

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, MAY 6, 1911

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The Catholic Record

LONDON, SATURDAY, MAY 6, 1911

WITH THE SOFT PEDAL

When the French politicians began their attack on the Church they were surprised by even a religious weekly printed for the household. Each act of spoliation and oppression was defended, and adjectives, picturesque and many syllabled, were pressed into service. Even when in the cruelest and most direct manner, they inveighed against Christianity they were championed by a certain type of editor. They were, to all seeming, content to hear doctrines revered by them held up to scorn because the rage of the atheist was aimed at the members of the church. It is the old story. Rome is always on the wrong side. The politicians with their big words about democracy and patriotism and insults to Christ, were but striving to free the country from the despotism of the ecclesiastic. We must say, however, that these pocket editions of Voltaire were brutally direct in their campaign against religion. While their apologists pruned their phrases and veiled their designs, they went on their way of tyranny unshamed and without pretence. Now we notice that their erstwhile champions are either silent or venture to protest against some of their measures. When King Manual was driven into exile the same scribes wrote long and luscious paragraphs about the Portuguese patriots. They knew nothing about them, but the opponents of nuns and priests could not but be courteously gentlemen dowered with every good quality known to the dictionary. They were aureoled and placed on pedestals as befitted friends of liberty. But the truth is leaking out despite the precautions of the telegraph and cable controllers, and we are learning that many of these precious patriots are but swash-bucklers, filled to the neck with infidel rubbish. And some of these scribers are eloquent in denunciation of yellow journalism. If they must, whenever there is question of things Catholic, wear us with phrases they should try to give eulogy and inveictive a new setting. This harping on the friends of liberty, modern thought, etc., is very hard on the public.

A GOOD COMPANION

A few minutes of companionship with a good book is a spiritual tonic. It attunes the soul to what is high and noble and pure. A deterrent to the hopelessly common-place, it is also a fount of happiness. We cannot expect the readers of magazines, and of fiction of the type that flows from the press nowadays, to find solace in a great author. They will not be able, at first, to see the blood in the pages, the soul in the sentences, but with effort and patience they will learn the meaning and understand how and why a great book is of changeless beauty for all who can see. To dwell always with the frothy publication, with the newspaper with its chronicles of sin, means low ideals, dissipation of mind and ignorance.

MAKE OUR OWN HISTORY

We have no quarrel with those who talk of the glories and achievements of the centuries that are gone. We have, indeed, much to be proud of, but it were futile to but warm ourselves at the fire of the deeds and sufferings of our forebears. They should stimulate us to action. The enthusiasm that is writ large in their lives should cleanse us of apathy, and their self-enclosed urge us to contribute our quota to the promotion of truth. In Canada we have the fullest measure of opportunity. Our social relations are not embittered by religious discords. True, indeed, that we have a few loquacious clerics and Orangemen, but Canadians, as a rule, are too busy and too intelligent to pay attention to these people. Catholics have, under the British flag, the symbol of our unity and prosperity—the fullest freedom, the right to compete for the prizes which this country has to offer. We may indulge in talk about the faith being a barrier to advancement, but the fair-minded will recognize in this twaddle but a pretext for either idleness or incompetence. The world will always find a place for the man who can do things. The man who is not equipped for the battle gravitates to the regions where there is no fighting and which are inhabited by the many who are waiting for something to turn up. The boy who leaves school at an early age enters the lists with the odds against him. He may win his way, but the probability is that he will not. To make the most of our opportunities it strikes us that a college is an imperative necessity. It would be strange

if children of the Church that has taught the world did not realize this fact. We do not, we know, deny it, but we are apathetic and indifferent with regard to the support of our institutions of learning. We permit them to eke out an existence: we are lavish with criticism, but when the call for funds is heard we stand aloof and affect not to hear it. And yet a college should be the one institution that should enlist the services of every Catholic. While other things are for special needs, the college is for the whole diocese. It can be a centre of light and inspiration—the fosterer of vocations to the priesthood—the workshop that can turn out men grounded in Catholic principles and competent to meet their competitors on equal terms. The diocese without an up-to-date college is handicapped. Vocations will fall off, and Catholics will find themselves outside the temple of prosperity, waiting and duly grateful for the scrap and leavings that will be flung to them. Colleges, however, are not made prosperous with words. We should be able to see that a college stands for our vital interests and our efficiency as a factor in the upbuilding of the country. If we are poor we can give sympathy and encouragement; if we have money, give the college a portion of it for the advancement and glory of the Church.

SORRY FOR THEM

We are sorry for the man who is old. We have no respect for the whiner. We smile at the individuals who emit portentous resolutions about our rights. But we take of our hat to the man who is always young, who laughs however it blow and plays the game in driving never-let-up style. Some men are old ere the grey creeps into their hair; others, burdened with the years, are youthful. Some are dead though unbored; others live vitally, enthusiastically, till they hear the call to go home. To work despite weariness, to hope despite disappointment and discouragement, to help and love, for this is the law of life—all this guards youth and makes us sowers of infinite seed.

NOT SO SURE

Many Frenchmen, irrespective of creed affiliations, have petitioned the French Parliament to extend to churches a protection similar to that vouchsafed to historical monuments. They feel confident that their demand will be given due consideration. It is a hopeful sign that a public protest has been made against one phase of the irreligious campaign. We are, however, not sanguine as to its effect. The bitter-minded men who guide France are too well-entrenched to be dislodged by a protest and are, to all seeming, quite sure that they can depend upon followers who are united and organized. Their opponents promise themselves success, but so far as we know their efforts have been patetically futile.

BAD MANNERS

We had a few letters about the bad manners of boys and of their contempt for authority. We admit that the average boy is not a skilled exponent of the arts of etiquette, but we venture to say that he is not so unmanly as his critics would have him. Some of us have forgotten what a boy is, and some of us have never been boyish. It would be rather a dull kind of world if boys were to walk according to all plans fashioned for their benefit by some men. The boy is just a healthy young animal, irresponsible sometimes, but a positive genius for discovering unexpected outlets for his energy. But he can be trained: the germ of reverence can be cultivated and made to produce both flower and fruit. The trouble is that from adults, from his parents, he gets no ray of guidance in this matter. He imitates them. He copies their slovenliness of manner and echoes the contemptuous and disrespectful phrase. When the Catholic home is habituated to the use of the sacraments we may hope to see the soul manifest itself in humility, in gentleness, in consideration for others, in the words and deeds that refine and endue life with nobility and usefulness.

STILL TALKING

Sundry divines in Canada who meet in solemn conclave to protest against the marriage legislation of the Church take themselves too seriously. At some of these meetings one or other of the preachers run amok to the edification, presumably, of the ignorant. Worn-out charges, old logic and a fair play of words destitute of logic and of fair-play and common-sense are pressed into service as arguments against us. We regret this because we like to think that clerics in common with other Canadians are living, not with the phantoms of the past, but in the present day of mutual

understanding, and of enlightenment. We advise these gentlemen who protest against us to learn what we believe from ourselves. If they read the "Ne Temere" dispassionately they will find that it is not provocative of heated words. Catholics, of course, look for direction not to the unseemly exhibitions of bad taste and inaccuracy of statement, but to the Church animated and guided by the Holy Spirit. The position of the Church is a puzzle to these divines with the big words and violent, but they may find comfort that it puzzled such a malignant hater as James Anthony Froude. He says that she is gaining in the modern energetic races which have been the stronghold of Protestantism. Her members increase, her organization gathers vigor, her clergy are energetic, bold and aggressive; sees long prostrate are re-established. She has taken into her service her old enemy the press and has established a popular literature. "What is the meaning," he asks, "of so strange a phenomena? Why does Rome count her converts from among the evangelicals by tens, whilst she loses to them but here and there an exceptional and unimportant unit." (Revival of Romanism p. 4. and 5.)

UNBELIEF THE SIN OF THE AGE

BISHOP SCANNELL IN SERMON AT ST. CECILIA'S DEPLORES UN-CHRISTIAN ATTITUDE OF EDUCATORS. THE DUTIES OF CATHOLICS

In his sermon at St. Cecilia's pro-cathedral, Omaha, Right Rev. Bishop Scannell dwelt upon the significance of the closing period of Lent and the necessity for all Christians to take to heart its salutary lessons. Passion Sunday, said the Bishop, is so-called because it is the first day of Passion Time, or that period of two weeks which immediately precede Easter and which are devoted in a special manner to the contemplation of the sufferings and death of Christ. The contemplation of His Passion is necessary for us, since, according to St. Peter, there is no other name under heaven given to men whereby we must be saved. For the like reason St. Paul, speaking of himself, said: "I judged not myself to know anything among you, but Jesus Christ, and Him crucified."

We must also be mindful of the Passion of Christ if we are to resist the allurements of the world, or to overcome its opposition. And as to that opposition let us have no illusions. The Church of God and what in Scripture is called the world are destined to be in opposition to each other to the end. This may be a very disagreeable fact for those who would like to be on good terms with the world and would like to meet it half way; but it cannot be helped. "If you had been of the world," said the Redeemer to His followers, "the world would love you; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you." Observe two things: First, that the world spoken of here is a certain moral world—a world of ways, fashions, pursuits and ideals that are either un-Christian in ignoring Christ, or anti-Christian in denying Him; and observe, secondly, that Christ Himself is really the direct object of the world's hatred; "Because I have chosen you out of the world," therefore the world hates you. It has been always, and it will be so to the end of time.

Paganism opposed the early Christian church and sought by the fiercest persecution to extinguish the Christian faith in the blood of those who professed it. And this opposition ceased only where the pagan people of Europe were converted to the Christian religion. But the world still continued in opposition to the Church, and various movements, factions and schools of thought arose from time to time, which, if they were not anti-Christian, were anti-Catholic, and harassed the Church from century to century, persecuting it when they could and bringing various accusations against it, such as that it was a degrading superstition, that it enslaved the mind, that it influenced only the weak-minded and ignorant, that it succeeded by imposture and contradicted reason, that it divided families and separated friends, that it was the enemy of the State and plotted against the rights of citizens, and was guilty of other crimes too numerous to mention. Now observe that these were the very charges brought by paganism against the early Christian church, and that they have been repeated since in one form or another; and an echo of them may be heard even in our own day.

