of love. For no one, not ex-cepting the saints, the angels, the arch-of that kind need demonstration. Anyour Lord had in view our worthiness He had never established His beautitu saoramento of love. For no one, not er-cepting the saints, the angels, the arch-angels, the Blessed Virgin Mary, is worthy to receive the Blessed Eucharist. It was our need He had in view. You say that you are too greats a sinner, that you are too miserable to approach. I had as soon hear you say that you are too sick to take medicine, or see the doctor." No less divine a gift the heart must not be neglected in the search for God. To reform the heart of man that had be-come engrossed in sensations, Christ added to it a new passion-charity. This the divine free brought down from Heaven by Christ is kindled by the Blessed Eatoharist. The soul of our heart, the Conse tate Wings of grace ; Jesus lead. Im by the hand. The soul of our heart, the Conse too weak that a monthly communic should meet our demand. No I a com munion less is a degree less of glory. To-morrow we shall die, and death with charge nothing in our habits. It be saced fore of an unitk so yot heave too weak that a monthly communion should meet our demand. No I a com munion less is a degree less of glory. To-morrow we shall die, and death with charge nothing in our habits. It be saced fore our mind's eye these words of Our Lord " Abide in Me view in the tore any ou, unless you abide in Me." Leisu srepest with the author of the "Init stiona." " Strely, there is no other ration so great, that hat he grees in the them as Thou our God art present to all in the sa ton you abide in Me." Leisu srepest with the author of the "Init stiona." " Strely, there is no other rations. " Strely, there is no other rations. The sense to have the author of the proposition, that all abplized. Engri Armenian, or Jew, is really a Moslen. Armenian, or Jew, is really a Moslen. We have no quarrel with the positive sacred repast to feast with the Lamb. Keeping before our mind's eye these words of Our Lord "Abide in Me : and I in you. As the branch cannot bear fruit of itself, unless it bide in the vine so neither can you, unless you abide in Me." Let us repost with the author of the "Imitation." "Surely, there is no other nation so great, that hath gods so ing them as Thou our God art present to be eaten and enjyygod-For what other nation is there so honored as the Christian papile? Or what creature under haven sy blored as there con-to what return shall I make to the Lord for this grace, and for so extraordinary

## THE CATHOLIC RECORD

who does profess Christianity? The Mormon? the Christian Scientist? the Unitarian? Are they all members of the Church of England, or of any one Church ?

We have seen that Mr. Lacey is com-pelled to modify his first condition for being a member of the Church of Eng-land (baptism) by adding a further one --profession of Christianity. It is easy to show that this is not sufficient. He must modify it into two others; then he will be sight. These two others ; then he will be right. These two are: accept-ance of the faith of the Church in ques-tion and inter-communion with other Presumably he believes the Church of England to be part of the Church of Christ, part of the Catholic Church. Therefore its members are Catholics (of course, in his sense.) I am not quite sure whether he would admit this, for I sure whether he would admit this, for I find that he says "within it are Catho-lics and Schismatics." But then at the end of his article he seems to contra-dict this, and to claim that the members in question are "Catholic Christians," whatever set of bishops they may recognize. In any case, I do not see how he can, avoid admitting that mem-bers of the Church of England are Cath-olics, But a Catholie must hold the Catholic faith. Now Mr. Lacey will, no doubt, disagree with us as to what may

Catholic faith. Now Mr. Lacey will, no doubt, disagree with us as to what may be the Catholic faith. But we may let him draw up his own statement of it. Whatever he says will not be accepted by all baptized English professing Christians. The Catholic faith, in any reckoning, is more than the mere profession of Christianity, or the existence of a Christian her-etic would be impossible. So there are baptized professing ;Christians in this country who are not members of

ides which everyone ( including the wast majority of his co-religionists ) knows, and his strange new theory will have fallen to the ground.

whore profess Christian Solenitz 1 Theorem (including the Morenno 7 theo Christian Solenitz 1 theorem (including the construction of England, or of any one Church of England of mutual constructions that splaning of consent. There are no doubt other conditions, too. But this condition is a fundamental one which applies to all findamental one which applies to all theory of the Church of England. You cannot help, unless you take a good deal of frouble to get yourst, body is called the "Church of England." Every sealable Choice are including the sease that any theory will be any the source of the Church of the source of the Soleng the

ever theological color, who is in com-muniou with George V., the Archbishop of Canterbury, and the others.

And we? Cardinal Bourne, the Abbot of Downside, and the rest of us are not members of the religious society called the "Church of England,"

called the "Church of England," simply because we are not in commun-ion with it. That is a misfortune. We share it with Mr. Campbell, the con-siderable majority of inhabitants of this country, the vast majority of citizens of the British Empire, and the whole of the rest of the world. But it is a real misfortune (as is all schism between Christians) which we frankly deplore. Yet we think that the members of this body lose more thereby than we do. In the present tragic state of Christendom you cannot be in communion with, or a member of, all so-called Churches. We are the folk who prefer the communion

including the Turks, (except a handful of High Anglicans) agrees by a conven-

#### "THE PAPIST'S YOUNGER **BROTHER**"

We read the following in the always necessing Et Cetera column of the London Tablet : "In the polemics of the seventeenth

Interesting Et Ceters column of the London Tablet: "In the polemics of the seventeenth century the Quaker was attacked as "the papist younger brother;" and Frederick Lucas did not find the leap from the meeting-house to the Cathe-dral of Christendom a very hazardons one. 'I tell you that we were Quakers,' wrote Cardinal Manning to one of the admitted followers of George Fox, 'more than all men, as to the Interior Life; and that you are more Catholic than all others that are out of the one Faith and Fold.' Again he writes to the same correspondent, the late William Tallack, long the scoretary of the Howard As-sociation, 'I will undertake to show you that we realize and apply the Priesthood of Christ above all men; and that the fulness of justification by His merits is to be found nowhere as it is in the Catholic faith and Church.' That is an invitation which, in effect, has failen on many an attentive ear, and the number of the descendants of friends in England who have become Catholic is as remarkable in its way, as in America is that of the descendants of the Pilgrim Fathers. Lucas's conversion, we are told by his brother, the late Mr. Edward Lucas, also a convert to the faith, 'I ed some of the most intimate of his Quaker friends to refuse to hold intercourse with him.' And it seemed to him a strange thing that people who believed in 'individual inspiration' should deny its operation in his own case. Each of these brothers, we like to remember, gave a son to the Church, the late Father Angelo Lucas (son of Frederick,) a secular priest, and Father Herbert Lucas (son of Edward.) happily still living as a distinguished member of the society by one of whose earlier Fathers his famous uncle was received into the Church." AUT

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#### MINISTER DENOUNCES Y. M. C. A.

The Rev. Dr. Franklin Baker, a well-known Unitarian minister of Sacramento Cal., in a recent sermon to his congregation made a sweeping denunciation of the sectarian character of the Young Men's Christian Association. He said

in part: "Why are the Catholics, Hebrews and "Why are the Catholics, Hebrews and Unitarian Christians barred from active membership in such an institution of philanthropy, when such is the very core of their faith ? Let us see. Are not our Catholic brethren Christians? Do not they worship the very same God and in almost the identical manner, as orthodox Protestants? That is, through the same mediator. How fine is the distinction between them and their high Episcopalian brethren? And yet Episcopalians are voting members of the Young Men's Christian Association. "Are not Catholics desirable citizens? Surely there are none better, judging Jo

share it with Mr. Campbell, the constituent of the majority of inhabitants of this country, the vast majority of of tizens of the majority of inhabitants of this country, the vast majority of of tizens of the British Empire, and the whole of the rest of the world. But it is a real misfortune (as is all schinn between Christians) which we frankly deplore. Yet we think that the members of this body lose more thereby than we do. In the present tragic state of Christendom you cannot be in communion with, or a member of, all so-called Churches. We are the folk who prefer the communion of the successor of St. Peter to that of church of England. A. F.
P. S.—In the issue of April 26, Mr. Lacey continues his definitions, defining " Papist" and " Pope." His explanation is not wrong. But if only he would not persist in ignoring the obvious and essential test of membership of religious societics, namely, intercommunion, he could spare himself all this laborious analysis. A Papist is, quite simply, a person in communion with the Bishop of Rome, otherwise called the Pope. A Papist, then, is what the whole world, including the Turks, (except a handful of High Anglicans) agrees by a conven-

Phone 1084 "Is religious faith declining in the Diamonds

rationalism, or the rejection of the prin-ciple of authority, to the inordinate love of wealth, pleasure, and honors, and lastly to our system of education, ac-cording to which the education of the school must be independent of relig-ion."

The evils pointed out by his Eminence and by Father Fitzgerald, it is plain, are not those that "interconfessional" luncheons at the Republican Club, or even the well-advertised "Men and Religion Forward Movement" can remedy. Only when the non-Catholics of the United States have received

again from the hands of St. Peter the religion of which their fathers were so cruelly robbed will there cease to be a steady "decline of faith" among our countrymen. For Protestantiam con-tains in its basic principle of private judgment the germs of dissolution and decay. It is only against the Church built on Peter that the gates of hell, according to a Divine promise, shall not prevail.—America.

We do not outgrow emotions; we simply wear them out.

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3

(in her view) open heretics, because they do not agree with her faith. I pass over the difficulty of defining what the "faith of the Church of England" the "faith of the Church of England" may be, and the impossibility of drawing up any creed which would be accepted by all people who really are Anglicans. The widest, vaguest statement will, at any rate, not cover many Dissenters, who are nevertheless baptized profess-ing Christians. That is sufficient for our purpose now. Secondly, to be a member of any Church you must be in communion with the other members. That is the basis of religious society— its only basis since one does not belong That is the basis of religious society— its only basis, since one does not belong to a Ohurch by blood or descent or nationality. Incidentally this shows the futility of the favorite Anglican ex-cuse for separated branches of one Church. They are fond of saying that such branches are like brothers es-tranged, who nevertheless still belong to the same family. No; because, how-ever much brothers may be estranged, there remains the link of blood-relation-ship, independent of anyone's will or actions, which still binds them. There is no such tie in religious societies. is no such the in religious societies. Their one bond is free union and mutual recognition. Once this is broken nothrecognition. Once them in any sense one body. So from the beginning of Christi-anity excommunication has been prac-ticed. A man is turned out of his Church, though his baptism cannot be

of High Anglicans) agrees by a conven-tion of politeness, in calling a Catholic. It is the same convention by which we call Mr. Lacey's communion the Church of England. He thinks we resent the name Papist. I do not think we do Certainly the position of the Pope forms a very important part of our system. He might also call us Immacu-late Conceptionists or Extreme Unctionists. But, all things considered it is better to avoid nicknames, which do not really prove anything. We use the names "Orthodox," "Evangelical," "Church of England " in this sense, as mere conventions of politeness. What all mind calling a Russian Orthodox, but will not call us Catholics-because they are Catholisto. Do they not consider themselves Orthodox too ? of High Anglicans) agrees by a conven-tion of politeness, in calling a Catholic. Causes? What will be

No man who has not gone through the flery ordeal of suffering can truth-fully be styled a man of strong char-acter. Those who have never been sick Churches is fast constantly hear it sa is as good as another do not insist on the acter. Those who have never been sick cannot properly appreciate the boon of health. We rarely set such store by God's glowing sunshine as after a period of rain and storm. Our capacity for enjoyment is generally measured by our capacity for suffering. It is really only those who know how to suffer who know, too, how really to enjoy.—Rev. in certain dogmas of certain errors. state of things Fathe considered "the neg struction of childr have had none at a Church is trying to ficiency. There is a it all," a lack that John E. Graham. conspicuous in men country, he pointed Christianized by ra

# It is Our Business

To advise prospective investors of Gibbons, who was un "I fear," his lette all forced to admir debentures, bonds and stocks suitable to individual requirements.

And to carefully investigate the status sense, there is a faith in this count of companies whose securities are available for purchase from time to time.