The times have changed, however, and to-day the civilized non-Catholic world is so little interested in religion that it has little patience with Christians who engage in doctrinal quarrels. It has other things to think of. At first sight this would seem to be again for justice and charity; but in reality it is due partly to religious indifference and partly to a dislike for all forms of supernatural religion. And the most serious and the most dangerous opposition, which the world offers the church to-day, is inspired by atheism, or unbelief. To-day unbelief is rampant in Italy, Spain, Portugal, France, Germany, England, and is beginning to make its appearance in the United States. It is a spirit, or an attitude of mind, rather

than an organized movement. It scoffs at religion, denies the existence of God, the immortality of the soul and moral responsibility for his actions; it is therefore, by a logical necessity, anarchistic. Formerly atheism, or a pretended atheism, was the privilege of a few philosophers; now it is the gospel of the many, who insist on following it to its logical conclusion. The chief cause of modern unbelief is materialistic education. In nearly all universities and State institutions of learning throughout the world, education has been given in a materialistic and its laws, properties, constituents, and utilities, and how to weigh, measure and count it form the one subject of study. Man grows old and dies with his face ever turned toward matter, and ever away from God and the invisible world. A one-sided education, like this, is certain to form a narrow and unbalanced character. I am not referring now to truly great scientists, many of whom have been English, American, and have been, on occasions, able to doubt about soundness of many of their own theories; I am referring to the superficial scientist of our day, whose name is legion, who knows everything from the fact that both nations are about his facts, or his theories, is certain that there is no God, and likens all who believe in Him to the poor Indian who sees Him in the clouds and hears Him in the wind. The Indian, indeed, is somewhat in error, but he is much nearer the truth than the superficial scientist who is puffed up with his own omniscience.

Finally, the Bishop said that as modern unbelief was largely due to a faulty education it could be combated only by an education that would cultivate man's spiritual nature as well as his intellect; and he advocated a union among the English, American, and the United States which had made a war between them unthinkable is due to the deepest of all causes, and that is the fact that both nations were nurtured by the English Bible. Premier Asquith spoke in the same strain only with greater emphasis.

AN UNTHINKABLE WAR

At the Tercentenary Celebration of the Authorized Version of the English Bible, the Protestant Archbishop of Canterbury expressed the opinion that "the sisterhood between Great Britain and the United States which had made a war between them unthinkable is due to the deepest of all causes, and that is the fact that both nations were nurtured by the English Bible." Premier Asquith spoke in the same strain only with greater emphasis. Cynical and unbelieving statesmen must have smiled at these utterances from such distinguished representatives of the Anglican Church as the Archbishop, even the best dispose of men will find it difficult to understand how war is "unthinkable" under a Great Britain and the United States, and especially how this assurance of peace is to be ascribed to the fact that both nations were nurtured by the English Bible. If it be so, they will naturally ask how it is that we were at war with England in 1776 and 1812, when the influence of the Bible was so pronounced in the English speaking world. How is it that the two nations were so perilously near a clash at the end of our Civil War; and how is it that the Civil War itself was not averted, for that was a struggle between two sections of an English speaking people, both of whom had been "nurtured by the English Bible?" How is it also that in England, Oliver Cromwell and his palm-swinging soldiers, whose duty it was to enforce the Bible, made war upon their fellow countrymen and out of the head of their king whom other English readers of the Bible look upon as a martyr? And, since, presumably, an English Bible does not differ from the one in the United States, that at the very time the Authorized Version was nearing completion, Germany was reduced almost to a condition of savagery by bloody and protracted wars which originated in quarrels about the Bible?

In spite of the glowing accounts in our papers of the wide and enthusiastic movement for Bible Study, and notwithstanding the stupendous numbers of Bibles that are annually printed by all kinds of Bible Societies, it is, nevertheless, a fact, and a very distressing one, that there are comparatively few people in the United States who care much for the Bible. The number of adherents of the evangelical sects is alarmingly small and continually decreasing; and even they, according to the most recent census, are divided into one hundred and sixty-five divergent and discordant denominations, frequently intolerant of each other, although all claim scriptural warrant for what they profess as their creed. Are we to imagine that all of these Biblical Christians will discover in the Scripture such violently contradictory doctrines about the most vital interests of life, yet will nevertheless, if the occasion presents itself, find in the same text an exhortation or a sentiment or a summons or a mandate not to go to war with the nation that gave them the English Bible? And if they do, what about the rest of the population who have no knowledge or reverence for the Bible at all, who at best regard it as so much literature, classic or otherwise, or who, perhaps, toss it aside with disdain? Their number is legion in this country even among those who still profess to be Christian.

Were it not for the dignity of the persons who uttered the sentiment, and the importance that seems to have been attached to it by the world at large, one would be tempted not to take the matter seriously, or at best to consider it a case of the wish being father to the thought; the expression of a hope that such a calamity could never occur. It can scarcely be anything else. But it is curious how few such great men will do not approve of placarding the school door with the notice: all references to

spiritual error, or which, even if it had, is put into the hands of the most irresponsible and ignorant enthusiasts to teach from it whatever strikes their fancy; no other than an anarchical or even immoral and untrue. The Bible, indeed, does make for peace, but only when it is expounded for us by its divinely constituted guardian. That guardian is the Holy Catholic Apostolic Church. She can guarantee that in the Book she presents there is no error that can affect the souls of men, and she does not leave us to the fancies or opinions or conjectures of King James or the learned men he appointed, not to any other people with their version or versions into which translators or transcribers or publishers or printers may inject whatever monstrous thing their peculiar and often perverse bent of mind may consider to be true. Nor should it be forgotten that without the Catholic Church we could not know that we had the Bible at all. For it is the beginning of it all, who has guarded its purity and integrity in her long fight against heresy and unbelief. She alone is its sole defender to-day, and she alone can enable us to realize in our lives the lessons which are emblazoned on the sacred pages, and in that way to make the Holy Book contribute to the peace, the order and the happiness of the world.—America.

"METHODIST PROGRESS"

N. Y. Freeman's Journal
Sir Robert W. Perks of London who has been described as "the foremost Methodist layman of the world," is on a flying visit to New York. The other day he addressed a gathering of Methodist ministers on a variety of subjects such as world peace, world Methodism, the English Education bill, Methodism and Anglicanism in England, the coming of the millennium, etc. He spoke of the "progress" of the world, and in the spirit of the life, the Methodist ministers composing the audience of the "foremost Methodist laymen of the world" were at least treated to a considerable amount of epigrams in the varied range of subjects their distinguished co-religionist took as the subject matter of his discourse.

He had something to say about "progress" as defined by the proposed Anglo-American treaty, which the more one examines the more one is convinced is an Anglo-American alliance very thinly disguised. He was very enthusiastic on the subject, as a Englishman are who realize the possible advantages for their country embodied in a measure which promises England the moral support of America that may materialize into armed assistance. "The foremost Methodist layman of the world," informed his American Methodist brethren that recently he had a personal interview with Premier Asquith. He unhesitatingly added that "Mr. Asquith would do all he could to do further the matter." Continuing, he thus described this striking evidence of "progress": "Who would have thought a few months ago that the two great English-speaking people would be talking about talking about a treaty covering all subjects, even national honor, and feeling that the talk was worth while, because it was likely to come to something? Methodists of England are in the peace movement. Count Methodists on the side of peace, and not merely on the side but actively engaged in getting everybody else over on the same track."

Here the question naturally suggests itself, why did it take the "English Methodists" display a zeal in the sacred cause of peace, when their country plunged into the unrighteous Boer War, similar to that they are now displaying? It is twelve years ago that they were battling in defence of their homes? The indifference the Methodist Church of England manifested, when all the horrors of war were enacted on many bloody South African battlefields in an English "concentration camps," in which decreed old age, defenceless womanhood and helpless childhood were the victims, casts suspicious upon its present zeal for the cause of peace.

One is forced to believe that Methodist zeal has its source in self-interest. The hope that arbitration will help save England from drinking of the cup from which she made the Boers bitter draughts, explains why English Methodists at this moment are noisy champions of peace. But, according to "the foremost Methodist layman in the world," the English Methodist Church has not confined its energies to furthering the cause of "progress" as represented by the proposed Anglo-American arbitration treaty. It has been active in other directions. But, alas, and alas! Its zealous work in behalf of "progress" has been impeded by three causes, namely, "The Roman Catholic Church, the Church of England, and beer." A rather strange combination you will say. We are not sufficient acquainted with English affairs to decide why beer should be associated with the established Church of England and the Catholic Church as one of the three forces operating against "progress" of the English Methodist brand. The visiting Methodist who refers to the connection when dealing with the school question when he told his audience of American Methodists that beer was the ally of the Church of England and of the Catholic Church in England.

English Catholics, as well as English Episcopalians, believe, and rightly believe, that education should not be dissociated from religious training. They do not approve of placarding the school door with the notice: all references to

God and His laws are tabooed during school hours. That is not the view of the English Methodists take of education. Hence the charge that "the Roman Catholic Church, the Church of England, and beer" are impeding Methodist "progress." Speaking of the latter, Sir Robert Perks said: "We would make greater progress than we are making if the whiskey and the beer interests and the two Churches were not in league against us." Of this combination, the Episcopal Church comes in for the severest censure for its alleged leanings towards the Catholic Church. We quote: "The relations between English Methodism and the established Church of England is one of hostility, and the hostility is becoming more bitter."

We are told that "the fault is not that of Methodism." Of course, then, isn't English Episcopalians, in adhering to the stately and imposing religious ceremonies they have inherited from the period when all England was Catholic, mark a preference distasteful to the followers of John Wesley, who would have their own views of religious worship adopted by all English Protestants. Because the English Episcopal Church refuses to accept these views it is told that there can be no peace between it and English Methodism. Here is the way "the foremost Methodist layman of the world" puts it: "The Church of England is coming to be Roman Catholic, with more emphasis on the Roman than on the Catholic. Not until the Established Church does two things can Methodism get on with it. The first of these is to become disestablished and so be able to meet the rest of us on equal terms, and the second is to become Protestant and not Popish."