A. E. AMES & CO. Investment Bankers stock E Union Bank Building. Toronto 1

United States? If so, what are the	Diamonds, Precious Stones, Watches, Jewerry Optical Goods	mond St. E. Winnipeg Branch, Ashtown Block.	
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These were the questions discussed re-	DRUGGISTS AND OPTICIANS	Limited F. G. Mitchell, Manager	
cently by clergymen of various denom-	CAIRNCROSS & LAWRENCE	Wholesale and Retail Jobbers in	
inations at a luncheon of the New York Republican Club. Bishop Greer, of the	Chemists, Druggists and Opticians	Mill and Factory Hardware Automobiles and Motor-Boat Accessories	
Episcopal Church, averred with char-	216 Dundas St. Phone 880 Special attention given mail orders.	443 Richmond St., London, Canada	
acteristic optimism that he has no mis-		Phone 307	
givings about the religious faith or the	DRY GOODS, MILLINERY, CARPETS	OSTEOPATH AND CHIROPRACTOR	
future, and even sees in the present	JOHN H. CHAPMAN & CO.	DR. BARKLIE	
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dreaming of better times to come."	m n WINCOMUL 120-122 Carling St.	SUDERB FIFCTRIC FOUIPMENT	
The other Protestant or Jewish clergy-	T. F. KINGSMILL, 130-132 Carling St. Direct Importer Carpets, Linoleums, Rugs, Lace	SPECIALTY-Rheumatism, Chronic and Nervous Diseases. Established 7 Years. 505 TALBOT ST., LONDON PHONE 2565	
men who spoke also seemed to be pretty	Curtains, Shades, etc. 1 stand between the manu- facturer and customer. Quality, Quantity, Variety,	505 TALBOT ST., LONDON PHONE 2565	
much of the bishop's opinion.	Value.	OVERALL MANUFACTURERS	
It was left, however, for Father Fitzgerald, the Dominican, to clear the	ENGINES AND BOILERS		
question of vagueness by admitting		The "BULLDOG" Line	
that merely "natural religious faith"	E. LEONARD & SONS, Est. 1834 Manufacturers of Engines and Boilers	OF OVERALLS AND COATS	
perhaps was not declining among the	Head Office and Works - London, Cumula	Are large, roomy and perfectly made. They really resist wear and owing to a special seam construction	
American people, but if by "religious	FINANCIAL	cannot rip. " Sold all over over all." MADE BY THE CANADA OVERALL CO.	
faith" is meant a "supernatural one that	THE DOMINION SAVINGS AND INVESTMENT SOCIETY	MADE BY THE CANADA OVERALL CO. 98 Carling St., London Phone 355	
requires the assent of the intellect to	INVESTMENT SOCIETY I Masonic Temple, London		
the great mysteries of Christianity,"	Interest allowed at 31 and 4 per cent. on Deposits	PHOTOGRAPHS	
that sort of faith, he said, save among	and Debentures.	EDY BROS. Artistic Photographers 214 Dundas St. London, Ont.	
Catholics, was without question rapidly evaporating. In proof of his assertion,	Imperial Bank of Canada		
he called attention to the fact		PLUMBING, HOT WATER HEATING	
"that the line between the	Capital paid up \$0,000,000. Reserve vocume Savings Department, \$1.00 opens an account London Branch, Richmond and King Streets	NOBLE & RICH	
Churches is fast disappearing, You	R. Arkell, Manager	Plumbing Hot Water, Steam and Vacuum Heating	
constantly hear it said that one Church		Gasfitting and Jobbing	
is as good as another, and most Churches	THE ONTARIO LOAN & DEBENTORE CON- Capital paid up, \$1/50,000. Reserve \$1,350,000 Deposits received, Debentures issued, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr. Offices: Dundas St., Cor. Market Lane, London.	Phone 538 235-237 Queen's Ave.	
do not insist on the profession of belief	Deposits received, Debentures issued, Real Estate	SHEET METAL, STOVES, ETC.	
in certain dogmas and the proclaiming	Offices: Dundas St., Cor. Market Lane, London.	WM. STEVELY AND SON	
of certain errors." One cause of this		Sheet Metal Workers. Hot Air Heating	
state of things Father Fitzgerald rightly considered "the neglect of religious in-	THE HURON AND ERIE LOAR AND EVEN Incorporated 1864. 4% and 41% Debentures Write for Booklet : "Unquestioned Safety for your Write for Booklet : "Unquestioned Safety for your	Stoves and Furnishings. 302-4 Richmond St.	
struction of children. Vast numbers		STOCKS, BONDS, REAL ESTATE	
have had none at all, and the Catholic	London Regina St. I nomas	THOS. RAYCRAFT, Investment Broker	
Church is trying to make good that de-	THE LONDON LOAN & SAVINGS COMPANY	Specialist in Porcupine and Cobalt Stocks London Loan Block Long Distance Phone 2005	
ficiency. There is a lack of morality in	OF CANADA		
it all," a lack that is sometimes most		UNDERTAKERS AND EMBALMERS	
conspicuous in men of education. The	41% on Debentures 6% on Stock	JOHN FERGUSON & SONS 180 King Street	
country, he pointed out, is being de-	MERCHANTS BANK OF CANADA		
Christianized by rationalistic teaching	Paid-up capital, \$6.000,000. Reserve funds + system	Open Night and Day	
in our schools and colleges. In a like strain wrote Cardinal	Commercial and Savings that highest rates. J. E.	receptione-rouse 373 Factory-543	
Gibbons, who was unable to be present.		SMITH, SON & CLARKE Undertakers and Embalmers	
"I fear," his letter ran, "that we are			
all forced to admit that, in a certain	THE BANK OF TORONTO	Phone 586 Phone 678 Open Day and Night	
sense, there is a decline of religious	The Oldest Bank in Canada		
faith in this country, for we see evi-	Having its Head Office in Ontario	WHOLESALERS	
dences of it on all sides. There is nothing	BRANCHES AT ALL PRINCIPAL CITIES	GREENE, SWIFT, LIMITED Wholesale Clothing Manufacturers	
so sacred as not to be denied by some	Commondants throughout the world		
one. In regard to matters of religion	Four Offices in London		
we see in an ever-increasing number a great deal of indifferentism. I feel that	FURNITURE	JOHN MARSHALL & CO. Est. 1873 Samuel Munro — Walter Simson	
it is largely due to want of respect for	H. WOLF & SONS, 265 Dundas St.	Wholesale Merchants and Manufacturers of Liste	
It to the Bord and to the to be to be to			
the Sacred Scriptures, to worldliness, to	THE ONTARIO FURNITURE CO.	Caps and Furs. Sole agents in Canada for 'The Thoroughbred' Hat and Cap. Also "Battersby" Hat	

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Luke King, P. J. Neven, E. J. Broderick, M. M. W. F. Smith and Miss Sara Hanley b. Heringer are filly authorzed to receive ms and Januact all other business for the RECORD. CATHOLIC RE Obituary and marriage notices cannot be acept in the usual condensed form. Each

subscribers ask for their mail at the post rould be well were they to tell the clerk to a their CATHOLIC RECORD. We have infor-f carelessness in a few places on the part of clerks who will sometimes look for letters

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In St. John, N. B., single copies may be purchased rom Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1903. Mr. Thomas Coffer My Dears Sir.—Since coming to Canada I have motion that it is directed with intelligence and participation of the church intelligence and participation of the church, at the same time promoting the best interests of the country. Follow-ing and authority of the Church, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country. Follow-more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnest ly recom-more the welfare of religion and country. Follow-more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnest ly recom-mout work, and best wishes for its continue ducess. Your very sincerely in Christ. Boxarus, Archolishop of Ephesus. Acodolic Delegate Usiversity of OTAWA.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey Dear Sir: For some time past I have read your stimable paper, the CATROLIC RECORD, and Congra-tulate you upon the manner in which it is published. It matter and form are both good; and a truly Gatholic split pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-lag you, and wishing you success, believe me to re-main. Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apos. Deleg.

#### LONDON, SATURDAY, JUNE 8, 1912

NOTES AND COMMENTS

IT IS ANNOUNCED by Sir Rodolphe For get, 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 swerved 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 intests 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.

IF ANY proof were needed to establish the utterly sectarian character of the Y. M. C. A., it is furnished by a recent incident in New York. We all know what strenuous efforts have been made in Canada to inveigle Catholic young

America reproduces this precious screed fac-simile. Had its 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 semiblasphemous allusions to the "Roman ist Church." This word "Romanist s indeed the sum and substance of the article. It is used five times within as any paragraphs. It speaks of the Romanist Holy Name Society," of Romanist priests" the "Romanist Church." and "Romanist brethren. and alluding to the Church's condemns tion of sectarianism, adds that "eccles iastics 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 re ers for reproducing these select adjectives. But if they have the effect of undeceiving any Catholics who may have unwittingly 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 o policy in this respect, the advantage will all be on the Catholic side. Scur rility is not an amiable quality. But in the present connection, as being at

be preferred to insidiousness. A MONG THE heroes of humanity mu 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 een 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 leath.

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 hard. ship 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 ated among them, gratuito stocks of medicines. us. Yet we feel large He died at Fort Resolution, on the Great Slave Lake, and left behind him, the missonaries 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."

#### THE CATHOLIC RECORD

woman who was engaged to be married

ise not to marry him until her dear lady

friend, who was a Protestant, should, re-

ceive the gift of faith. Notwithstand-

ing the repeated appeals of her be-

trothed, whose patience was almost ex-

hausted, she refused to reveal to him

the nature of her promise. At last the

young lady in question met with an ac-

cident in which she was mortally

to her bedside she expressed the desire

to die a Catholic. No doubt to the

pious admiration of all present, includ-

ing her betrothed, she received her dving

friend's profession of faith and baptized

Now, we would like to ask the writer

was this a prudent promise to make

Was it a just promise ? Is it in accord

ance 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 entertain

ment, but one should not assume the

didactic role without having a fairly

thorough knowledge of Catholic doc

WRONG HEADED BOYS

Orangeism is a noxious weed in this

trine.

" THE GLEANER."

her. Then everything was lovely.

injured. To our heroine who was calle

paid a striking tribute to the is that the vory ones who essay such a 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 Catho lic. I therefore can form an unbiase judgment of missionary methods, and-without criticising others-I must con ut criticising others-I must con gratulate you Fathers for your admirable work. I am assured that your methods of evengelising 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. Catholic missionaries alone are able to accomplish this gigantic task. I speak from personal observation

"I have seen your Fathers at clo range there. I have slept like them upon the ground. They are men." It forms an interesting addenda 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 ongenial 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 least open, it is to that extent much to 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 rotestant 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 interest ng set, Catholic novels. There has een 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 woof 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

their Catholic neighbors characterized this line rather than upon his later by much uncharitableness and an abephmeral exaggerations. Among the ence of common sense. The goslings anthors of the third class lady writers recently met in Brockville and taking Good Hope, fourteen miles within the as is to be expected, are in the majority, their oue from their forebears, solemnly Arctic circle, where he treated the Here there are so many worthy of note enacted a resolution protesting against natives for their many complaints and that to mention one might seem invidithe establishment of a Home Rule Christian Reid as a type of the lady novelists of to-day who possess all the faith and genuine piety of a Mrs. Sadlier, with the culture and literary excellenc 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 ad-DR. RYMER had no newspaper syndiinstment 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. plat-There are two classes of Catholic novelists against whom we have a grievand ance. The first are those who have no consecrated, with no hope of earthly remission to write and who have nothing ward, to the poorest and most despised new to say. They are prompted solely by mercenary motives. With the increase of Catholic libraries there is a orresponding increase in the demand for Catholic books. Many take advantage of this to hang a new tale on an old fading crown beyond. plot and adorn it in the conventional manner. Such a book adds nothing to CATHOLIC MISSIONARIES have never 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 Catholic in tone though written by non-Catholics than the wishy-washy stuff aries. that is produced to supply the demand Another person with whom we have no patience is the lady novelist whose estify to their zeal, their practical wisheroine invariably converts her fiance We know that in not a few instances. good Catholic girl has been, in the providence of God, the instrument to bring journing for a few days, following upon the gift of faith to the young man with a European tour. He had been rewhom she has become engaged. For the majority, however, it is infinitely ceived as a guest by the missionaries of the Immaculate Heart of Mary, and safer to admire her than to strive to direction. Constantly there come to imitate her in this regard. The trouble our pen utterances from the pulpit and

editorials in the sectarian press which task are those who are least qualified to accomplish it. And here is the point. reflect discredit upon our co Christianity. In the Michigan Chris They are often prompted in this hazard tian Advocate of May 25 appears an arous undertaking by the reading of just ticle dealing with Evangelist W. A. such romances as we have referred to. As little boys filled with valor after de-Sunday. "He was not," we are told, "invited to speak before the general vouring a penny dreadful, sally forth to conference of the Methodist Church in round up the Indians, so they, overssion, but nearly the whole body. Bishops and all, turned out to hear him flowing with zeal, set out to make spiritual conquest. Happy for them if preach." And this is the man, as decribed by the Christian Advocate, their mothers bring them to their senses before it is too late. Writers of this class often dabble in whom the reverend gentlemen were an xious to see and hear : theology, and a sorry meas they make of

" In a lifetime we never witnessed the like of Mr. Sunday's delivery. Such it. In morals they are governed more 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 witted his collar, dampened his face like rain, and made auditors close by uncomfortable mith by sentiment than by reason, while in doctrine and practice they are frequently in error. An example will ilustrate our point. Not long since we read a story that told how a young auditors close by unco to a Catholic man made a solemn prompity for him."