One is struck by the lack of Christian charity shown by this language. The person who employs it assumes a hectoring tone which will become the representative of any Christian body. If it is permissible to proffer him advice, we should urge upon him the need of bringing about a reunion of English Methodism before undertaking to present to English Episcopalians an ultimatum with which they must comply, if they are to have the good will of the English Methodist Church. That Church at present is split up into three branches. Referring to the one led by Sir Robert Perks says: "Methodism in England is unfortunately divided into three bodies—the Wesleyan, the Primitive and the United. Some day we may all be together." Until that day comes, English Methodists will have their hands full in countering the inherent disintegrating forces of Protestantism. Far better for them to be employed in that kind of work than in attacking either the Catholic Church or the Established Church of England; or even in using up their lung power in shouting for an American alliance barely disguised under the name of an arbitration treaty.

FRENCH PROTESTANTS

WILL AID CATHOLICS IN RESISTING ANTI-CHRISTIAN CAMPAIGN

According to the Paris correspondent of the Guardian, French Protestants are beginning to see that they ought to aid the Catholics in resisting the French Government's campaign against Christianity. M. Monis intends to carry on this campaign more actively than M. Briand. The Cabinet will forthwith press upon Parliament "educational" bills deliberately elaborated with the object of restricting liberty of education, and penalizing parents who may prevent their children from studying the Materialist theories expounded in a large number of the text-books in the hands of the pupils by too many masters and mistresses of State primary schools. M. Monis will also, no doubt, exert himself to ensure the strict application of M. Combe's interpretation of the law of "Dispersion," even if he does not present to the Chamber a bill destined to deprive the secularized members of the suppressed religious Congregations of their right to teach.

The Guardian correspondent quotes the following from a letter which M. Julien Narfon has received from the Protestant Pastor Soulier, the Secretary General of the "Union Chretienne de Jeunes Gens": "A Catholic Abbe, Wimaert, and a Protestant, Pastor Henri Monnier, have studied deeply and in detail the text-books used in the State schools, and I also have examined them carefully. Their conclusions are identically the same, and their protestations equally strong. Those works falsify history in favor of anti-religious theories, and there are school-masters who, by skipping pages or by their verbal comments, add to the perversion of facts, to the sabotage of truth. If we do not take care we shall wake up one morning and find the State monopoly of education established, and that is a thing no Protestant worthy of the name can accept. Such serious eventualities will end in accomplishing their necessary work. To draw nearer to one another, to come to an understanding, is not an act of submission on the part of anyone, but the preservation of the liberty to separate under modified circumstances. It is time the Protestants showed some interest in the defense of Christianity in France. So far not a single anti-Christian move of the French Government has elicited a protest from the Protestant press in this country, and the voice of the Protestants in France has for the most part been heard only in criticism of the Catholics."

When you have good luck in anything, you ought to be glad. Indeed, if you are not glad, you are not really lucky.—Henry Van Dyke.

Irish Skies

In London here the streets are grey: 'Tis grey the sky above, I wish I were in Ireland to see the skies I love—
Pearl cloud, buff cloud, the color of a dove.
All day I travel English streets, and in my dreams I tread
The far Glencullen road, and see the soft sky overhead—
Grey clouds, white clouds, the wind has shepherded.
At night the London lamps shine bright, but what are they to me?
I've seen the moonlight in Glendhu, the stars above Glencree—
The lamps of heaven give light enough for me.

The city in the winter time puts on a shroud of smoke
But the sky above the Three Rock was blue as Mary's cloak—
Ruffled like doves' wings when the wind awoke.
I dream I see the wicklow hills by evening sunlight kissed,
An' every glen and valley there brimful of radiant mist—
The jewelled topaz and amethyst.
I wake to see the London streets, the sombre sky above,
God's blessing on the far-off roads, on the skies I love—
Pearl feather, grey feather, wings of a dove.
—Westminster Gazette.

CATHOLIC NOTES

Mr. Francis Goldback, S. J., professor of Latin and Greek in the preparatory department of Georgetown University, Washington, D. C., was elected in the Potomac river recently while canoeing with two students.

The Official Catholic Directory which has for many years been published by the M. H. Wilkins Company of Milwaukee, will hereafter be issued in New York by P. J. Kenedy and Sons, the oldest Catholic publishing firm in the United States. The Kenedy firm was established in 1826.

H. J. Becker, a member of Tipton Council 1399, K. of C., was elected mayor of the City of Tipton, Mo., at the recent election, defeating Judge T. L. Cullison, and a candidate for reelection, by a vote of almost three to one. This is the first Catholic to be elected mayor of Tipton.

A number of ladies, among them some converts, have interested themselves in the establishment of a nurse at the Apostolic Mission House in Washington, in memory of Archbishop Ryan, who was its vice-president and it is said, never missed a meeting of its directors.

Among the contributors to the fund for the erection of a hall at the Catholic University of Washington, to be known as the Cardinal Gibbons Memorial Hall, is Mr. David Silverstein, of Fall River, who wrote: "As a Hebrew I wish to add my sentiments of appreciation of the character, ability and lovable qualities of that great dignitary of a great Church, Cardinal Gibbons."

The memory of St. Francis of Assisi will be honored publicly by a civic celebration for the first time in the United States on the occasion of the celebration planned at San Diego, Cal., to commemorate the breaking of ground for the Panama-California Exposition. This celebration will be held in July, beginning with religious and civic ceremonies on July 19, and ending July 22 with a parade and attendant pageantry of twenty-one Franciscan missions of California.

The Rev. John Cyril Hawes, who with two others, was recently received into the Church by the Rev. Paul James Francis, S. A., in St. John Church, Graymoor, N. Y., was formerly a Church of England clergyman, and served as a missionary in the Bahamas. When a violent tornado destroyed all the churches in his cure (Long Island) with such zeal did he labor that, assisted by the natives, he built six stone churches within the two years he was in charge, acting not only as architect but mason and carpenter. During his stay at Graymoor Mr. Hawes has drawn plans and specifications of a monastery chapel adjoining St. Paul Priory.

The 1910 Lestare medal awarded by the University of Notre Dame to Hon. Maurice Francis Egan, United States Minister to Denmark, was formally conferred at Washington Hall, Notre Dame, recently. The president of the University, Rev. John Cavanaugh, C. S. C., was in charge of the event, and delivered the presentation address. Right Rev. Bishop Alerding was present and took an active part in the evening's programme. A dinner in honor of Dr. Egan was given at the University and a distinguished gathering was present. The recipient of the medal is enjoying a brief visit in the United States and will deliver a series of lectures at Notre Dame.

A unique compliment is being paid to Catholics amongst religious bodies in England in connection with the forthcoming Empire pageant at the Crystal Palace which is to be opened by the King and Queen in May. Mr. Frank Lascelles, the pageant master has asked the Archbishop of Westminster to be responsible for the actors—in an episode which represents "The bringing of a fragment of the Holy Cross from Wales to Westminster." Over five hundred persons will be required for the scene. Four hundred men will enact the part of the ecclesiastics, monks, priests, choir boys, knights, and soldiers, while close on one hundred and fifty women and children will be required. In order that the scene shall be reverently rendered, all these will be Catholics.

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LETTERS OF RECOMMENDATION. Apologetic Delegation. Ottawa, June 13th, 1905.

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

Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, MAY 6, 1911

THE PRIMACY OF ROME

For a long time we have had in our editorial drawer a copy of a paper called The Advent Messenger. The marked article to which our attention is directed is entitled "A Papal Principle Applied." Briefly stated the article claims that the text St. Matt. xvi. 18, "Thou art Peter and upon this rock I will build my Church," is really interpreted by a larger majority of the early Fathers of the Church not in the sense in which modern Catholic theologians interpret it, but in the sense in which Protestants interpret it.

does not stand or fall by that particular text, or for that, by any other particular text. St. Peter's primacy was constituted by his Divine Master years before the gospel was written giving an account of it. To base the organization of the Church upon the Scripture only, and to accept or reject doctrine in proportion as it is stated or omitted in Holy Scripture, is to err most fundamentally upon the constitution of Christ's Kingdom.

THE REVISION OF THE ANGLICAN PRAYER BOOK

For a period of ten years the British House of Commons has been striving to discipline the clergy of the Established Church. It was not that these rectors and vicars had become disedifyingly lax. The breaches and neglect of the law were limited to the conduct of religious services and to the ornaments and fittings of the churches. A commission was appointed with strong lay clerical representatives. A report containing ten recommendations signed by all the commissioners was issued after as many as 118 sittings had been held.

THE CHURCH IN PORTUGAL

The way of the transgressor is sometimes hard. This seems to be the case with the proposals of self-elected revolutionary government of Portugal. Elections long ago promised are postponed from month to month. They were to have taken place in January, then set for March, and now are announced for May.

NOTES AND COMMENTS

ONE of the best bon-mots of the season is the characterization by "M. C. L." in the London (England) Catholic News of the Reformation in Scotland as the "Knoxian period of Scottish history."

A WELL-KNOWN TORONTO KING'S COUNCIL WRITES TO THE PRESBYTERIAN WITH REGARD TO A WILL RECENTLY BEFORE THE COURTS.

The Ulster Orangeman and his Canadian brother pretend to believe that the grant of self-government to Ireland will inevitably lead to the persecution of the Protestant minority by the overwhelming Catholic majority. Truly is this a case in point wherein "conscience doth make towards of us all."