A generation or two ago the members of the English House of Commons were wont to adjourn to witness a prize fight of national policy and money-makor 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 skin to a circus performance It would have been much more becoming had they adjourned to attend a ha ball match. But then perhaps they concluded that the performance of Mr. W. pect of an ignoble martyrdom." 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 Bighness the Duchess of in their bank balance, is the curse of Connaught and Her Royal Highness our day. A remedy is well-nigh hone-Princess Patricia paid a visit to Lonless. The enforcement of the law of don, Ont., the guests of the city. We the land is but a poor expedient to conneed scarcely say that they were received with acclaim by the entire population, and the proceedings at the dif ferent functions at which they assist ed will be long remembered. Of parant one.

Canada of ours and we hope the time will ticular interest was their visit to the ome when a healthy public opinion Sacred Heart Convent of this city. will pluck it up and leave it to wither Their welcome at the institution on th and decay. There is also another organpart of the Religious and pupils was not ization somewhat akin to it. A number only sincere and enthusiastic, but was of young men have banded themselves accompanied by that grace of manner together and are tagged "Young Britons." and refinement, which is ever to be found What a gosling is to a goose a Young in the institutions of that order through-Briton is to an Orangeman. Both are out the world. The royal party were organized and kept in marching order, pleased beyond measure, but they were the pounding of the drum and the not surprised at the beauty and good shrieking of the fife being used to pertaste of everything they saw and heardpetuate the marshal spirit, by a set of they were not surprised, we say, because political dietators who hold mastery royalty in England has had experience over these foolish people. They are of like receptions in the houses of the aiming, as it were, to form a trust of the Order there. The Mother House of th Orange vote and they have pretty well Sacred Heart at Rochampton has been led. The Orange boss is somewell-known to the members of the royal what of a swashbuckler, the manufacfamily for generations, and their visits turer of acrimony based upon some have not been far between. From out little faction fights in the Ireland of its portals come year after year young ages ago. The curious feature is that ladies belonging to the noblest of the we sometimes find gentlemen of the noble families of England's aristocracy. cloth wearing Roman collars taking the who bring into the highest and best platform at Orange gatherings and social life of the mother country a charm, giving vent to expressions regarding sweetness, a culture, a dignity of deportment that serves to adorn assemb ages of the greatest and noblest in the

and. Whilst the intellect is cultivated why. with thoroughness and care, the heart is The baccalaureate address was de made to respond to that only which is livered by Right Rev. M. F. Fallon, sweetest and best in life. The royal party were not then, we repeat, sur-

they may take refuge in the coming tion pointed out by their own interests storm of materialism and so -vote for the continuance of a system which threatens our Christian civilizawhich will make some people, without tion. But there is another con the expenditure of any labor, rich in tion. If we will have " God as the Lord short order, and make the working man's of all Science" written upon the portals wife's food-basket still more skimpy of our universities we must lead up to when she goes to market to provide for this practice by having the same gloriher little ones. So long as we have a goodly part of the electorate not using their intelligence at the ballot box, and nother part of the same electorate ccepting 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

vert the heart of a rogue. In his im-

ressionable 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 abund-

AN EVER NEW SUBJECT

On Wednesday of last week there

rathered in the Western University of

this city a very large audience, compris-

ing the most representative ladies and

interest seems to be taken by the

people of the western district in the

cess of this admirable institution of

the Premier and government of the

Province of Ontario, turn upon it the

cold shoulder, all their affection being

centred about Toronto University, and,

year to that institution a princely gift

approaching the million mark. For our

estern University we hope for better

things very soon from the hands of the

nowers that be, but if there is not a

change the people of Western Ontario

at the proper time will know the reason

not be surprised if these same men will

when occasion arises, vote in the direc-

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 dith and many others present at the function warmly congratulated the Bishop of London on his splendid address. His appeal to the herats and to the intellects of all those present to work to the end that the ideal may be God becomes the object of worship reached in educational methods will, we Money-worth the measure of national firmly believe, be not in vain. steem, Money - value the goal

#### MGR. MAHONY

ing the chief object of national educa-The CATHOLIC RECORD sends greettion, in such measure the nation is ings to that noble priest of Hamilton doomed. The more it succeeds the more liocese whom we will now recognize as it will be found to fail. Material pros Right Rev. Mgr. Mahony, Vicar-Genperity is purchased at the ruinous cost eral. The great honor has come to one of moral and social bankruptcy. Engwho highly deserved it. In the Catholand has long been the proud Apostle of lie homes of Hamilton, Father Mahony's name has been, since his or-Mammon. She is faced with the prosdination, a household word. He pos-These be weighty words. Canadian esses the true and warm affection for should ask themselves how far have his flock so becoming a priest of Holy nany of our people gone upon this same Church. Long may he be spared to road of crazed ambition to become inormake the burden of his good Bishop dinately wealthy. Combination of lighter and to make the hearts of the capital to crush out competition, and faithful glad. Nor do Catholics alone put the financial weakling out of honor Mgr. Mahony. Those outside the business, the charge of exorbitant prices fold highly regard the man for his sterfor the necessities of life, enabling men ling worth. The Toronto Globe thus in a short space to count seven figures 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 tolerchurchman the vicar-General is toler-ant 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, 64 Lacoma's College Basilie the Grand Jerome's College, Berlin, the Grand minary, Montreal, the Laval Univer-St. Jero sity. He obtained his degree canon law and theology in the la canon law and theology in the latter in-stitution, and about a year ago under-went examination at the Apostolic Uni-Roma, and there received versity 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, gentlemen of the city of London. The and he has been attached to the Cath-edral staff since then. For three years occasion was the graduating exercises edral 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 of the class in arts. Year by year more there he has succeeded in freeing the Oathedral from debt, and it was con-secrated with fitting ceremonies in 1906 in the presence of the Apostolic Dele-gate, and a number of Archbishops and Bishops of Canada. higher education. The public are heart and soul with it, but those from whom it might expect better treatment.

Dr. Mahony was sent to Rome by Bishop Dowling in 1904 to make a visit ad limina, and at that time he had a ad limins, and at that time he had a private andience with Pope Plus. That year he was made Dean of the diocese, and two years ago Bishop Dowling honored him with the highest place the not only this, but there is given each Church can give a priest, that of Vicar-General of the diocese. Dr. Mahony ral of the diocese. Dr. Mahony sented His Lordship at the Plenary represented His Lordship at the Pienary 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 Bishop of London, who spoke on strong Calvinist as he declares himself of youth, and launches into a Covenanmay have expected the Bishop to ting crusade betimes. A week ago he traverse the well beaten path that has made a scathing denunciation of all seen gone over times without number. things that were fast, including steam-Over this road he went, but he traversed ships, the race track, etc. He is courageous, is Dr. Milligan. We must give beauty and a freshness which kept the him his due. Falling foul of the race attention of his auditors, from begin- track, knowing that royalty had patronning to end, firmly riveted upon his ized it, required not a little stardiness every word. The great strength of our of character. He became inspired with Bishop's discourses lies largely in the the suffragettism of Jenny Geddes and fact that he very wisely builds them hurled a stool at the Woodbine. Whenever Dr. Milligan is militantly inclined, wide and strong his foundation and discussing in heated fashion all manner apon this he raises the structure of his of secular subjects-strange topics inargument. To Canadian institutions deed 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 whose training in the schools left God that He would be with it until the end of the world. If, as the doctor believes, pouring over their tomes, discarding the unity is non-essential, why is there such guiding hand of their Maker, have be- a brave effort made by our non-Catholic come a reproach to our age. Pride of brethren to get together ? So far, howintellect without the divine ideal ever, they have not been able to form a always leads and ever will lead to all creed acceptable to all vagaries of that is most unlovely and unlovable in thought, and they never will be able, this world of time. Discarding our obbecause they are outside the pale of the ligations to the Eternal God on the Church founded by our divine Lord part of those who occupy professors' upon Peter the Rock. As this eminent chairs is is black spot on our Presbyterian divine solemnly tells us Christian civilization. In this connecthat the world is going headlong to detion all those without the portals of the struction he must, as a consequence old Church-even all those who retain admit that the upheaval of over three even a shred of Christianity- must adhundred years ago has given us a remit that Catholic thought and practice, ligious system which has been a sorry from the Pope to the humblest peasant, failure in promoting Christian ideals

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is the only safe bulwark behind which

ous motto upon the portals of the public

social or educational advantages. They have been assured that nothing would be done to impugn their faith or to place them at a disadvantage, because of it. Yet Catholics continue to be constitutionally disqualified from any voice in the government of the association and, as press reports prove, to be singled out from all men, be they Jews Mohammedans or Pagans, as objects of contumely and contempt. This fact of

itself does not constitute the fundamental objection to the Y. M. C. A., but should be sufficient, nevertheless, to keep any self-respecting Catholic young man from allying himself with it in any capacity whatsoever.

THAT THE association across the line does not, in this respect, differ from the Canadian contingent, the incident to which we have referred makes evident At the recent Congress of the Holy Name Society held in Baltimore, a Boston priest raised his voice against Catholics joining the Y. M.C. A., and in the course of his address rightly characterized the efforts of the association "insidious." In doing so he but voiced the universal judgment of wellinstructed Catholics in regard to it, and was at the same time perfectly within his rights as a citizen. The rejoinder which his words of caution and protes evoked proved that his point was well taken. Stung to the quick the spokes men of the Association in New York were thrown off their guard, and clumsily gave the whole case away, We are indebted to our contemporary America for particulars of the episode.

THERE IS & Y. M. C. A. publicatio in New York called "I'wenty-third Street Men," which took upon itself the task of answering Father Fearing (the speaker at the Holy Name Congress).

cate 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 form. Rather was his life hidden from the eyes of men,

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 un-

> been in the habit of exploiting their labors. They are content to prosecute them "far from the eyes of men." 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 dom, or their self-abnegation. Such an instance is reported from Belgium, where an American Governor of the Philippines, General Peck, had been so-

replying to their address of welcome.

nt in Ire d. All th 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 ESCAPADE

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 stripling 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 contempor-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 refurbish the old battle axes of sectar ianism 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

prised 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 hese cultured Christian ladies are performing for the good of humanity and for the bringing of all things to Christ.

## MILLIONAIRES BY TELEPHONE ROUTE

Winnipeg Telegram:-But heavy crops do not necessarily mean lower prices. Over - production generally brings about this result in other com-modities. But wheat is the opportunity of the grain manipulator. Big crops or little, it is all the same. Corners can be made to denore where the area be made to depress prices to the grain grower and increase them to the con-

How to remedy this scandalous con dition of things will cause many a political economist to rub his head The blame lies primarily with the electorate. When election time comer 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 canvas 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 election. eering 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

n." This is an and yet ever new. The large audience other paths also, giving his theme a upon fundamentals. He lays deep and 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 nodern universities : 'All who enter here leave hope behind." If there were any of the higher criticism people in the audience they must have spent very uncomfortable hour. His words were a rebuke to the " heavy thinkers," out of reckoning and whose after life, JUNE 8. 1912

sacred principles of justice and charity are not violated. While, therefore, it is not the sphere of the Church nor its business to bring forward economic schemes, yet her record in the interests of the toilers is one of which her mem-bers may well be proud. From her pulpits, in t e street, in the home, she proclaimed the dignity of man; she taught that even the alave who was sold in the market place had a soul like that of his master, for which the Saviour died, and that he had an eternal future as glorious—sye, perhaps Nor could the system ushered in at the so-called Reformation prove to be anyany divine mission to teach, and since it claims no authority to do so. Private interpretation is proving as destructive of Protestantism as the iceberg that hit the Titanic. Dr. Milligan must have taken a very narrow mind to Rome when he tells us that the more he studied the the Saviour died, and that he had an eternal future as glorious—sye, perhaps more glorious, than his purchaser. She went further still, she taught that not only was man noble, but that labor was dignified. It was the common lot of the more or well. Catholic Church the less he thought of Other and greater Protestant en have gone to Rome and 'reurned in the Roman fold. We will pray for him. It is never too late to be nverted. Even the great John Henry Newman, when he went to Rome, a young man, believed that the Pope was anti-Christ. The world knows what he became in mature years and how he lived and died.