THE DISCUSSION OF THE NE TEMERE DECREE

One of the most prominent as well as the most highly esteemed Protestant gentlemen of Montreal is the editor of the Gazette. The following editorial on the Ne Temere decree, which appeared in its issue of April 10th, will be read with interest.

all the circumstances in which the Court in the null. Some of the law, and twenty so provides that: "The other according to the situations, as respects the law, in the different countries. The right dispensations, as have hitherto been in no distinction applying to all and communities. The Church, or regularly and an ecclesiastical members or a uniting in mass same position as Roman Church. The law was fraditions were of those of today of the last century speaking lies and Protest British church province. In some ideas also between Cath though occurred were not comm such as did occur reported. To its population. Roman Catho testant church Jews, membe Greek Church fucians, if Con a religious hel body for itself, impediments to there are unio communities n rights of those them and who existence? A following rec nize the validi rule of discipl or grave con have responsi and these are o lature of the p point is clear. ish North Ame does the exist legislative inludes: "T riage within t nor be chang Mr. Brien id not any memb or other, Rom as a member o be attacked f marriage that

er must be added
 en—not to speak
 en—clerical indi-
 of the Salvation
 upon the people
 This, taken in con-
 which German
 their theological
 recent whitening
 subject to the rules
 in the different churches
 and communities.
 The right, likewise,
 dispensations from such
 impediments, as heretofore,
 to those who have
 hitherto enjoyed it.
 There is in this, it will
 be observed, no distinction
 between churches. As
 applying to all men and
 to all churches and
 communities equally, it
 is British enough in its
 application to the Roman
 Church, or the Anglican
 Church, or the Anglican
 Church, regularly and
 by due authority created
 an ecclesiastical impediment
 to marriage, members
 or adherents defying it
 and uniting in matrimony
 would be in the same
 position as are the members
 of the Roman Church,
 acting in like manner.
 The law was framed, however,
 when conditions were
 somewhat different from
 those of to-day. Up to the
 last of the last century,
 none but Roman Catholics,
 and Protestants in commun-
 ion with British church
 bodies represented in the
 province. In a general way
 all had the same ideas
 about marriage. Marriages
 between Catholics and non-
 Catholics, and British Protestants,
 though occurring with some
 frequency, were not com-
 mon. Attempts to nullify
 such as did occur were
 rarely or never reported.
 To-day, Quebec contains
 its population, besides the
 large mass of Roman Catholics
 and British Protestant
 churches, a great number
 of Jews, members of the
 Syrian and Greek Churches,
 Armenians and Confes-
 sionals, if Confucianism can
 be counted a religion. Do
 all of these, each body for
 itself, have the right to
 create impediments to
 marriage, which while
 there are unions of persons
 of different communities
 may affect the status and
 rights of those who never
 consented to them and who
 may not even know of their
 existence? Are the courts
 required, following recent
 precedents, to recognize
 the validity of any such
 canons or rules of discipline? The
 matter is one for grave
 consideration. Those who
 have responsibility in the
 matter are the members of
 the Legislature of the
 province. The law on this
 point is clear. Section 92
 of the British North
 America Act, 1867, which
 defines the exclusive powers
 of the provincial legisla-
 tures, in sub-section 12
 includes: "The solemnization
 of marriage within the
 province." This cannot
 be changed at Ottawa. Neither
 Mr. Borden nor any member
 of Parliament, British
 or other, Roman Catholic
 or Protestant, as a member
 of Parliament, can justly
 be attacked for the laws
 in regard to marriage that
 exist in Quebec.

ACTS OF THE HOLY SEE

By recent Apostolic letters the Holy Father has raised the church of Our Lady "Del Piastello" in the diocese of Adria to the dignity of a Minor Basilica.

His Holiness has also raised to the dignity of an Archconfraternity, with the faculty of aggregating to itself other confraternities in the Republic of Mexico, the Confraternity of Divine Providence erected in 1893 in Mexico City by the Missionaries of the Immaculate Heart of Mary.

To the members of the Arch-Sodality of the Infant Jesus, in addition to the many indulgences they already possess, the Holy Father grants an Indulgence of three hundred days, applicable also to the souls in purgatory, every time they recite the ejaculatory prayer: "Most Sweet Child Jesus, have mercy on us!"

Pius X. has also united the two Prefectures Apostolic of the Caroline and Marian Islands into one new Vicariate Apostolic, and has erected another Vicariate Apostolic in the Island of Guam, which is under the dominion of the United States. The two new Vicariates are entrusted to the Minor Canons.

Recently in several countries and especially in Spain the pious Sodality of the Youth of St. Anthony of Padua has so far developed that the Minister General of the Friars Minors has established the headquarters of the organization at the Collegio di Sant'Antonio in Rome, and codified its statutes. The Holy Father now renews his commendation of this Arch-Sodality, expresses the hope that the youth of both sexes will join in large numbers, and grants a Plenary Indulgence, on the usual conditions, to all members on the day they join the sodality and on the day they pass from one to another of the three classes into which it is divided.

His Holiness has addressed letters to Mgr. Demidov, President of the Society of the Holy Infancy, and to M. Calon, President of the Society of St. Vincent de Paul, highly praising their work done for their societies. His Holiness has also addressed a letter to the Right Rev. Mauro Serafini, Abbot General of the Benedictine Congregation of Monte Cassino of the Primitive observance, in which he extols the work of the Benedictines from the earliest days of the Order in Hungary, England, Germany, Belgium and elsewhere, down to our own time when they have pushed their outposts to Oklahoma in the United States, to New Norcia in Australia, Kimberley and the Transvaal in South Africa, and to Mount Olivet—Rome.

ENGLISH TRIBUTES TO THE POPE—PETER'S PENANCE

From the year 854 contributions were ordered to be sent from this country to the Holy See. In that year King Ethelwulf paid a visit of piety to Rome and behaved with the greatest generosity to the Pope, the document executed before his death charged his heirs with the obligation of sending yearly to Rome three hundred mancusae. The mancusae was an Anglo-Saxon coin to the value of something like half-a-crown. His son, Alfred the Great, one of the great monarchs of our English monarchy, went to Rome to learn the faith and morality of the Gospel, and was confirmed by the Pope. He faithfully carried out his father's bequest. The Anglo-Saxon chronicles relate that in the year 890, King Alfred carried to Rome the alms which the king had vowed to send thither. In 887 we read that Athelhelm the Ealdorman carried the alms of the West Saxons and of King Alfred to Rome, and the same fact is chronicled under the year 890. So deep was the affection of the English people for our Holy Father the Pope, so great was the testimony of duty they bore unto Him, so distinct was the recognition of His authority, that the voluntary practice became in course of time a legal obligation, imposed by the legislature as a tax called Rome Scot and afterwards better known as Peter's Pence. The payment is made on behalf of principles it shows that the latter are conscientiously held, and if the principles of Christianity and nationality in England prior to the outbreak of the "Reformation" dictated these voluntary offerings, and the fact does it not show in a light clearer than the sun at noonday the recognition, both religious and national, of the primacy and supremacy of the Pope of Rome? Does it not clearly show that the fathers who did these things did them in recognition and in acknowledgment of these rights, and were therefore as much Roman Catholics as are any Romanists to-day?

THE COUNCIL OF SARDICIA

Again, in the year 445 we have the Council of Sardica, at which British Bishops are once more assisting, on the testimony of St. Athanasius. This Council established the right of appeal to the Pope of Rome throughout the universal Church. It declares amongst its Canons: "If a Bishop having been condemned should be so assured of the justice of his cause as to desire to be judged again in the Council, let us honor again the memory of St. Peter. Let those who have examined the cause write to Julius, the Bishop of Rome, if he judge it suitable to review the judgment, let it be renewed, and let him name the judges. If he think there be no justification for a new trial, let everything be done as ordained by him." The Council finally writes to the Bishop of Rome, "We have heard of your thing that the Bishops from all the Provinces report what passes therein to their chief the sovereign. In face of this testimony of history and of the recognition of Christ upon earth the Councils, can anyone assert that the Council established the right of appeal were not Romanists?"

THE GIFT OF AFFABILITY

When a young man starts out in the world, after his education is finished, he finds that it is not what he expected. It is altogether different from the college, where he may have been popular with his teachers because he was a brilliant pupil. All the knowledge in the world will not make one popular or successful in fact some of our most intelligent people have been among the most disagreeable. The ability to get along with people is more to be desired than great wisdom; and is a gift that will bring us almost anything the world has to give.

Friendship, expansiveness, having a good word for everybody, helping someone out of trouble, shaking hands with another man, bowing, smiling here and there—that makes a man broad. It gives him happiness, pleasure and sympathy. It suggests to him, oh! ever so many things and makes him useful to the world. Affability is the greatest of

THE TOMBS OF QUEEN MARY II

A deputation of legitimists, including the Marquis de Ravigny and Mr. Meade, of 20th Feb., 1893, may interest your readers:

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THE DECREE 'MAXIMA CURA' HOLDS FOR ENGLISH-SPEAKING COUNTRIES

Two decisions regarding the decree "Maxima cura" (on the administrative removal from office and benefice to which the care of souls is attached) remove all doubt as to the application of this providential law to the United States and England. The Consistorial Congregation decides, and the Holy Father ratifies and confirms the decision, that it does apply. Nor can there be any doubt that the same law has force in all other English-speaking countries, including those which have not yet been removed from the jurisdiction of Propaganda. The "Maxima cura" establishes a uniform basis of stability in office for all rectors and pastors, and lays down a strict procedure for Ordinaries in the matter of removing such priests from office. The law will be equally welcome to Bishops and priests, but it is hardly necessary to add that its provisions demand the closest study.

PUTS IT UP TO OURSELVES

An editorial in Father Dempsey's Hotel Magazine, St. Louis, declares that while there are many non-Irish people who do not like the Irish and who delight in caricaturing and insulting them with a cheap and nasty brand of humor, "the meanest and most malicious jokes and rudest references to the Irish we have ever heard come from the lips or the pens of men of Irish birth and descent. We have read of entertainments given under Catholic auspices, and in Catholic halls, where different nationalities were represented on the stage, and the buffoon of the occasion was often-times 'Pat,' with his foolish attempt at wit and humor. When the Irish and Irish Americans begin to respect themselves, then outsiders will respect them of their own accord, and they can, with more consistency, blame others for ridiculing them, when they cease to do so themselves."

Present unhappiness is selfish; past sorrow is compassionate. — Abbe Roux.

MORE EVIDENCE ON IRISH TOLERANCE

Justin McCarthy, in his "Recollections" now running in the Weekly Freeman, Dublin, writes of the relations between Catholics and Protestants in Ireland as he has known them from his boyhood to the present time, and declares that there is nothing to justify the feeling on the part of Englishmen that the history of Ireland for many years past—indeed, for centuries past—has been a story of irreconcilable hatred between Catholics and Protestants—hatred penetrating thoroughly into private and social life, compelling successive Governments to keep up continuous efforts for the exclusion of the Catholic population from any share whatever in the making of laws.

Mr. McCarthy, whose irenic temper no one can question, and whose mind has been trained to observe facts and draw correct conclusions by his years of service as a journalist and historian, says:

"My own conviction, which is fortified by all my own personal experiences and recollections of the past, assures me that an enlightened ministry, led by a genuine statesman, would have had the support of the best men in all denominations of Protestants in England in the carrying out of a policy for the granting of religious liberty to the Catholics of Ireland. I do not remember ever having heard during all my experience in Ireland of a riot or disturbance of any kind brought about by the attempt on the part of a Catholic crowd to prevent any public celebration or ceremonial of a purely religious character in some country mainly occupied by Catholics. Of course, I had heard of, and even looked upon, riots caused by some demonstration made against the Catholic faith by an Orange crowd in some one of the Northern counties where the Orangemen were in the majority, or by some efforts of an Orange mob to break up a Catholic meeting. But even then the Orangemen and the Catholics the disputations leading to actual riot were for the most part associated with political movements of some kind, and did not illustrate any organization of effort to punish a man for holding to the faith in which he had been born and brought up. I merely dwell upon these memories and their facts in this place with the object of expressing my conviction that in no European country was ever less excuse for the invention and the carrying out of a criminal code to make penal the following of one particular branch of the Christian faith than was given by the condition of Ireland at any time since a foreign conqueror invaded and occupied the land of the shamrock."

In spite of evidence of the kind constantly appearing not only from Celts and Catholics like Justin McCarthy but from Protestants as well, there is a great deal of foolish babble about the danger of Protestantism in Ireland about the Home Rule bill give more power to the Catholic majority. It is only in the North of Ireland such fears are expressed. Protestants living in the provinces of Munster, Leinster and Connaught know very well that their persons and property are more safe in the midst of their Catholic fellow-countrymen than if they resided in the most Orange of Orange strongholds.

As a further illustration of the tolerant attitude of Irish Catholics toward Protestants, let us say that the Cork

IS IT THE ANCIENT CHURCH?

The absurd claim of English Protestants that their Church is the ancient English Catholic Church was ably dealt with and refuted by Rev. Father Godrie Kean in a discourse recently in Rochdale (England). We give the address as reported in the Catholic Times:

"Until a period of some sixty or seventy years," said Father Kean, "it was the custom universal in the Church of England to anathematize the doctrines of the Catholic Church, her priesthood, her Mass, her Sacraments, and the celibacy of her clergy, but since then there has sprung up a movement which has raised the question of what is known as the High Church party. It has produced extraordinary changes and great developments in the doctrine of a part of those who compose the Anglican body. It pretends to continuity with the Church of England, and the English Reformers of the sixteenth century assail so ruthlessly and of which they destroy so completely the unity. It attempts to teach the doctrine of the ancient Church. It borrows its prayers, it uses its vestments. It practices its rite, and it attempts to assume the name of Catholic. Every sincere and unprejudiced student of history knows in doing so it is perpetrating a falsehood and a fraud."

The attempt of these High Church gentlemen to possess themselves of the grand glories of the pre-Reformation Church in this country and to usurp the name of Catholic for their three-hundred-year-old sect brings them the scorn of the Low Church party of their own communion and the contempt of all parties of other heretical bodies. The Russian Church repudiates their claims to belong to the Catholic Church. Their own Archbishop Laud would give them the lie direct from the scaffold by his dying words, "I die in the Protestant faith as by law established."

Let us turn to the cradle of our religious history. In its very dawn Roman Catholicity took root in our land, from which it has never been entirely plucked up. Pruned by the sword of persecution wielded by Roman Emperors, attacked by the withering blasts of the Pelagian heresy, withstanding the shock of the Saxon invasion, it triumphantly persevered, and received a development of strength from the Roman Pope Gregory, the greatest and grandest of the name, until increasing in number it spread abroad its blessings in other lands.

And how was this Christianity so rich in its growth, so fertile in its abundance, brought to this country? THE SOWER OF THE SEED WAS THE ROMAN CATHOLIC CHURCH. It came from Rome, and the sower of the seed was the Roman Pontiff. Let

TESTIMONY OF LORD HALIFAX

Father Kean next quoted the unsolicited testimony to the Romanism of the ancient Church of one of the distinguished members of the High Church party—Lord Halifax. Speaking at Bristol on February the 24th, 1895, he said:

"When I first came to the High Church of England, I was very young and I was very ignorant, but I was very much attracted by the facts and the trustworthiness of our historical methods. Such was the unity of the Church of Our Lord Jesus Christ in the year 1500, that for 1,500 years men might talk of the Church of England, of the Church of France, of the Church of Italy, or of the Church of Spain, but all knew that each was but a part of the same Church, and that as there was but one Lord, one Faith, one Baptism, one Eucharist, so there was but one Church, and in the West all looked to Rome as the great center. See, grouped round which the different Churches of the West were supported in the profession of a common faith by the link of an external authority which, binding them to itself, bound them also to one another. Again, it was by the authority alone that the jurisdiction of the Archbishop of the See was established, extended, or restricted. Again, appeals in ecclesiastical causes to the judgment of the Pontiff were continually made by the Bishops, kings, and members of religious Orders, and his decision was acknowledged as final. Again, legates were despatched by the Pope into England for the purpose of settling disputes and the correction of abuses, and though sometimes this practice was protested against by our kings, the jurisdiction of these legates was never challenged. Again, the Pope claimed and exercised the right to inflict the penalty of excommunication upon the highest authority in the land, whether civil or ecclesiastical, a right recognized and submitted to by the kings of this country."

THE VENERABLE BEDE

Let us come now to the history of the Church in England. Admittedly the first and finest authority on the ancient religion of our country is the Venerable Bede. He was a man who constituted in himself the whole learning of his age. He was a monk, a priest, and a Roman to the heart. This great historian tells us in the logical chapter of his book that Leuticus, King of Britain, wrote to Pope Eleutherus desiring to be made by his authority a Christian. He goes on to say:

"In the year of our Lord's Incarnation Marcus Antonius Verus the fourth month from Augustus, was made Emperor together with his brother Aurelius Commodus. In this time while Eleutherus, a holy man, presided over the Roman Church, Lucius, King of the Britains, sent a letter to him entreating that his command he might be made a Christian." He soon obtained his pious re-

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FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EASTER

A LITTLE WHILE

The absurdity of the claim that Holy Scripture may easily be understood by all, is shown by the complaint of the Apostles put before us in to-day's gospel. "What is this?" they asked "that He saith, a little while?" If even the Apostles, who were constantly with our Saviour, and constantly instructed by Him for three years, could not understand all, that He said to them, how foolish to assume that men without special divine guidance can correctly understand Holy Scripture? Let us, therefore, admit that we need a guide for the correct interpretation of the words of Holy Scripture and let us ask to-day with the Apostles what do the words "A little while" mean. I will endeavor to answer this question as it is answered by the Fathers of the Church.

Our Saviour addressed these words to His disciples after the Last Supper, in order to prepare them for His ignominious death and also to inspire them with strength and consolation by the promise of His return. "A little while and you shall not see Me," I shall be taken from you and shall be delivered to an ignominious death on the Cross. Do not be scandalized in Me and grieve not excessively, for "as soon as a little while and you shall see Me," for on the third day I shall again rise gloriously from the dead. The world will rejoice because of My death, while you weep and mourn, but your sorrow will be turned into joy. This promise of our divine Saviour was fulfilled. The Apostles truly mourned at the suffering of their Master. Scripture relates, for instance that when Peter in the court of the high priest denied our Divine Saviour he wept bitterly and withdrew. The two disciples journeying to Emmaus, as St. Luke relates, were sorrowful and grieved because of the departure of their beloved Teacher. And so, no doubt, were all the other disciples. On the other hand, the scribes and high priests rejoiced because they believed that they had put Jesus out of their way. We know also that the sorrow of the Apostles was of a short duration, for Christ arose from the dead on the third day and their sorrows were then changed to joy. "A little while and you shall not see Me, and again a little while and you shall see Me."

St. Augustine, however, applies the words to this earthly life. In the early time of the world often lived to great age, some reaching even the number of nine hundred, yet even that was a little while. This little while was gradually shortened. Yet how brief is the longest life on this earth! In comparison with eternity, it is but a little while. The prophet David tells us: "For a thousand years in thy sight are as yesterday, which is past (Psalm lxxxix, 4). "What is your life," asks St. James, and he answers: "It is a vapor which appeareth for a little while and afterwards shall vanish away" (James iv, 14). The able assistants in the long fight for Catholic emancipation, who were born in 1789 and died in 1859. He was a Protestant, but a powerful hater of bigotry, and solemnly refused, to use his own words, "to interfere with a blasphemous intrusion between any man and his Maker." As to his power and success, it need only be said that he was once accused by grave lawyers and before grave judges of having procured a verdict by the fascination of his eloquence.