#### CATHOLIC CHURCH AND THE WORKINGMAN

Rev. Thomas Tubman, Rector of St. Thomas quimas Church, Rene, Nev., in the Labor Re-

Gladly do I comply with the request of organized labor to contribute an ar-ticle on "The Relation of the Catholic Church to Labor Unions and to Labor in General

At no time in the history of the race At no time in the history of the labor has the world witnessed such a period of unrest as that which confronts us to-day. In the crisis of this great unrest, it is the duty of every thinking person to do a man's share towards directing endons forces now aroused in

From the nature of the office which the Church confers on a Catholic priest and the opportunities for first hand observed of servation which it gives he is in a posi-tion of exceptional advantage to render a just opinion. Writing from a knowledge gained by contact with the workers, I can safely say that the men who are engaged in the skilled and render sign of the stand of the stand standard standard standard standard stand have been standard stand to safe channels. From the nature of the office which

a just opinion. Writing from a knowledge gained by contact with the workers, I can safely say that the men who are engaged in the skilled and unskilled crafts and trades are the chief supports of the Church, and the mainstay of the comalth

monwealth. In time of peace no less than in war, the sturdy breadwinners are the wealth of the country, and bulwarks of hu-man liberty and the real apostles of Without honest labor capital is help-

Without honest labor capital is nelp-less-without capital labor is unremun-erative. Both together, in sympathy and mutually interdependent, will give the one a just return on the capital invested and allow the other to support a

vestee and show the other to support a state as belts a man and not a serf. When the employer of other people's labor, which is their capital and when the worker so employed fully recognizes the rights of capital to a fair day' work for a living wage, then ideal con-ditions will come into being, social peace will be had and the various elements that go to form society as a whole will be free to work toward a solution of the problems that confront the na-

tion to-day. In exercising his undoubted right to In exercising his undoubled right to accomplish his ends by employing every legitimate means, inalienably guaran-teed him under our laws, the laboring teed him under our laws, the laboring man is to-day in a better position than he ever was. He enjoys more of the good things of life, which the Creator intended he should have than those of his class who have gone before. As I am writing for the laboring class, it is advisable at the start to say what

it is advisable at the start to any what labor is. Labor is work done by mind or body either partly or wholly for the purpose of producing utilities. Broadly speaking, this definition is comprehensive enough to include the work of the clergymen, the editor, the physician, the domestic as well as that of the business man, the skilled mechan-ic, the minor, the factory operative and the minor, the factory operative and the farmer.

the farmer. In present day usage, however, labor is understood to designate hired labor. Before the present industrial revolu-tions labor included not only hired

The Pope says : "If society is to be cured now, in no other way can it be cured than by a re-turn to the Christian life and Christian institutions. When a society is perish-ing the true advice to give to those who would restore it is to recall it to the principles from which it sprung, for the purpose and perfection of society is to a im at and to attain that for which it was formed, and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its final constitution is disease : to go back y to it is recovery. And this may be as-serted with the utmost truth both of the state in general and of that body of its

#### THE CATHOLIC RECORD

scholars can still be traced by their civilizing influence throughout Europe ; a country of poetry and isnoy, peopled with the memories of heroes and fairles, who are living realities to those who have kept themselves unspotted from the world hidden sway in the hills of ireland. The stories which Miss O'Reilly tells are hero tales, fairy stories, legends of the saluts and folk tales. mainly drawn from the stories which she gathered from her old nurse, the fisherfolk of Cladach, County Gal-way, and the peasants of County Gal-way, and the peasants of County Cork. For her work unstinted praise comes from the principal daily and weekly publications of the large cities of the United States. Having had the pleasure of hearing Miss O Reilly at the Sacred Heart Convent in this city a few scholars can still be traced by their civilising influence throughout Europe ; lifted.

pleasure of hearing Miss O Relily at the scored Heart Convent in this city a few weeks ago, we can readily understand that the high encomiums passed upon her work were not in the least over-drawn. Miss O'Reilly might be called an entertainer, but we do not like the word-because she is not only that but very much more. True an evening spent with her is most entertaining. Homeward bound one feels that he has spent a very enjoyable time. But there is much more. One is apt to realize that what he has heard gives a glimpee of I reland of yore which reveals a glory dignified. It was the common lot of the race as well. She pointed with pride to her Founder who when He came to choose His posi-tion in life, took that of a laborer. With His own hands He earned His bread and laborlously helped to support the little little home at Nazareth. To the slave this gave hope. There was buoyancy in it. It lifted him up to be a man.

that what be has heard gives a gimple of Ireland of yore which reveals a glory but little known in the world of to-day. Miss O'Reilly shows Irishmen their country as it was and as it is in such a manner as to bring a new-born interest in that little Island which from Patrick's time has been the brightest gem in Cathmanner as to oring a tororow patrick's in that little Island which from Patrick's time has been the brightest gem in Cath-olio Christendom. Miss O'Reilly's lec-tures are all the more interest-ing because once in a while there comer from her quite naturally those flashes of wit and humor so characteristic of her countrymen and countrywomen, and the while her every word betokens a sweet, soft, rich tone of voice—the purest English flavored with the Celtic accent—the centre and home of which is Dablin's fair city. Miss O'Reilly's address is St. Agnes Hospital, Philadelphia, Penn.

To the size this gave nope. There was buoyanoy in it. It lifted him up to be a man. The master, too, was compelled to re-cognize this teaching. He was bound to see in the size a brother whom he was forced to treat as an equal. In dealing with the mechanics and artisans of the Middle Ages, the Church strove to supply what was needed for their welfare and contentment. This she did through guilds. Their consti-tution and rules testify that they were the work of the Church. In those days if a carpenters' usion or guild was formed it had a chaplain, a saint for a patron an annual festival and code of rules framed for mutual help and happiness. Wages were liberal, strikes were needless, excessive toil was restricted, brotherhood and charity established, accidents provided for, few were idle and poverty was rare. All this the

SACRED HEART CONVENT and labor are deplorable. Remedles are earnestly suggested. The press teems with panaceas and palliations. Legislatures and parliaments have made laws to adjust the strained relations. LONDON

VISIT OF THE GOVERNOR-GEN-ERAL

laws to adjust the strained relations, but we see no solution in sight except in spplying to the festering wounds of society the principles of the gospel. Pope Leo XIII, filled with compassion for the toiling masses, once wrote an encyclical letter on "The Condition of the Workingman," in which he lays down the attitude of the Church to the layor trunches of modern times. On the 29th of May, 1912, at the Con-vent of the Sacred Heart in this city took place at event which will long remain in the minds of the numerous distinguished visitors who had the privilege of being pres-ent. His Royal Highness the Gov-ernor-General of Canada was welcomed to the Institution by the Religious of the Order and entertained by the stu-dents, who were assembled in the study hall which had been most beauti-fully decorated for the occasion. The On the 29th of May, 1912, at the Con-

labor troubles of modern times. Having described the constitution of society, its origin and sim, and having defined the rights of individuals of the family and the State, he draws a graphic picture of the evils of the strife scapace picture of the evils of the strife between capital and labor, the sources and causes of the strife, and the rem-edies proposed to heal the wounds brought about. fully decorated for the occasion. The uniform worn by the pupils was of oream colored material and its simplicity and modesty were its charming characteristics. The children were ar-To find a remedy the Pope bids us to

characteristics. The children were ar-ranged in artistic groups with mounds of plants and flowers separating each. Several of the young ladies were on the stage, principally those in the musical Neither legislation, nor civilization, look elsewhere. Neither legislation, nor civilization, nor jany human influence nor any na-tural agency of themselves can restore society, sick with many maladies. They may legislate restricting hours of labor, they may legislate for the pro-tection of women and child labor, they may make laws for healthy workshops and sanitary surroundings, insurance against sickness and old age, and unen-ployment. All of which are excellent and to a certain extent a remedy; but these are not enough. If society is to be cured it is only by recalling it to the principles of Him Who created society. No practical remedy will ever be found in which God is ignored and religion boycotted.

stage, principally those in the inducer numbers. The guests were assembled according to rule before the Royal party arrived, and as their Royal Highnesses came down the long corridor and passed in amongst the children the national anthem rang out clear and full from their fresh young voices; and the court curtsey of profound respect seemed a silent wave as they inclined and rose again only to repeat the same graceful inclination when the Royal party were seated.

seated. The music ceased and a band of tiny The music ceased and a band of thy tots advanced to give a short dialogue entitled the "Twentieth Century Club," with Miss Eleanor Mulvey as president. It was indeed clever, full of rich wit and in every move and word the children showed such easy grace and perfect comparent. remedy will ever be found in which God is ignored aud religion boycotted. Religion teaches both employer and the workers that they must obey Jesus Christ, Who bids them to do to others as they would wish others to do to them.

composure. The audience showed their apprecia-tion by hearty applause and laughter and the wee ones as well as the capable them. I will close this article with two ex-tracts. One from Pope Leo's Encycli-cal letter, the other from St. Paul who wrote at the dawn of the Christian era :

and the wee ones as well as the capable teachers are to be congratulated. A military choras followed, and as the words "Let the King reign" died away Miss Rowens Burns, daughter of Mr. R. Muir Burns, of this city, stepped forward to deliver the address, which was as follows :

lifted. Family tradition tells how of thirty years ago the Governor General and his suite, scoteding to the wish of our eiders, drove through the convent grounds and the invored oblidren of that day offering their greet-ings and flowers looked with enger joy on a daughter of the Royal House. In that happy group figured some of our mothers who love to repeat the story of the meeting and the gracious kinaness of Her Royal Hignness, their well loved Princess Louise. This afternoon the ohli-dren and grand-children feel the good lorune of their predecessors has been inherited and while the privilege is still theirs they desire to wish Your Royal Hignness Dissings of peace and happi-ness. They know that in this land of theirs you will find the hearts of youth agiow with loyaity for the ruler they love and reverence not only as their Sovereign and Lord but chiefly because to the win his heart, and he the King, counting on the sitegiance of his subjects, is him-set the loval follower of Christ his God. Family tradition tells how hose who fact that of late years it has nowhere made any appreciable inroads in Catho-lighty through its proselyting methods? Surely, after all these years of labor in that direction, it ought to know that when a Catholic ceases to be a practical member of his church Protestantism rarely attracts him. And when it does it is mustly shad to get tid of him and rarely attracts him. And when it does it is usually glad to get rid of him - no

waole world he proves Heaven's law in his heart, and he the King, counting on the silegiance of his subjects, is him-self the loyal follower of Christ his God. Miss Burns then offered the address to His Royal Highness, which had been illuminated for the occasion by one of the Keligious and too much could not be said of its artistic beauty. Follow-ing this, Miss Gertrude Manley, daugn-ter ot Captain Manley, of this city, pre-sented the Duchess with an exquisite bouquet of white roses and spoke to her Royal Highness in German, ner native tongue. Miss Agnes Daffield, daugn-ter of Mr. J. C. Duffield, of this city, presented Princess Patricis with a shower bouquet of pink roses, at the same time saying a few words in French. Both Her Royal Highness and Lady Pat-ricis were pleased and touched at the wishes of the little ones, and remarked on the perfection of the German and French and the beautiful accent of both children. The duke then rose and addressed the young ladies, thanking Rev. Mother as well as the children for the de

young ladies, thanking Rev. Mother as well as the children for the de-

lightful entertainment they had given them. He remarked on the culture and refinement that has always characterized the Convent of the Sacred Heart, and he said that the present occasion only veri-fied what he has always known and attrined what he has always known and attri-buted to the solid and perfect training of the Ladies of the Institution. He also advised the pupils to value the privilege they enjoyed in being under the guidance of such cultured and tal-ented Religious whose whole life work was given to the fitting of young women for the future that they may take their place in the different walks of life, doing good and profiting by the early training they received. He gave the school a holiday to which they responded with a hearty" We thank

they responded with a hearty "We thank you, Your Royal Highness." The Royal you, Your Royal Highness." The Royal party left the room, smiling and ap-parently well pleased with the little en-tertainment which may be said to have portrayed elegant simplicity and perfect

portrayed elegant simplicity and perfect uniformity. The study room was a picture, a quaint pretty picture, and Lon-don citizens who had the priv-privilege of witnessing the event were heard commenting on all sides that the impression made on this day would long remain in their memories as a most pleasing event. For some who have had the great fortune to call themselves children of the Sacred Heart it was only a repitition of what has been going on for years, ever since the little saint who was the founder of this glorious organi-zation commenced the training, and it will continue in its far-reaching work as it has since then and its unceasing and patient teachers will bring forth and patient teachers will bring forth trained laborers to continue the unend ing chain of links and work for Him Who is the model of the institution, the Sacred Heart of our Divine Saviour.