This fact shows how little force there was to the severe criticisms of the Edinburgh Review when it pretended to express its anxious desire to prevent the importation of false eloquence from the country of Grattan, Burke, and Plunkett. It was not unlike another judgment of the same great authority when it opened its savage attack upon Wordsworth's poetry with the famous dictum: "This will never do." While the critic was not wholly in the right in either case, it cannot be denied that there is often a questionable display of pomposity in the manner of Phillips. This is no proof of a lack of taste on his part. He had the wisdom to use the means which were best adapted to the accomplishment of the purpose which he had in hand. A good example of his method of putting himself in touch with his audience is the following from his speech before the Catholics of Sligo: "I am not ashamed to confess to you that there was a day when I was bigoted as the blackest; but I thank the Being who gifted me with a mind not quite impervious to conviction, and I thank you, who afforded such convincing testimonies of my error. I saw you enduring with patience the most unmerited assaults, bowing before the insults of revived anniversaries, in private life, exemplary; in public unflinching, in the hour of peace, asserting your loyalty; in the hour of danger, proving it. Even when an invading enemy victoriously penetrated into the very heart of our country; I saw the banner of your allegiance bearing refutation on your slanders; and was it a wonder then that I seized my prejudices and with a blush burned them on the altar of my country?"

Other more interesting examples of the peculiar eloquence of Phillips will be given at an early date. If there was one thing which Phillips hated beyond all else it was the establishment of a state religion. He had seen the evil effects of it from his boyhood; and in a speech in favor of true emancipation from the evils under which his Catholic neighbors suffered he says: "The feast of the foster-father of Jesus, the husband of Mary, falls on Sunday next. It is marvellous how devoted to St. Joseph has grown in width and intensity, when we remember that for centuries the Church almost forgot him. It is with devotion as with men — God provides them when most they are needed. The thought of the divine Motherhood of Mary, admiration for the strong Archangel Michael who hurled the rebellions from the battlements of heaven and gathered the faithful under the banner of obedience to God love and loyalty for the leaders of the army of Christ — Peter and Paul, these devotions were the fittest to accompany the worship of Jesus, the Son of God, in the early days of the Church. To-day the Church has other needs: the unity of home; the permanence of wedlock; the sanctity of home life; the man and pleasant obedience and self-sacrifices which the good home demands, all are attacked to-day and vilified or ridiculed.

ST. JOSEPH

The feast of the foster-father of Jesus, the husband of Mary, falls on Sunday next. It is marvellous how devoted to St. Joseph has grown in width and intensity, when we remember that for centuries the Church almost forgot him. It is with devotion as with men — God provides them when most they are needed. The thought of the divine Motherhood of Mary, admiration for the strong Archangel Michael who hurled the rebellions from the battlements of heaven and gathered the faithful under the banner of obedience to God love and loyalty for the leaders of the army of Christ — Peter and Paul, these devotions were the fittest to accompany the worship of Jesus, the Son of God, in the early days of the Church. To-day the Church has other needs: the unity of home; the permanence of wedlock; the sanctity of home life; the man and pleasant obedience and self-sacrifices which the good home demands, all are attacked to-day and vilified or ridiculed.

Eczema was Spreading

TILL D.D.D. CURED IT

This is a translation of a letter written in French, on April 16, 1910, by Mr. Dan Babineau, Cap. Lumière, N. B. "I had been suffering with eczema for about 6 months, and had consulted several doctors who did not do me any good. The disease was spreading and I was most uncomfortable. I thought I would go crazy. All my friends were telling me I would lose my hands unless I found the right treatment. One day I read in the Messenger about your D. D. D. treatment and asked for a sample. It did me so much good that I immediately ordered two large bottles. It took eight bottles altogether to cure me of this terrible disease. I shall never be without a bottle of D. D. D. in my home." The records of ten years of complete cures of thousands of the most severe cases show that D. D. D. stands to-day as the absolutely reliable eczema cure. Write to-day for free trials to the D. D. D. Laboratories, Dept. B, 49 Colborne St., Toronto. It will give you instant relief. (For sale by all Druggists)

And Joseph comes forth a growing son, great and splendid St. Joseph, with all the fine lessons which are caught into his life. He will teach a forgetting world the beauty of a true home, for he will turn our eyes to Nazareth, and the home where childhood was obedient (and the child was God); where motherhood was resplendent; where authority was pre-eminent; where mutual love was a golden chain let down from heaven; where labor was holy and created hands toiled for and fed the divine. Yes; good St. Joseph, the world needs you, the church needs you — the Church of Him Whom you served long ago in Nazareth.

BRIEF SPECIMENS OF IRISH ELOQUENCE

One of the striking qualities of the Irishman is his wonderful power of speech. He is naturally an orator. It is no wonder, therefore, that some of the most brilliant orations in the English language are the product of Irish genius. It is so interesting to the modern reader to examine some of the most notable passages in the speeches of Irish orators, especially those speeches which were delivered during the stirring and exciting debates on the subject of Catholic Emancipation. Many of these are now so long out of print and so rare that a brief mention of them may be of value. Such selections were better made without reference to date or order of delivery, as the able assistants in the long fight for Catholic emancipation, who were born in 1789 and died in 1859. He was a Protestant, but a powerful hater of bigotry, and solemnly refused, to use his own words, "to interfere with a blasphemous intrusion between any man and his Maker." As to his power and success, it need only be said that he was once accused by grave lawyers and before grave judges of having procured a verdict by the fascination of his eloquence.

This fact shows how little force there was to the severe criticisms of the Edinburgh Review when it pretended to express its anxious desire to prevent the importation of false eloquence from the country of Grattan, Burke, and Plunkett. It was not unlike another judgment of the same great authority when it opened its savage attack upon Wordsworth's poetry with the famous dictum: "This will never do." While the critic was not wholly in the right in either case, it cannot be denied that there is often a questionable display of pomposity in the manner of Phillips. This is no proof of a lack of taste on his part. He had the wisdom to use the means which were best adapted to the accomplishment of the purpose which he had in hand. A good example of his method of putting himself in touch with his audience is the following from his speech before the Catholics of Sligo: "I am not ashamed to confess to you that there was a day when I was bigoted as the blackest; but I thank the Being who gifted me with a mind not quite impervious to conviction, and I thank you, who afforded such convincing testimonies of my error. I saw you enduring with patience the most unmerited assaults, bowing before the insults of revived anniversaries, in private life, exemplary; in public unflinching, in the hour of peace, asserting your loyalty; in the hour of danger, proving it. Even when an invading enemy victoriously penetrated into the very heart of our country; I saw the banner of your allegiance bearing refutation on your slanders; and was it a wonder then that I seized my prejudices and with a blush burned them on the altar of my country?"

Other more interesting examples of the peculiar eloquence of Phillips will be given at an early date. If there was one thing which Phillips hated beyond all else it was the establishment of a state religion. He had seen the evil effects of it from his boyhood; and in a speech in favor of true emancipation from the evils under which his Catholic neighbors suffered he says: "The feast of the foster-father of Jesus, the husband of Mary, falls on Sunday next. It is marvellous how devoted to St. Joseph has grown in width and intensity, when we remember that for centuries the Church almost forgot him. It is with devotion as with men — God provides them when most they are needed. The thought of the divine Motherhood of Mary, admiration for the strong Archangel Michael who hurled the rebellions from the battlements of heaven and gathered the faithful under the banner of obedience to God love and loyalty for the leaders of the army of Christ — Peter and Paul, these devotions were the fittest to accompany the worship of Jesus, the Son of God, in the early days of the Church. To-day the Church has other needs: the unity of home; the permanence of wedlock; the sanctity of home life; the man and pleasant obedience and self-sacrifices which the good home demands, all are attacked to-day and vilified or ridiculed.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. M. Muir, Chief Justice; Sir G. W. Ross, ex-Premier of Ontario; Rev. N. Burwash, D. D., President Victoria College; Rev. Father Teedy, President of St. Michael's College, Toronto; Right Rev. J. P. Sweeney, Bishop of Toronto; Hon. Thomas Coffey, Senator, Canadian Record, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are beneficial, safe, inexpensive. No hypodermic injections, no popularity, no loss of time from business, and a certain cure. Consultation or correspondence invited.

"The sublime Creator of our blessed creed never meant it to be the channel of a courtly influence, or the source of corrupt pecuniary gain, sent it amongst us to heal, not to irritate; to associate, not to seclude; to collect together, like the baptismal dove, every creed and clime and color in the universe, beneath the spotless wing of its protection. The members of the Church are state only converts good Christians into bad statesmen, and political knives into pretended Christians."

Again in the same speech he pays the following tribute to the priests of Ireland: "The Catholic clergy of Ireland are rare examples of the doctrines they inculcate. Pious in their habits, almost primitive in their manners, they have no care but their flock, no study but their Gospel. It is not in the gaudy ring of courtly dissipation that you will find the Murrays, the Corpingers, and the Moylands of the present day,—not at the levee, or the lounge, or the election booth. You will find them in the study, good is to be done or evil to be corrected—rearing their mitres in the van of misery, consoling the captive, reforming the convict, enriching the orphan; or, in the face of the world, and in the face of a better; preaching their God through the practice of every virtue; monitors at the confessional, apostles in the pulpit, saints at the death bed, holding the sacred water to the lip of sin, or pouring the redeeming unction on the agonies of despair."

One of the passages in Phillips' speeches most virulently attacked by the great Lord Jeffrey in his Edinburgh Review is the following panegyric on the Irishman: "I think I know my countrymen; I cannot help being grateful for a benefit; and there is no country on the earth where one would be conferred with as many characteristics of benevolence. They are, emphatically, the school-boys of the heart—a people of sympathy; their acts spring instinctively from their passions; by nature ardent, by instinct generous, by education generous. The children of impulse, they cannot avoid their virtues; and to be other than noble, they must not only be unnatural but unnatural. Try to deceive them, and see with what shrewdness they will detect you; try to outwit them, and see with what humor they will elude you; try to argue with them, and you will find them amazed at the strength of their expression, the rapidity of their ideas, and the energy of their gesture. In the face of a better; preaching their God through the practice of every virtue; monitors at the confessional, apostles in the pulpit, saints at the death bed, holding the sacred water to the lip of sin, or pouring the redeeming unction on the agonies of despair."

Cardinal Gibbons declared that the country would benefit greatly if the proper Christian spirit was manifested in the management of all business enterprises, great and small. "There is to-day apparent in commercial life," he said, "a distressing condition—the desire to avoid payment of honest debts by various business subtleties. Some apply for receiverships, some transfer their property to their wives, and others adopt various other means to avoid payment of their debts. "Justice is a virtue which prompts us to pay what we owe to our neighbors. It is the foundation of social order and of business intercourse. For if we did not believe that men had a sense of justice we would have no confidence in their integrity, and without this confidence commercial life would be paralyzed. "Business men should not be Christians only when they say their prayers, but all the time. Business conditions here differ greatly from those in countries where Christianity is not obscured by commercialism. Look at Oberammergau and the people of the Tyrol mountains, for instance. There the Christian spirit pervades all business and all business is honest. Each man trusts his neighbor and is trusted, and nowhere are there a happier and better people. "In his sermon recently Cardinal Gibbons praised the sentiment favorable to church unity expressed by the recent triennial convention of the Protestant Episcopal Church, held in Cincinnati. The Cardinal said in part: "We praise the members of that church for their action, because they reflect honor on their heads and hearts, and join with them in praying that the day may be hastened when Christ's words that there shall be one fold and one Shepherd will be fulfilled. We should have unity of faith so that all may be bound together by the one tie of faith and be subservient to one Shepherd—God. "Where only can this unity be found? In the brethren, in the holy Roman and Catholic Apostolic Church, of which the Pope of Rome, the representative of Christ, is the head."

"LET US HATE NOBODY"

While skimming over the morning paper in search of foreign news, the chatty locals and spiny persons, the reader would give a little start of surprise if his eye were to alight upon a leader with the above title. The thoroughly Christian sentiment that it expresses ought certainly to animate us, but we hardly expect to see it thus plainly put in what is commonly the record of twenty-four hours of clever points and business fact and petty human miseries. A short time since there occurred in Valencia, Spain, an event which was an occasion of distress and grief to all worthy people. It was the funeral of one who had once been conspicuous in every Catholic enterprise, but under his lifeless body was borne from under the roof which had sheltered him, living and dying, the way did not lead to the parish church for the last prayer and the last blessing and then to the Campo Santo, "the Holy Field," as God's acre is called in Spain's language of faith and piety. At what moment the change had come perhaps he himself could not have told us; but it was a strange, disorderly funeral, and had disturbed his life. Living he had cast his lot with the enemies of the name of Christ. But dying? There was none to bear testimony to the return of the prodigal to his Father's house nor to even a heart-throb of grief for the harm that he had done. Outwardly, he had torn himself away from the spiritual mother that had borne him to God; outwardly, there death found him. It was a strange, disorderly funeral, and had disturbed his life. Living he had cast his lot with the enemies of the name of Christ. But dying? There was none to bear testimony to the return of the prodigal to his Father's house nor to even a heart-throb of grief for the harm that he had done. Outwardly, he had torn himself away from the spiritual mother that had borne him to God; outwardly, there death found him. It was a strange, disorderly funeral, and had disturbed his life. Living he had cast his lot with the enemies of the name of Christ. But dying? There was none to bear testimony to the return of the prodigal to his Father's house nor to even a heart-throb of grief for the harm that he had done. Outwardly, he had torn himself away from the spiritual mother that had borne him to God; outwardly, there death found him.

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CATHOLIC TOLERATION. A writer in the Catholic Times of Liverpool commenting on the fear expressed by Protestants in England that under Irish Home Rule the Protestant minority in Ireland would be oppressed by the Catholic majority, says that there need be no doubt whatsoever as to Catholics giving a square deal to their Protestant fellow-citizens. He instances the case of Belgium where, although Catholics are in a majority, and although a Catholic government has been in power for the past twenty-four years, the rights of the Protestant minority are respected and safe-guarded. Indeed, the Protestants of Belgium are given more than their rights by the Catholics of that country. In Belgium there is no established Church, but the State contributes toward the support of every church. Although in a population of more than 7,000,000, there are only 27,900 Protestants and 13,200 Jews, some of the State taxes of this overwhelmingly Catholic State are used to pay the Protestant ministers and the Jewish rabbis, and "if to-morrow," said the writer in the Catholic Times, "a sufficiently numerous Mohammedan community should pitch its tents in Belgium, its mosque and its preachers would be placed on the same footing (so far as receiving a stipend from the State is concerned) as Antwerp Cathedral." This is certainly toleration such as is undreamed of in Protestant countries. "And as for justice," continues the writer, "I can not find and have never heard that Belgium Catholics have ever treated their fellow countrymen who did not agree with them, with injustice."

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MAY 6, 1911 CHATS W... If a man w... ten hours a... could not re... worth reading... waste the litt... reading on no... trash. Almo... are in every... to read. The... is taken from... GOD... Books, like... and well chos... No young m... his time in r... waste, and he... hour he dev... novels is wors... mind with th... a false color... the mentio... them. Read... thought to co... the mind. If... athlete, you w... lows for ind... foot-balls fo... things are no... develop musc... learned, some... be attempted... power. No o... what power h... practice. What is a... a training en... completed by... development... Not on... developed his... talents. Any... power to rui... himself help... arm for six m... what inaction... your mind ha... year in and o... imbecile. Re... fiction might... come as simpl... acts these fr... better than th... jewelry bette... diamonds bet... is counterfeit... genuine? If... read fiction. Therefore why... strange? He... foam will dev... Hercules of... froth and foam... you think a... a swing the... as did Job's... snuffed up t... known perso... fiction all day... of some poor... victim of crue... in a cold an... yet, when a... knocks in pe... with a stick o... cold, asking... fall upon the... reader can b... poor woman... her to-day. To let her li... is no fiction... suffering is... reading. Th... God be the... the voices of... and make us... of past ages... Would you... shouts of canno... of your bloo... dying; to wa... blood; to ac... defeatist arm... in the winter... with rage, m... of their city... fifteen thous... part of an ar... lining the s... winding shawl... have a tast... read Abbott's... will all sa... your blood... veins. Do you... reveal in the... Prescott us... back. You may... trip to the... welcome you... take you wh... suppose I w... curtain for a... and it is tw... additional;... polar bear st... the gallon... Peppars' v... voyage, and... delights? Co... coming. Th... to the reme... guide you t... through the... its space, o... quiring conc... the body. If you a... to spare f... underground... Prof. Winch... you... and that... best exp... drug sto... stock.

CHATS WITH YOUNG MEN

If a man were to read continuously ten hours a day for twenty years, he would not read all the books that are worth reading. Why, then, should he waste the little time that he has for reading on novels? Most of them are trash. Almost as a rule, and almost nine times out of ten, they are a detriment to read. The time a man gives to them, is taken from the books worth while.

GOOD READING

Books, like friends, should be few, and well chosen.—Joinerian. No young man should spend much of his time in reading fiction, for it is a waste, and he has no time to lose. Every hour he devotes to reading trashy novels is worse than wasted. It fills the mind with that which is not true, giving a false coloring to real life. It weakens the mental powers instead of developing them. Reading that which requires thought to comprehend, is harmful to the mind. If you were training for an athlete, you would not use feather pillows for Indian clubs, nor india-rubber foot-balls for cannon-balls. The same things are not the implements used to develop muscle. When one thing is learned, something more difficult must be attempted. It is the constant exercise of the muscles that develops them. No one knows, until he tries, what power he can develop by daily practice.

What is accomplished by physical training can, by the same laws, be accomplished by mental discipline. It is development that counts. The most important. Not one person in ten has fully developed his capabilities, his native talents. Any man has it within his own power to rule his system and render himself helpless as stone. The only way for six months, and you will realize what inaction can accomplish. Let your mind have nothing to feed upon, year in and out, and you will become an imbecile. Read dully novels, exciting suspense night and day, and you will become as simple and foolish as the characters these books portray. Is the flavor, the fragrance of a good dinner, better than the dinner itself? Is brass jewelry better than the gold? Are diamonds better than the real gems? Is counterfeit money better than the genuine? If so, take the counterfeit—read fiction. Fiction is all counterfeit, therefore why read it at all, when "truth is stranger than fiction" and you will find that truth will develop muscle, and make a Hercules of a weak body, then take truth and foam for a diet. How long do you think the blacksmith's arm would swing the sledge-hammer if he were fed on gas? He would probably get as fat as old Job's wild asses when he was stuffed up the east wind. We have known persons to sit down and read fiction all day, and weep over the story of some poor unfortunate creature—a victim of cruel and heartless treatment in a cold and un sympathizing world; yet, when a real living unfortunate knocks in person at the kitchen door, with a sick child in her arms, we shut cold, asking for bread, while the tears fall upon the pages of fiction, the novel-reader can tell the maid to say to the poor woman that she has "nothing for her to-day," and warn the servant not to let her in. This is true fact, and it is no fiction. All sympathy for real suffering is killed and buried, by novel reading. This is the natural result.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs to the spiritual life of past ages.—Channing.

Would you be delighted to hear the roar of cannon, the clash of armies, the shouts of victory, the groans of the dying; to wade through rivers of human blood; to scale the Alps; to follow a defeated army in its retreat from Moscow, in the deep snows of a terrible winter, harassed by an army foaming with rage, maddened over the burning of their city; to see the corpses of fifteen thousand soldiers who formed part of an army of forty thousand men lying the way, the snow their only winding-sheet, and their grave! If you have a taste for scenes of this class, read "The Napoleon." So vividly will all the scenes come before you that your blood will almost curdle in your veins.

Do you wish to see Old Mexico, and revel in the halls of the Montezumas? Prescott will conduct you there and back.

You may prefer a cooler climate, or a trip to the north pole; Dr. Kane will take you to a journey with him, and take you where eternal silence reigns supreme; where the winds howl like a curtain for two long months in the year, and it is twilight for nearly four months additional; to where you may feast on polar bear steak and drink train oil by the gallon.

Perhaps you would prefer an aerial voyage, and to soar away from earthly delights? Prof. Mitchell awaits your coming. The chariot is ready for a trip to the remotest star. He will gladly guide you to other worlds and systems, through the unexplored regions of infinite space, on a voyage of thought requiring centuries to make the tour in the body.