> PROSELYTING AMONG ITALIANS In spite of their adverse experiences

in so far as lasting results are concerned somehow our separated brethren can't rid themselves of the idea that the Italians make easy prey for their proselyting. They have carried on their propagands in many of the metropolitan cities of the East. They inagurated it base is 5. Junio Summer, Choral Class Wiegand First violin-Marjorie Gott; second violin-Gertrude Gross. Harp-Helen Husband, Piano-Mary Dowing, Summer Idylls, The Minims, Conferring of Graduation Honors, Right Reverend M. F. Fallon, O. M. I., D. D. The Value of Ideals in Life, Bertha Lambe Ideals from History and Literature, Ursula Kelly Valdcitory, Address to the Graduates, The Right Reverend Bishop Heaven with Justice Mercy Blending Rossini First Sopranos-Lucy Cherry, Monica McKeton, Grace Fenech, Florance Reusch. Second Sopranos-Ruth Couper, Marie McIlhargy Alto-Jessie Macdo.og. 14, Mendelssohn Graduates' Farewell WacJougall Graduates' Farewell WacJougall here in St. Louis, where, one of the successful conductors some years ago aband has never since been heard of-and we noticed that they have just comced operations in Denver. menced operations in Denver. But there are two very striking facts in connection with the,work. One, that it is extremely expensive, the other, that it brings but scant returns for the labor expended, except to the preselyters themselves. The letter talked glibly of their converts and are always ready of their converts and are always ready of their converts and are always ready with eloquent figures when attacks are to be made on misguided contributors for a supply of fresh funds. Yet the fact remains that the converts persist-Your Royal Highness a thousand heart felt welcomes. The special happiness of greeting you within these precincts is an honor we look upon as sacred. You come to us from His August Majesty George V., whose person represents to us that authority which is of God. To Your Royal Highness we offer the homage we would so gladly lay before the King. You are to us nct alone the highest interpreter of the good will of our sovereign, but his near kinsman, <text><text><text><text><text><text><text><text><text><text><text><text>

ntinually losing its influence with hose who profess it. The other, that it appears to possess no power to return them, except sparingly and spasmodi-cally, to its practice. Yet in spite of these conditions, which are producing disintegration and which mean discredidisintegration and which mean discredi-bility, many of its promoters and mouth-pleces seem to consider assault on Oatholicity and proselyting among our people the thing of prime importance. And still what has such effort re-turned? Wherefore the stubborn re-fusal of Protestantism to realize the fact that of late years it has nowhere and a supporting in Catho-

matter what his nationality. - Church Progress.

#### MONTH OF THE SACRED HEART

In this month of June, when nature has carpeted the fields with verdure, when the air is redolent with the perwhen the air is redotent with the per-tume of roses, and all the flowers are slowly opening their buds under the in-fluence of the oright sunshine, all test-lying to the grandeur of Aimghty God, the Church in her wisdom has set apart this thirty days as a time for special de-votion to the Sacred Heart of Jesus, Who came into this world, became Man Who came into this world, became has a through the ineffable mystery of the in-carnation and suffered death on the Cross for the redemption of the world to show His great love for man.

Is is in human nature for us to take our troubles to some dear friends, whose heart beats in sympathy with us and who will console us in our trouble, to whom can the fervent Christian go to with such implicit confidence as to the Sacred Heart of Our Divine Lord and Master? He is always ready to receive our petitions, and hear our prayers, and give us the graces and blessings we stand most in need of. Let us then in this month redouble

Let us then in this month redouble our devotion to the Most Sacred Heart of Jesus, bring to the loving Saviour our griefs, disappointments and struggles, for He has said, "Come to Me all'you that are heavily laden and I will refresh you." Be not afraid, but trust in the mercy and kindness of the Good Shepherd Who taketh good care of He Shepherd Who taketh good care of H.s sheep. We should continually during this season offer up the ejaculation. "Oh, Sacred Heart of Jesus, have mercy this n us."-Catholic Universe.

PINES," CHATHAM

The Graduation Exercises held last week at Ursuline College, "The Pines," Chatham, were a notable and imposing function, honored by the presence of His Lordship, Right Rev. M. F. Fallon, O. M. I, D. D., and many of the clergy of the diocese, including Right Rev. Msgr. J. T. Aylward, Rev. P. J. McKeon, London; Rev. Father James, O. F. M, Chatham; Rev. F. Forster, C. S. B, President of Assumption College, Rev. P. J. Howard, C. S. B., Rev. A. Cote, C. S. B., Sandwich; Rev. M. J. Brady, Wallaceburg; Rev. D. J. Downey, The Graduation Exercises held last Brady, Wallaceburg; Rev. D. J. Downey, Windsor; Rev. P. McCabe, Maidstoney Windsor; Rev. P. McCabe, Maidstone; Rev. C. Parent, Tilbury; Rev. F. X. Laurendeau, London; Rev. T. Ford, Bothwell; Rev. F. Brennan, Wallace burg; Rev. H. Robert, Rev. J. Neville, Rev. E. Doe, Windsor; Rev. E. Tierney, London.

London. A large gathering of distinguished guests, parents and relations of the students and friends of the college, crowded the auditorium, which never looked more oharming, with its beautiful profusion of lights and floral decora-tions. The program presented was as tions. The program presented was as

PROGRAMME Bessie Patten . Wagner Choral Class

Blanche of Castile and Elizabeth of Hungar; His Lordship concluded his discourse by begging the blessing of God upon the graduating class, that He might preserve and direct them through-out their future lives. The conferring of medals and certifi-cates by His Lordship was followed by an address from Rev. P. J. Howard, C. S. B., of Assumption College, Sand-wich. It was a magnificant oration, and we hope to produce it in full in our columns next week. In eloquent and flowery language, and in a style profuse with beautiful figures and illustrations, Father Howard discoursed upon the duties and virtues of women, whose life ought to be modelled on that of the great exemplar, the immediate Queen of Heaven. of Heaven. The following is the list of medals and

certificates conferred:

COLLEGE DEPARTMENT

 COLLECE DEPARTMENT

 Gold medal for Christian doctrine, presented by

 Main Lordship, Right Rev. M. F. Fallon, O.M.I., D. D.,

 warded to Emile Leboue...

 Competitors – Marie Tremblay, Bessie Patten,

 Unalk Rev. M. F. Fallon, O.M.I., D. D.,

 warded to Emile Leboue...

 Competitors – Marie Tremblay, Bessie Patten,

 Unalk Rev.

 Warded to Bertha Lambe, Unsula Kelly, Maude,

 Kelly, Elsa Rocce, Reping and shorthand courses,

 Warded to Mar Borthand, awarded to Mildred

 Cettikate, Strahand, awarded to Mildred

 Cettikate, Strahand, awarded to Mildred

 Cettikate, Strahand, awarded to Andrea

 Cettikate, Strahand, Strahand, Strahand, Awarded to Andrea
 </t

ACADEMIC DEPARTMENT

Silver medal for Christian doctrine, presented by the Franciscan Fathers, Chatham, awarded to Glady

the Franciscan Fathers, Chatham, awarded to Gladys Palmer. Competitors-Edna Miller, Vera McNerney, Berna-dette Nagle. Gold medal for entrance to High school, presented by Rev. J. V. Tobin, London, awarded to Margaret Singer. Certificates for entrance to High School, awarded to Margaret Singer, Margaret Page, Mildred Dono-van, Pauline Hayes, Gladys Palmer, Adeline Page, Minnie Chartrand, Cora Crew, Martha Hoig, Gold cross for deportment and application, pre-sented by Rev. P. McCabe, Maidstone, awarded to Letitia Askin. Competitors-Blanche Taylor, Regina Lachance. Gold medal for needlework, presented by Mr. F. S. Killackey, Toronto, awarded to Regina Lachance.

Gold medal for intermediate or keepin zher-sented by a friend, in memory of Very Rev. Dean Wagner, awarded to Fay MacDougall. Gold medal for application and progress in inter-mediate grade piano, presented by Rev. F. X. Laur-endeau, London, awarded to Mae McKeon.

to me?

Certificates for intermediate piano and junior theory, awarded by Toronto Conservatory of Music, to Fay McDougall, Ena Pleasance, Margaret Stringer, Mae McKeon. Gold medial in junior grade piano, presente d by Rev. M. J. Brady, Wallaceburg, awarded to Mary MacDonald.

accionaid. Certificates for junior piano and primary theor warded by Toronto Conservatory, to Mary McDon id, Marie McIhargy, Blanche Dawson. Certificates for junior piano and junior theory, warded by Toronto Conservatory, to Lillian iMc-

Corvie. Silver medals in primary grade piano, presented by Rev. C. Parent, Tilbury, awarded to Mildred Doa-ovan, Jean McDonald. Certificates in primary piano, awarded by Toronto Conservatory, to Mildred Donovan, Jean MacDonald, Irene Schaffer, Edna Richards, Vera McNemey-Bernadette Nagle.

Bernadette Nage. Cerificates in elementary piano, awarded by Tor-onto conservatory, to Mary Catalano, Catherine Berningham, Lillian Johnston. Gold medal in junior grade vocal, presented by a friend, in memory of Rev. A. McKeon, awarded to

Goin media in jointo great McKeon, awarded to Marie Mclihargy. Certificates in junior vocal, awarded by Toronto Conservatory, to Marie Mclihargy. Certificates in primary vocal, awarded by Toronto Conservatory, to Ruth Couper, Margaret Scane, Ivy Schook.

Certificates in junior theory, awarded by Toronte Conservatory, to Josephine Taylor, Eileen Glenn.

Certificate in primary theory, awarded by Toronto Conservatory, to Marie Wilson, Silver medal for art, awarded to Helen Curran.

RESIGNATION

"This is the greatest silliction 1 have had in my life," wrote Newman when Father Ambrose St. John, his dearest friend, died. "I do not expect ever to get over the loss." And yet with a grateful spirit he bowed as ever to the Supreme Will. To another friend he Supreme Will. To wrote the following:

wrote the following: I thank God for having given him to me for so long. I thank Him for taking him away when there was a chance for him of a living death. I thank Him for giving me this warning to make haste myself and prepare for His coming.

And again: I can not be surprised that after so

long a period as thirty-two years our Lord should recall what He has given Was it not wonderful that, when I stripped of friends, God should me. was have given me just one who was ever to be faithful to me and to supply all needs

The lesson of resignation is inculcated in his words and acts. He had learned to see God's will in disappointment, sorrow and loss, and what he learned and practised he taught by precept and example .- Sacred Heart Revie v.



URSULINE COLLEGE, "THE

GRADUATION EXERCISES

workers but all who got their livi through their own labor and only slight-

ly by employing others. No nation of ancient time ever con-sidered the interests of the laboring

No nation of another time of the laboring is sidered the interests of the laboring is class. The one conspicuous exception is furnished by the Hebrews. It is the proud boast of Christianity that as soon as its principles and teach-ings became known, the essential dig-nity and equality of men and ruling class, or the nobility, took hold of the public mind and the condition of the wage earner changed for the better. The Church proclaimed the dignity of the man. It insisted on his right to a just fruition of the work of his hands. But it was not until religion enjoyed comparative freedom, after the conver-sion of Constantine, that the Church was in a position to declare that the

state in general and of that body of its citizens-by far the greater number-who sustain life by labor."

To Field Marshal, His Royal Highness the Duke of Connaught and of Strath-earn, Governor-General of Canada and Commander in Chief of Canada. May it please Your Royal Highness,-May it please your koysi figures, With joy exceeding great our city re-jolces to-day. Parents and children unite in an outburst of loyalty and affec-tion as they press forward eager to exer-oise the right and privilege of bidding Your Royal Highness a thousand heart

Graduates' Farewell Conferring of Medals and Certificates Address. Rev. P. J. Howard, C. S. B

Each number was excellently ren Each number was excellently ren-dered, and received generous applause. The choruses, in which about two hun-dred participated, were especially fine; but as is always the case, the audience was most captivated by the little ones, whose sweet singing, charming recita-tions, and graceful gestures and poses, made the "Summer Idylls" certainly a locoly number.

-

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worms.

mer, Race Horse Trainer,

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**FIVE-MINUTE SERMON** SECOND SUNDAY AFTER PENTE-COST

HOLY COMMUNION

A certain man made a great supper and invite my. (St. Luke xiv, 16.

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 "Great Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy Catholic challs are locking forward to the hight 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 the threat "None of those men

who made foolish and selfish excuses for staying sway—" 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 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 Cate-chism ought to know that. In the second place, what would you think of a near relative whom you had invited to be present at your marriage anniversary dinner, who should send for reply that he had already dined with you on the he had already dined with you on the Fourth of July? This is like what Fourth of July? This is like what people say who, when asked if they made their Easter duly, 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. Paschal ses

The second thing I want you to think The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Com-munion, 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 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 got 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, there are scieft heave to the Lord the they can safely leave to the Lord the responsibility of doing his part. A worthy Communion should also be one that is 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 choose to make it. All is to be head that for a give. The Communion depends upon what the communicant choose to make it. All is to be had that God can give. The means of getting the good from Com-munion is one and the same means for getting the good in receiving other sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer atterwards. The more you want and the more you ask of, the more worth will your Communion be. Suppose our Lord should suddenly quit the sacraments for not 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 con-clude that he was not likely to receive very much. Now, I hope you who often coming to the holy table are paying attention to this. If 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

# **"YOU'LL SUFFER ALL YOUR LIFE"**

# That's what the Dector told him

"Fruit-a-tives Cur**ed** Him CHESTERVILLE, ONT., Jan. 25th 1911 "For over 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.

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. Nearly a year soo, I tried "Fruita-tives". I have been using this fruit medicine nearly all the time since, and am glad to say that I am cured. I give "Fruita-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 as many cases of so-called "incurable" kidney disease, as "Fruita-tives".

"Fruit-a-tives". Taisfamous fruitmedicine acts directly on the kidneys-heating and strength-ening them-and ridding the system of the waste matter that poisons the blood. soc. a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

warnings of danger ahead. But as the Government will most likely insist that from this time the safety of ships will be better provided for, so we should let this terrible disaster be a means to in-cite us to redouble our efforts to abield our fellow-creatures from that curse which has cost more lives in one year than all the icebergs have for a century.

THE MORTAL SINS OF DRINK

The following decisions as to mortal 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 considera-tion 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. Whosever drinks deliberately to such an extent as to lose his reason com-

mits a mortal sin.

mits a mortal sin.

 Whosever knows by past experi-ence 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 orimes committed during the state of interiation the state of intoxication.

3. Whosever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continual state of sin.

4. Whoseever entices or urges an-other to excess in drinking, who he for-sees will be intoxicated, commits a mortal sin.

5. Any seller of liquor who continue to supply to any individual that he knows will become intoxicated there-with commits a mortal sin, because he deliberately co-operates with the griev-ous sin of another. Flakes only cost one cent; and there

6. Whoseever is guilty of excess in drinking, though not to intoxication, 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, com-mits a mortal sin.—Sacred Heart Re-view

#### IRELAND'S PRIEST'S LEAGUE

The eleventh annual report of the Father Mathew Union is an interesting The six commandments of the Church do not contain any injunction that I must not break my fast before receiving rather Mathew Union is an interesting and encouraging publication. Member-ship of the union is confined to total abstinence priests, and the union, estab-lished in October, 1901, has been found-ed under the protection of the Sacred Holy Communion, and that I should keep this fast from the previous mid-night, wrote a correspondent to Father Hull, the editor of the Bambay Exam-iner. "Am I to presume that this is Heart and with episcopal sanction, for e of spreading the principle

#### THE CATHOLIC RECORD

celpts 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 astisfy 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 Chicsgo can soon be predict ad of all American cities. It is a con-summation devoutly to be wished.— Catholic Bullentin.

# 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

Twenty Dishes-Ten Cents

are actually twenty generous dishes in

THE REPLY

Here is the learned Jesuit's inter-

esting reply : There is an important Catholic prin-

ciple which teaches that in matters of faith, morals and discipline an express

official definition or decree of the authorities is not essential, but merely

FASTING BEFORE

each package.

CHURCH ?

Two dishes of Kellogg's Toasted Corn

COMMUNION

Only on one occasion in the New Testa-ment do 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 geutile 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 Apostle's Creed is the first formulated code of belief we know. It was popularly attriapproach 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 award

Man-God, who so loved the world that He gave His life that sinners might be sord. But, after all, how little we do to er-press our appreciation of the Divine sacifice. When we take into consider-stion 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 sproach payment of the debt we owe. The the Wondrons mercy of that Sacred heart. Go back to the days when the Saviour walked the earth with 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 when the Pharisees rebuked Him for mingling with sinners? the for and learn when the Pharisees rebuked Him for mingling with sinners? "Go and learn when the Pharisees rebuked Him for mingling with sinners? "Go and learn when the Pharisees rebuked Him for must this meaneth, that I will have mercy," He told them. The Magdalen is an example; the widow's son; the baling of the sick— all show the good-ness, the mildness, the forgiveness of the Sacred Heart. And when we follow the braised and bleeding Saviour to Golgotha's rocky height and see that divine One nailed to the erpentant thief-"This day thou shalt be with Me in paradise." Was ever such love as this? Let us Ostholies once more con-steate ourselves to this Sacred Heart of Jesus—"Plead for me, O po Divine justice, and screen me from the anger which my sins deserve. Im-print Thyself like a seal upon my heart, the fames of Thy love and entirely penetrated with it for all eternity. "This is all my desire, to live in Thee." "Bay my name also be engraven upon Thee, and may I ever be conse-upon Thee, and may I ever be conse-upon Thee, and may I ever be ming with the fames of Thy love Creed is the first formulated code of beliet we know. It was popularly attri-buted 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 quite possibly this may have been its origin. If the whole of the faithful had gone on believing the sample dochad gone on believing the sample doc-trine of the Church without getting intrine of the Church without getting in-volved in difficult speculations and dis-putes and heresies, no further formula-tion would have been necessary. But the spread of Arianism made a fresh and luller definition necessary on the points under dispute. Hence aroae what is popularly called the Nicene Oreed. There were many things be-lieved 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 anbecause they were taken for granted. But as ages passed one point after an-other came to be disputed, and the Church had to step in and afirm 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; the last points being the Immaculate Conception and the infallibility of the Pope. These definitions were not a creation of new dootrines, 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 The same is true of practical customs and usages. The Church never formu-lated a law as to how the Mass should be said. The essential parts were in-herited from the Apostles, and other parts were added at discretion. This gave rise to a great variety of local usages, each of which came to be obli-gatory in a certain place, merely on the ground of ancient custom or tradition. When intercourse became wider, and When intercourse became wider, and local variations were found inconveni-ent, an authorised standard form was drawn up called the Roman Missal, which was gradually made obligatory all over the western world, with a few interesting experience. nteresting exceptions.

The same is true of the celibacy of the clergy. Nobody doubts that a priest is cut off from marriage by an IS IT ONLY A PIOUS CUSTOM. OR implicit row; 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 admin-ONE OF THE LAWS OF THE istration rather than law-a usage grad-ually induced and enforced by the au-thorities. If there should ever rise a

fession and Communion. WE KNOW THAT THEY ARB OBLIGATORY WE KNOW THAT THEY ARB OBLIGATORY Moreover, the Church has never form-ulated or made officially its own any enumeration of the "Commandments of the Church " as put down in our cate-chame. The list given has varied from time to time in various countries with-out making any difference to the obliga-tion. The obligatory usages exist and would exist even if they were never called "Commandments of the Church" and never printed in catechisms. We know that they are obligatory simply from the fact that they are asserted in every book of theology and instruction, and that the official Church knows this, and approves of it, and backs it up, and and approves of it, and backs it up, and therefore administratively gives force to it as law.

Niagara Fall

PRESIDENT

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When we consider that the laws of good society, the things which every gentleman is bound to observe if he wishes to be counted as a gentleman at all, are all founded in the same way on unwritten and unformulated and universally accepted customs, this unform-ulated character of certain Catholic obversally accepted customs, this unform-ulated character of certain Catholic ob-ligations will not seem strange or sur-prising. It is the way in which human nature works in general; and the Church in this respect follows the way of humanity so long as it is sufficient to secure the desired object. It is only when a doctrinal or disciplinary obliga-tion is questioned that the official form-ulation of a written law becomes neces-sary. Our practical test is; this. Sup-pose, for instance, somebody sent to Rome a question whether fasting before Communion was a strict obligation, can anybody doubt what the answer would be? The answer would certainly be "it is of strict obligation." Knowing this, we have the common-sense to take this, we have the common-sense t it as an evident fact without dem se to tal such an answer. We ought to add that the existence of the law is proved by the fact of the Holy 'See sometimes giving dispensations from its obser-

The obligation of fasting before Com-munion is therefore really a command-ment of the Church, and might be added to the others as a seventh. It would also be possible to multiply the list inde-finitely.—For instance: Not to marry within forbidden decrees : not to marry outside the Church ! not to be present at heretical services ; not to take part in political movements against the temporal power ; not to read books placed on the Index ; not to cremate the dead, etc. It just happens that these points of Christian duty have been scattered about over the different The obligation of fasting before Com these points of Christian duty have been scattered about over the different parts of our text-books and catechisms, while certain other points happen to have been left out and grouped in a heading by themselves as "Command-ments of the Church." But the arrange-ment is quite hap hazard and practical, not methodical or scientific.

CATHOLIC SANCTUARY **RESTORED IN SCOTLAND** 

For the first time since 1560, when For the first time since 1560, when the monks were expelled, the Restenneth Priory, Forfarshire, Scotland, has passed into Catholic hands. Miss Charlotte Louiss Hawkins Dempster, of Dunnichen, is a Catholic. She has just succeeded to the estates of Dun-nichen, Restenneth and Auchterforfar, and has hastened to address a petition to the Holy See to give consent to her



# **An Acknowledgment**

JUNE 8 1912

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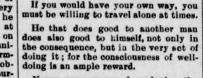
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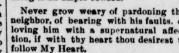
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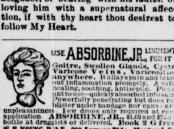


If you would have your own way, you must be willing to travel alone at times.

Never grow weary of pardoning thy neighbor, of bearing with his faults, of loving him with a supernatural affec-tion, if with thy heart thou desirest to







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you desire. Much as, I am sure, your Communious are worth to you, I wish you desire. Much as, I am sure, your Communions 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 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 the "outsiders" envy us our faith and the comfort it brings to us !- the infidels of every name and kind, the Protestants and others, who either have no Communion, or at best a

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 as often and be as well prepared as the Spirit of Divine Love shall inspire you.

TEMPERANCE

DRAWS 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 an-

other fact that there are many thous-ands on their way to shipwreck, not by striking an iceberg on the high seas, but through the fatal curse of drink.

but through the facts curse of arms. 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 Abstin-

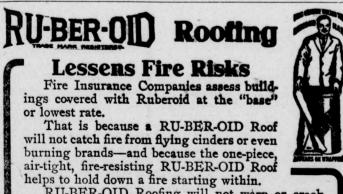
Guild.

ce Society, like St. Veronica's or the

Guild. Apparently we have had so much con-fidence 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 curse of the drunkard's fate. They laugh at

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 pro-portion 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 repre-sented. The president and council are elected annually, and this year the office of president is very worthily occu-pied by the Very Rev. T. Canon Langan, D. D., P. P., Abbeylara.—Father Mat-hew Record.

convenient, in order to close dispute. Originally the deposit of Christian truth was given to the Apostles by in-D. D., P. P., Abbeylara.—Father Mathew Record. According to press reports more than 500 saloonkeepers of Chicago did not renew their licenses on May 1, the be-ginning of the second quarter. The reason assigned for this is that men of all classes are drinking less than bereto-fore and, as a consequence, the daily re-



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revolt against clerical cellbacy the Charch might find it necessary to issue an official decree; but till this happens, priests will go on accepting the obligaonly a pious custom, but in no sense tion on the strength of practical tradionly a plous 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 last before re-ceiving Holy Communion." tion and administrative enforcement alone.

THE DUTY OF FASTING

to the Holy See to give consent to her possession of the Church lands of possession of the Church lands of Restenneth and to remove all her disabilities. The church and monastery, which

The same is true of the duty of fast-ing before Communion. Christ Him-self instituted the Holy Eucharist in the evening, at the end of the feast dinner. The early Christians used to The church and monastery, which stand about a mile beyond the country town of Forfar, form the oldest ecclesiastical building in stone in Scotland. Nechtan, King of the Picts, having been baptized "at a place called Restenoth," wished to build a church to the giery of God. He sent to Monk Wearmouth for the builders that he re-ouired and dedicated the church to St celebrate regularly in the evening, and, therefore, of course, without fasting. At some obscure point in history the Wearmouth for the builders that he re-quired 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 barley 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 Mass came to be transferred to the early morning, and this became the in-variable 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, on the strength of traditional usage, rather than any official decree. The custom is strictly obligatory all the same; and only if there ever should 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 patrict. King lost a son under age the lad was laid in the burying ground of the mother ohnroh of this district. 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.

order to put an end to such a dispute. Even the "six" Commandments of the Church are not, as they stand, official enactments. The hearing of Sunday Mass did not arise from any formulated decree of the Church, but merely from recognized and enforced custom. The holidays of obligation became obliga-tory in the same manner by local usage. The laws of fasting and abstinence were practiced out of devotion with great variety of usage before any logilation 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 Mass did not arise from any formulated decree of the Church, but merely from recognized and enforced custom. The holidays of obligation became obliga-tory in the same manner by local usage. The laws of fasting and abstinence were practiced out of devotion with great variety of usage before any legislation was made about them. The duty of is evident on the grounds of the common-sense, common justice and natural law, without requiring any ecclesisatical en-actment. In short, the so-called Com-mandments of the Church, as given in our Catechisms, are not laws in the sense of formulated, codified legal en-actments, but only in the sense of obli-gatory Oatholic customs, which the Church would formulate if circumstance required, but which she does not formu-late because everybod; recognizes them, and accepts them as binding. The only one which is the subject-matter of a formal decree is that about annual con-

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#### JUNE 8, 1912

The history of the human race is full of the most horrible tragedies caused by carelesaness and the inexcusable blun-ders of those who never formed the habit of accuracy, of thoroughness, of doing things to a finish. Multitudes of people are hobbling around on one leg, have lost an eye or an arm, or are otherwise maimed, be-cause dishonest workmen wrought de-ception into the articles they manufac-tured, slighted their work, covered up defects and weak places with paint and varnish.

How many have lost their lives be-cause of dishonest work, carelessness, criminal blundering in railroad con-struction? Think of the tragedies caused by lies packed in car-wheels, locomotives, steamboat, bollers, and engines; lies in dishonest labor put into manufactured material by workmen who said it was good enough for the meager wages they got 1 Because people were not conscientious in their work, there were flaws in the steel, which caused the rail or pillar to snap, the locomotive or other machinery to break. The steel shaft broke in mid-ocean, and the lives of a thousand passengers were jeopardized because of somebody's care-lessness. How many have lost their lives be

lessness. How many serious accidents have occurred because of lack of care in the casting of steel girders and all sorts of iron building material ! Even before they ar; completed, buildings often fall and bury the workmen under their ruins, because somebody was dishonest —either employer or employee—and worked lies, deceptions, into the build-ing.

The majority of railroad wrecks, of in the majority of rainous which cause disasters on land and see, which cause so much misery and cost so many lives, are the result of carelessness, thought-lessness, or half-done, botched, blunder-ing work. They are the evil fruit of the ideals of slovenly, careless, indiffer-

the tracks of a solventy, calculated, induced and the solventy of the solventy

less graves, fatherless and motherless homes everywhere speak of somebody's carelessness, somebody's blunders, some-body's habit of inacouracy. The worst orimes are not punishable by law. Carelessness, slipshodness, lack of thoroughness, are orimes against self, against humanity, that often do more harm than the orimes that make the nerrotrator on outcast from sonley.

more harm than the orimes that make the perpetrator an outcast from society. Where a tiny flaw or the slightest defect may cost a precious life, careleasness it-self is a crime. If everybody put his conscience into his work, did it to a complete finish, it would not only reduce the loss of human life, the mangling 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 houset work to make an hon-

present, but it would also give us a higher quality of manhood. It takes housest work to make an hon-est character. The habit of doing poor, slovenly work will, after a while, make the worker dishonest in other things. The man who habitually slights his work alghts his character. Bothed work makes a botched life. Our work is a part of us your afficiency, your ability to do good your hands diminishes your competence, your efficiency, your ability to do good work. It is an offence against your self-respect, an insult to your highest ideal. Every inferior piece of work you do is an enemy which pulls you down, keeps you back. Nothing kills ambition or lowers the life standard quicker than familiaris cheap, with inferiority—that which is oheap,

CHATS WITH YOUNG MEN DO IT TO A FINISH 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 so demoralised by the habit which, after a while, grew upon him, of socepting his second-best, that he does it now without a protest, seemingly without being con-solous of it. He is to-day doing quite ordinary things, without apparent mor-strenty months' sentence, in an Alabama prison, because of the misake of a court olerk who wrote "years" instead of "months" in the record of the prisoner's entence. The history of the human race is full of the most horrible tragedies caused by oracleasness and the inexousable blun ders of those who never formed the abit of accuracy, of thoroughness, of doing things to a finish. Multitudes of people are hobbling

up to standard. How quickly a youth of high ideals, who had been well trained in thorough-ness, often deteriorates when he leaves home and goes to work for an employer with inferior ideals and slipshod

with inferior ideals and slipshod methods! 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. It dulls ideals, palsies the aspiring faculty, stupefies the am-bition, and causes deterioration all along the line.

bition, and causes deterioration all along the line. The human mechanism is so constitu-ted 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. Did you ever notice the rapid decline in a young man's character when he began to slight his work, to ahirk, to slip in rotten hours, rotten service ? service ? If you should ask the inmates of our

service ? If you should ask the inmates of our penitantiaries what had caused their ruin, many of them could trace the first signs of deterioration to shirking, elip-ping their hours, deceiving their em-ployers—to indifferent, dishonest work. A prominent business man says that the carelessness, inaccuracy, and blun-dering of employees cost Chicago \$1,000,-000 a day. The manager of a large Chicago house says that he bas to station pickets here and there through the es-tablishment in order to neutralize the evils of inaccuracy and the blundering habit. Blunders and inaccuracies cost a New York concern \$25,000 a year. 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 misspent hours he is slipping into it, in shirking, in his indifference to his employer's in-terests. It is just as dishonest to ex-press deception in poor work, in shirk-ing, as to express it with the lips, yet I have known office boys, who could not be induced to tell their employer a direct lie, to steal his time when on an errand, to hide away during working hours to smoke a cigarette or take a nap, not realizing, perhaps, that lies can be acted as well as told, and that acting a lie may be even worse than telling one.—O. S. M. in Success.

# **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 somewhat nearer are the orphan asylum and industrial school for the Indians, conducted by Nietors.

#### THE CATHOLIC RECORD

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 backet-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 shrick of terror among the chil-dren 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

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 ex-pected to see the poor girl bitten by the venomous reptile, when Tomaso rushed past the children, and, springing be-tween 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 aimply.

It was so dangerous i'' 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 added, with a twinkle in his eye. "Let this be a lea-son to you, my boy, not to think your-self better than others because they happen to have been born in less for-tunate circumstances. Tomso 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." When Irene's father heard of Tomaso's nary useful things of which you are quite ignorant to the Indian's poor cottage and asked Tomaso what he would like best in the world. The boy replied that his great wish was to re-ceive an education at the mission school. Mr. Hammond, who was a wealthy man, was determined to do his very best for the boy; but, as he was a Protestant, he hardly knew how to set about it. After some hesitation he called on the priest of the mission to consult him on the subject, and was delighted to find him a most cultured and interesting man. The friendship which sprang up between the two on that day proved a deep and lasting one ; and very soon dr. Hammond became decepty interest-ed, not only in Father Houghton and his little protege, Tomaso, but in the Cablic religion, as well. The the appiness of receiving the entire Hammond family inte the Church. Thus the Indian boy, by his brave deed, had brought about the conversion of the whole family.—True Voice.

PEANUTS Boys and girls are fond of peanuts, and some of the fathers and mothers do not refuse them when they are passed. The children of some countries do not know how the peanuts grow. One boy said he wished he could climb up a pea-nut tree, sit on a big branch and eat his all.

all. The seed put in the ground is the meat or kernel, and care is taken not to break the skins. The plants grow like a vine and the nuts hang on it like pea-pods. A single vine in good condition will, it is estimated, produce about 100 nuts. That is, the yield per acre is 40 bushels.

The peanut grows in many parts of Africa and is the chief food of many re-gions of that continent. It is found in South America and in some parts of

Enro Europe. In the United States it is cultivated in Virginia, North Carolina, Tennessee, and in some of the prairie states where the climate is warm. Three varieties of these nuts are grown in the United States-the white, the red and the Span-

ish. The next time you eat a peanut with

perfect image, exquisitely beautiful in tints, and giving off an odor that no perfumer 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.—Catho-lio Telegraph. MAGIC BAKING

#### PERILS OF SOCIALISM

Rev. M. I. Stritch, S. J., has been re-cently delivering a series of able lec-tures on "Socialism" in SS. Peter and Paul's Church, Detroit. The following is his closing lecture, his subject being, "Perlis of Socialism:" "Socialists have tried scores of ex-

"Socialists have tried scores of ex-periments in this and other countries. They have all failed because members of such communities have found the life unbearable. Idleness, jealousy, favorit-ism, dishonesty, tyranny have led to quarrels, dissensions, describons, starva-tion and final dissolution.

quarrels, dissensions, desertions, starva-tion and final dissolution. "Socialists attribute these failures to hostile capitalistic environment. The members found it too easy to escape the socialistic conditions and return to capi-talistic conditions and return to capi-there will be idlences, jealousy, quarrels, slavery and tyranny there cannot be any escape or desertion. There will flourish a social regime from which every one will decide to escape to. "If a majority of the people of Detroit were to vote to-morrow for social democracy the men of ability, enter-prise and capital would shake the city's dust from their feet and betake them-selves to other communities where their talents and services would be appre-ciated. Detroit would languish for a while then starvation would bring a ohange 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 in-dustrions worker would hearken to the call of the Sacialists. TRIED AND FOUND WANTING

TRIED AND FOUND WANTING

GO HAND IN HAND "Democracy and constitutionalism in government have gone hand in hand with the predominance of the capitalis-tic class. Never in the history of the working hours and more pay, shorter working hours and more solicitude for the rights and comforts of the working classes. Suppose there are some heart-less capitalists and monopolist; the political power at present in the hands of the people can bring such within the bounds of justice and compel them to carry on their great social functions and at the same time be fair to their com-petitors, employees and the consumers of their products. "Shame on the intelligence and verso-TRIED AND FOUND WANTING "If this be so why do not these evils 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 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

and all this is justified by the Socialists on the ground that they are only taking what of 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 experi-ment would reveal the hollowness of their promises and pretensions and ruin their success as a political party; sec-endly, if they dared to confiscate private property the state and federal authorities would soon lodge them be-hind the bars. hind the bars.

CITIZENS FOOT THE BILLS

"For this reason all the Socialists have done in Milwaukee is to oust houses there from public employment, fill their places with incompetent, socialis-tic loafers, raise the salaries of the latter and compel the citizens to foot the bills. "When the Socialists are carrying on their means and a second public means

their propaganda among workingmen they enumerate the evils of society with elequence and represent them as a thou-sand times worse than they really are. They know that a large proportion of these evils came not from social but inunere evils came not from social but in-dividual causes; from laziness, unthrift, drunkenness, dishonesty and other vices; yet they mendaciously ascribe them all to the capitalistic system of economics. They see no redeeming feature in the capitalist. They are ever indulting in



WDER

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 edu-cated 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 public library a little volume written by the foremost authority of our time in economic science. I refer to the vol-ume entitled, 'Karl Marx and the Close of His System,' written by no less a scholar than Bohm Bawark.

#### CROCODILE TEARS

"A detectable feature of Socialist "A detectable feature of Socialist argument is as follows: When you quote the doctrine of their chosen and trusted guides, their Bible writers, they re-pudiate the doctrine and grow pathetic over all the iniquity the Catholic Church has experienced at the hands of rene-gades. Then they appeal to us not to treat Socialism in a like unfair manner, not to rely on the testimous of traitors to be solved and in the like untary 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 Catholics who wish to caim 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 Social-

"We return due thanks to the Social-ists 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 zealous-ly published and distributed by Socialists themselves as the most effective instruments for propagating atheism, material-ism, class conflict, confiscation, the sub-version of individual liberty, the integrity of the family, the destruction of Christianity, and the other choice prin-ciples elaborated in their philosophy embodied in their action,"-Michigan Catholic.

**1** 

THE MESSAGE OF THE LILY

THE MESSAGE OF THE LILY INGS
"But if Marx is thus glaringly false in his moral, religious and metaphysical theories, he is not less so in his social theories, he is not less so in his social theories, he is not less so in his social is economical doctrines on the theory that all commodities derive their ex-change value exclusively from the sumployers gain all their profits from that employers gain all their profits from the surplus value created by the em-ployees. There is not a scholarly econo-mist in the world to-day who does seen that falsity 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 raina been the fall of the House of Marx. If it be said that in this paragraph I have given mere assertions not arguments factor. As I stood there by the window, the

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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, stained and crumbling, it had been cast saide as useless. useless.

useless. How many flowers there are in our great cities, fresh and pure from frag-rant 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 ignor-ance ? Virgin Mother, thou upon whose chaste bosom the Saviour rested, protect and help them well !--Paulist Calendar.

Larter's COMMON SENSE KILLS Bugs ROACHES RATS MICE and other vermin

25 cents at all Druggists or we will mail post free on receipt of price COMMON SENSE MFG. CO., · TORONT

their products. "Shame on the intelligence and verac-ity of the people if they cannot dis-criminate between beneficial and tyran-nical capitalism. Same principles and methods of reform can cure our social maladies without blindly rushing into Utopianism which stands condemned be-fore the bar of resson and experience silite. alike. SEETHES 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 hori-zon. I write not for diseased imagina-tions, but for the people who have not yet taken leave of their senses; who have not yet learned to take apparitions have not yet learned to take apparitions ned realities.

for predetermined 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, out 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 fabri-cation of the superstitious imagination cation of the superstitious imagination of ignorant men; and all that is noblest in humanity; from the greatest philoso-phers to the humblest peasants have turned in astonishment to pity or despise the implous imbecility of the prophet of





THE STANDARD AND

FAVORITE BRAND

#### or the deficient and the old. GO HAND IN HAND

alike.

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 asso-ciated. It become, part of us, and the habit of doing things in an inferior, slovenly way weaves its fatal defects into the very texture of the character. We are so constituted that the quality which we put into our life work affects

which we put into our life-work affects everything else in our lives, and tends everything ense in our lives, and tends to bring our whole conduct to the same level. The whole person takes on the characteristics of one's usual way of doing things. The habit of precision and accuracy affects the entire men-tality, improves the whole character. On the contrary, doings things in a

On the contrary, doings things in a loose-jointed, slipshod, careless manner deteriorates the whole mentality, de-moralizes 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 of demoralization behind, takes a bit from your self-respect. After slighting your work, after doing a poor job, you are not quite the same man you were before. You are not so likely to try to keep up the quality of your work not so likely to regard your work as sacred as before. You in-capacitate yourself from doing your best in proportion to the number of times you allow yourself to do inferior, slipshod work. The mental and moral effect of half doing things times.

The mental and moral enect of main doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated, because the pro-cesses are so gradual, so subtle. No cesses 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

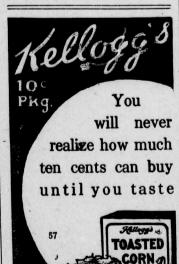
gone, excellence is impossible. It is astonishing how completely a slovenly habit will gradually, insidiousso change his whole mental attitude as to thwart absolutely his life purpose, even when he may think he is doing his best to carry it out.

I know a man who was extremely ambitious to do something very distinctive and who had the ability to do it. When he started on his career, he was very erast and painstaking. He demanded

the Father has forbidden us

dian; and I'd soon show you so, 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 them a pretty, fair-haired girl came up and put her hand protectingly 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.

In rayor with just then, as he knew she was about to give a birthday party. "I didn't mean anything. He needn't have answered as he did," he growled, as he retreated shamefaced to the other



HAKES

two kernels very white, with pink skins, you will know it is of the white variety, which is the most valuable. The shell of the red nuts sometimes holds three or four kernels, and its skin is dark red. ls vei e, with pink ski The Spanish nut is smaller, and its skin is lighter than either of the others.

Several million bushels of peanuts are used each year in the United States alone.

WHEN OFFENDED

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, ita mean-ness of spirit, and all ite other ugly aspects—only adds to its sting and deep-ens our own suffering or anger. This hurts us and helps no one. Eggs are not the only things that are given added life and power by 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." Deecartes is credited with saying. But we can-not lift ourselves by mere will power. We can lose ourselves by devotice to something else, and thus we can lose the offense.—S. S. Times. A RARE FLOWER

A RARE FLOWER

capitalist. They are ever indulging in gross and oriminal vituperation against the men who, more than all others, are responsible for the magnificient econ-omic progress of the past hundred years. " He saw that the dream of social de-

"He saw that the dream of social de-mocracy would be realized before the end of the nineteenth century and we all know how admirably true was the 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 con-sciences of men : at least of men who The energy, enterprise and genius of the leader have filled the world with every description of economic goods that heart an desire. The Socialist is only too willing to admit that capitalists have been in con-trol for the past hundred years, but he does not dwell upon the undeniable truth does not dweil upon the undeniable truth that during the reign of capitalism the face of every industrial country has been covered with schools; the children of the poor are educated free of charge;

written as indelibly as ever on the con-sciences 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 nine-lary budged means and the Catholic that the poor man to-day can travel to any part of the earth more conveniently that had weathered the storms of nine-teen 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 Catholice and Protestants alike all that know it to be their solemn duty to defend, to exany part of the earth more conveniency, 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 con-

veniences; with public libraries, law and order and police protection; with homes

Secured Prompt Relief

be their solemn duty to defend, to ex-tend and to secure the triumph of Chris-tian truth, Christian precepts and Chris-From Severe Neuralgia of Eight tian conduct must oppose with all energy and earnestness the progress of the Years' Standing 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 doc-tors, but could find no cure until I used Egyptian Liniment, which was highly recommended by Mr. Fraser, of this place.

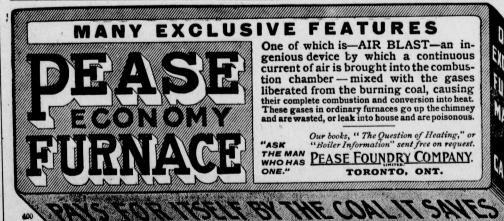
A RARE FLOWER One of the rarest and most wonderful orchids known is a native of the Isth-mus of Panama. The early Spanish settlers there named it Flor del Espiritu Santo (Flower of the Holy Ghost.) and those who have seen it readily understand why. It grows it marshy places from a decayed log, or sometimes 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 fifteer bulbs. The flower is pure white and is shaped something like the jack 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 beak. It is a

cialistic democracy. MARY SAW VISIONS



THERE is no dressing room so refined but Na-Dru-Co Royal Rosé Talcum Powder adds a touch of luxurious comfort. There is no home umble 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. 193



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#### METHODIST TRIBUTE TO CATHOLIC ACTIVITY

On the second Snuday in April the Rev. Dr. Lee of St. John's Methodist Church, St. Louis, spoke as follows : "Take the Oatholic Church in St. Louis. Go around the city and count its houses of Good Shepherd, its hun-dred forms of organized beneficence. I when the assertion these the Catholic Church in St. Louis has actually done more social service in one year than all the city of St. Louis. "But the membe s of this communion of not blow any horns; they do not spin any curicality wrought mechanical expert theories about the way to help the wretched ; they simply go quietly along it.

#### EXPLAINING USE AND ABUSE OF SACRAMENTS AND SACRAMENTALS

In his Pastoral Letter at the begin-ning of Lent, Most Rev. Dr. Whiteside, Archbishop of Liverpool, gave some good instruction on the Sacraments and Sacramentals. good instruction on the Sacraments and Sacramentals, emphasizing the mis-understanding and improper use of the latter, even by many Catholics. There are (the Archbishop said) two mistakes which Catholics not unfrequently make. The first is made by those who disdain to use Sacramentals at all. The Sac-ramentals are seemingly so trivial and insignificant in themselves, their use not involving necessarily any special prayer, insignificant in themselves, their use not involving necessarily any special prayer, 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 Saoramentals an efficacy they do not and cannot possess, degenerating at times almost into superstitution. Amongst these there are some who regard a Saoramental in the light that some non-Catholics regard and use a charm or talisman-namely, as some-thing that will protect the wearer from all sorts of harm. It is such as these charm or talismsn-namely, as some-thing that will protect the wearer from all sorts of harm. It is such as these who, receiving by post a copy of an un-authorized prayer to which are attached a variety of blessings for those who copy it, and untold evils for those who copy it, and untold evils for those who refuse, with nervous superstition will obey the behests of the sender rather than commit the prayer to the flames, its fit-ting destination. Or, again, some will have a crucifix blessed, as they term it, "for a happy death," and believe not simply that the person carrying it de-voutly 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 ob-tain final perseverance, and die in the friendship of God. AVOID BOTH EXTREMES

#### AVOID BOTH EXTREMES

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 meater 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 powers are con-ferred through external symbols. Royal personages are made Sovereigns through the Crown, the distinguished citizen raised to the mayorality by receiving the chain off office. The same holds good in the sphere of the supernatural. When other the Measias wished to work mira-oles to prove His divine mission, He could have prove His divine mission. He could have produced these effects simply by willing them, as in fact He did in the by willing them, as in lace he did in the case of the servant of the centurion. But, generally, He performed these wonders through the medium of some-thing appealing to the senses. The Church has from her Divine

Founder some limited power to convey to her children graces and blessings,

Him is the influence of her prayer. One truth He impressed on His Apos-ties in life was the power of prayer of even one individual provided it had the requisite conditions. These conditions are never wanting in the case of the need the faithful have of actual graces is very grest. 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 Sacraments and the need of the recipient. But the isithful stand in need of actual graces at certain times during life according to the nature of the Sacrament and the need of the recipient. But the isithful stand in need of actual graces at every hour of their daily life. WHERE THE SACRAMENTS HELP It is just here that the Church enters in with the heal of her Sacramentals 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 place at the disposal of the faithful not occasionally only, but at every mo-ment of their lives, the influence of her powerful intercession with God. Ac-cordingly she sets apart a variety of

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For the

June

Bride---

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Louis XV. Style 80

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The Bride is keenly alive to everything that is beautiful about her new home, and what gits so suitable or so truly satisfying as a first-class piano? It combines beauty and sentiment with utility, and is just what the Bride herself would be likely to choose. Make it a Sherlock-Manning 20th Century Piano! Its beautiful appear-ance will not vanish. Its rich, resonant, singing tone will endure. For the Sherlock-Manning 20th-Century Piano is built honestly and built to last. Yet—its price is moderate.

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in knowing how to make good bread. One of the scorets is using good yeast, White Swan Yeast Cakes—55 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, Cheisea Square, New York, whose conversion was announced recently, have been baptized in the church of the Paulist Wathere

baptized in the church of the Paulist Fathers. "The change of faith of the three semiasrians 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 recep-tion of the couverts into the Church was regarded as nothing unusual for, as a matter of face, during the past year one hundred and forty-five non-Catho-lics, including a number of ministers and seminarians, were received into the seminarians, were received into the Catholic Church by the Paulists at their own house in this city."

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just like new. Sale price a GOURLAY—A new grand scale piano, one of the same scale that has in such a short time achieved such a phenomenal reputation for the Gourlay as Canada's most nearly perfect piano.

## Published By Request eep affection and recollection think of those Shandon bells, sounds so wild would, in the days of child-

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.

For memory, dwelling on each proud swelling Of thy belfry knelling its bold notes free, Made the bells of Shandon sound far more grand of 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 Fings o'er the Tiber, pealing solemnly; Oh, the belis of Shandon sound far more grand or The pleasant waters of the River Lee.

A subscriber desires to publish the receipt of ten poral favors through the Thirty Days prayer to th Blessed Virgin and the Sacred Heart of Jesus. M. I A Clinton, Ont, reader wishes to return thanks the Sacred Heart for a very great favor received.

A clinton, Ont, reader wisnes to bettim thanks to the Sacred Heart for a very great favor received. A subscriber wisnes to return thanks for favor re-ceived after prayers for Souls in Purgatory and an offer of Communion for same. A subscriber and reader wisnes to return thanks to God for many favors received through novenas and prayers to the Sacred Heart of Jesus, the Biesed Virgin, St. Joseph, the Infant Jesus, the Holy Souls in Purgatory, St. Antony, St. Rita and other saints ; and asks the pious prayers of the readers to obtain 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.

TEACHER WANTED FOR THE S. S. Normal transch. holding second class. Normal transch. Duties to begin September 1, 1912. School convenient to church and station. Apply stating quaifications and salary to E. Windle, Sec. Treas., Renfrew, Oat., R. M. D. No. 2. 1753-3 A subscriber wishes to return thanks to St. An-thony 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 o learn that the famous animal food that has been is seed for years with such such as in Great Britain an now be obtained all over Canada. We refer to Molassine Meal which is being intro-luced to Canada by the L. C. Prime Co. of Montreal. This meal is a scientifically prepared combination eed made from West India Molasses and sphagmum noss.

Molossine Meal is strictly a lood and holt a medu-cine. Many of the most successful stock breeders, race horse trainers, &c, in the old country have produced their best results and greatest prizes from their Molassine Meal fed animals. The L. C. Prime Company have adopted a unique method of introducing this feed in Canada by offer-ing 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 Molassine Meal. See their advertisement on page 8.

"There never was a time," says the Rosary, "when the saving influences of the Catholic press were as badly needed as at the present; and it is distinctly gratifying and heartening to the pur-veyors of Catholic literature that there is an increasing demand for it. It verors 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 re-quired, and much of it, to produce pub-lications worthy of the Catholic cause, and that it must come principally from cubacetions. ubscribers.

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# THE CATHOLIC RECORD

Every Housekeeper is Interested THE BELLS OF SHANDON

often think is so wild would, Whose sounds so wild would, hood, Fling round my cradle their magic spells. I wander,

I've heard bells chiming full many a clime in, Tolling sublime in cathedral shrine ; While at a glib rate brass tongues would vibrate But all their music spoke naught like thine.

There's a bell in Moscow ; while on tower and In Saint Sophia the Turkman gets, And loud in air calls men to grayer From the tappering summits of tall minarets.

Such empty phantom I freely grant them ; But there's an anthem more dear to me ; Tis the belies of Shandon that sound so grand on The pleasant waters of the River Lee. — Rev. FRANCIS MANONY (Father Prou

ravors Received

WANTED FOR ROMAN CATHOLIC SEPAR-ate school, Portuge du Fort, Que., a teacher holding an academy er model school diploma, capa-ble of teaching English and French, also teacher for elementary department. Please state salary and give reference. Application to be in before the 15th June. School opens Sept. 3rd, 1912. P. B. Coyne. Sec. Treas. 1755-2

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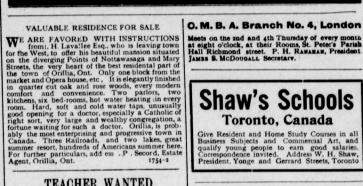
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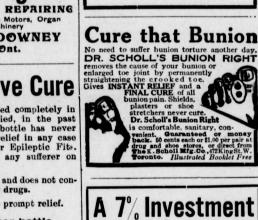
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