If you are timid and have not the time to spare for so grand a journey an underground trip may suit you better; Prof. Winchell will conduct you down to

and through earth's mysterious chambers, and read to you of the ages past, when life was unknown, and of the first centuries, before man appeared on the earth; or Hugh Miller will be delighted to sit down with you, with his little hammer in hand, to crack the rocks and show you their testimony; and he will also tell you what he knows of the "old red sandstone."

Africa may have a charm in its mineral wealth, and its diamond fields. Or you may prefer to join an exploring expedition to determine the source of the Nile. If so, Mungo Park, Cameron, Baker, Livingstone and Stanley are ready to give you their experience in that dark land, over which the shadows of ignorance and superstition hang like a pall.

The Holy Land has been carefully studied, explored, and surveyed by the best classical scholars of the age. Jerusalem and its environs have been described most graphically. Robinson, Smith, Thompson and others, will tell you of their experience and travels. A run down to Egypt, and a look at the pyramids may not be uninteresting, the science of astronomy having been well understood at the time of their building, six thousand years before the Christian era. Layard will tell you the wonders he has examined from Nineveh and Babylon, two of the most remarkable cities of the old world, with walls 100 feet high and 80 feet thick; with 1,500 towers, 200 feet high, at intervals along the wall.

When you have become interested in, and familiar with, the works published in relation to the world and its inhabitants, we think you will not have any desire to feed on novels of the "dime" order.

TROUBLE

You wonder why you have more trouble than other people, and they wonder why you have less trouble than they do.

HIS UNIMPORTANCE

It's a good thing for a man to bump his head against the roof of his own unimportance occasionally.

JUST AS GOOD

A man who insists that he's just as good as you are may not be extra good.—Catholic Columbian.

OUR BOYS AND GIRLS

TWO GIRLS

Both girls worked when all day long machines rattled and belts fly and white lingerie waists are turned out by the thousand.

Both lived in the long, brown building which both felt that their lives were a little shy of blessings, and liberally sprinkled with disappointments. But there resemblance ceased.

Every evening one of them found the dingy little parlor in a stuffy little flat a dreared bore; every evening the other found the neat little parlor in a cramped little flat the happiest refuge.

You don't know mother, how this little bit of room gets on my nerves," sighed the first one night as her mother buttoned her freshly laundered dress. "A young girl must have her fun once in a while. Work all day and then be cooped up with old velvet chairs and high furniture. It's enough to give me the jumps."

The mother agreed, but something gagged her voice.

"I'll be back soon," the daughter went off. "And I'll just go to a nickel show and the ice cream parlor. I do like to get out in the open air after I've been in the shop all day."

It was the sixth time that week that she had been out in the open air at night.

The mother sank into one of the rickety rockers and stared into vacancy until a quivering little pearl in each eye blurred her vision.

In the flat above the other girl, trail and nimble, nestled on a box couch with a cretonne valance, and a lot of postcards, passepartout paper, and pasting material scattered about her. She was humming an old school song. When her mother came in from the little kitchen that was also their dining room her scissors slipped from her lap with a lively ring, for she skipped across the floor ready for a good berline bug.

"The boss said I'd be the fastest girl in the shop, mother," she exclaimed. "In a little while I'll get \$14 a week doing piece work. Hurray for then! Won't we take nice little rides out to the suburbs? Won't we trolley to the park with some fancy work and a lunch basket on Saturday afternoons?"

Here she lit a kerosene lamp which gave forth a rosy light through a wonderful homemade masterpiece of a lamp shade—it was indeed, a cunning imitation of a costly art glass umbrella all done in glazed paper and with a passepartout frame.

In its mellow light the hexagonal room looked cozy. The wall paper, brown and yellow stripe of which the mother had picked up seven rolls for a quarter on a bargain sale one Saturday, spurred her daughter to play amateur paper hanger. The box couch looked clean and comfortable in its brown and white covering. The table, though a crude pine with scrol legs, looked dainty enough in its overcoat of white

enamel and a large fern bowering over one end.—Catholic Telegraph.

PLEASE DO NOT INTERRUPT

There is a certain astonishingly common little social ail which has three roots—one in impatience, one in egotism, and one in selfishness, writes Ruth Cameron and asks:

I wonder if you can name it from that description? I mean the habit of interrupting. It is really astonishing to me to notice how many people, otherwise well bred, are guilty of this offense against tact.

Know a dear little hostess, with charming manners for the most part, who continually embarrasses her guests at the table by breaking in on what some one is saying to ask if they do not wish her to help to this or that.

Of course, she only does this because she is anxious for the well being of her guests, but surely they would not be in danger of suffering the pangs of hunger if she waited for a lull in the conversation to offer to replenish their plates.

Blatant and open interrupting of what another is saying by some remark of one's own is, of course, a fault easily recognized and promptly condemned, but there are some less obvious forms of interrupting that I consider quite as bad offenses.

For instance, to interrupt a general conversation on a subject which does not happen to interest one by abruptly turning the thread on to some subject which one does like, seems to be quite as bad as to break in when another is speaking.

And then it seems to me that the blank stare of those people who always think of what they are going to say next while you are talking, deserves to be classed as an interruption. It is a silent one, to be sure, but none the less irritating, as all who have suffered it can testify.

Another brand of interrupter is the person who breaks in with a pun or joke or something he has been reminded of, right in the middle of your narrative, and that it is impossible, or at least somewhat awkward to attempt to get back again.—True Voice.

A TOUCH OF SYMPATHY

This morning I was riding down the street cars, and a poor, ragged Italian woman entered, a baby in her arms, and two other children following close behind.

The girl was a mite of a thing, prematurely grave, serious, pretty, and she led a boy just old enough to toddle. She lifted him carefully up to the seat (she who should have been lifted herself) and tucked his head under her arm. Her child nurse, having made him comfortable, gave a sigh of relief, and looked up and down the car with a radiant smile of content. Presto! change!

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The man heard Christ speak: his words were stern:

"You were ever absorbed in yourself, not in God. You looked inward, therefore you saw only yourself. Did the Heavenly Presence radiate from you, giving God a light to the world? Were men purer in your company? Did ribald talk cease? Did unselfish desires govern their thoughts?"

There was no answer. Then Christ spoke again: "You turned your eyes from your brother man as if he were vile to look on. You forgot that God has stooped to man. Is it for you to scorn the life which God has united him to? You have knelt before the altar, worshipping the unseen God. You left the Divine Presence cold and self-absorbed. Go back to earth. Learn to look down. Learn that light illumines the service of Love, that the darkness of self is with the life that only looks within."

And the soul crept back abashed to its earthly tenements.

THE SEDUCTIVE PLEASURE OF THE STAGE

The craving for excitement which is so marked a characteristic of people at the present day is the reason why the stage is so popular. The desire to be going somewhere and seeing or hearing something, is strong upon us all at present, and the theatre gives us the excitement which our senses demand.

Now the drama is harmless in itself. It may even have a great educative influence. In the past the Church instructed while at the same time she entertained the people by dramatic presentations of Biblical events. But it is a far cry from those days and those plays to the theatrical performances which are given to-day all over the civilized world. Plays and "shows" that are vicious and degrading are very common and this kind of production is the one most popular. If only grown people attended, the performances their demoralizing influence would not be so widespread and ominous; but observation tells us that the young and immature in immense numbers attend these plays.

It is somewhat amazing to note the indifference of parents towards this custom on the part of their children, and their complete abdication of the parental right at least to suggest what plays should be avoided by those for whose souls they will have to answer before God. That there are good and bad plays every parent ought to know. A writer in the Atlantic Monthly last month has written a play which is somewhat amazing to note the indifference of parents towards this custom on the part of their children, and their complete abdication of the parental right at least to suggest what plays should be avoided by those for whose souls they will have to answer before God. That there are good and bad plays every parent ought to know. 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DIocese of London

April 25th being the first anniversary of the consecration of the Right Rev. Bishop Fallon, His Lordship and the city clergy were entertained at dinner at the Sacred Heart Convent, this city.

The young ladies of the Academy, among whom are many fine voices, sang an appropriate serenade from the balcony. It was very much enjoyed by His Lordship, whose kind appreciation is always prized by the children of the Sacred Heart.

Though only a year has passed since Bishop Fallon came to dwell in our midst, he has endeared himself to all his flock, so justly proud of their distinguished prelate. Long may he rule the diocese of London!

CATHOLIC HIGHER EDUCATION

Hon. John Barrett, director general of the Pan-American Union, is a non-Catholic. He wrote in the New York Times a little while ago:

"I must now make a statement I am sorry to put forth, because it reflects on the young men of this country; but in making it I am simply telling the truth and doing justice to our neighbors. A contrast will explain just what I mean. Pick at random a hundred young men who have just been graduated from one of the great Latin American universities, and then pick the same number at random from the graduates of any of the principal universities of the United States. Let them be examined competitively and tested by comparison, particularly in regard to manners, clearness of speech, capability to write well, knowledge of languages, of history, of literature, of the sciences and in almost all the branches that are supposed to constitute the best part of the education of a graduate from a modern university, and the result will be so overwhelmingly in favor of the Latin American student that such of us as may have doubt will bow our heads in shame at ever having criticized the educational methods of Latin America. It is interesting in this connection to note that the majority of young Latin Americans who come to the United States to study in our universities, as ours go to Europe to study in the English and the German universities, stand well in their classes and have a reputation for scholarship which reflects credit on their race. It may be excusable to point out in a discussion of this kind, that in Lima, Peru, a university of high standing was in existence one hundred years before John Harvard founded the great university which bears his name, and is one of the prides of the United States.

The Latin American has many virtues. Take his home life. Rich or poor, he can be accused of anything but race suicide. The best families in Brazil, Argentina, Chile and Mexico average two or three times the number of children characterizing the best families of the United States. This may be due to the prevailing religion and its teachings in this matter, or it may be due to race psychology; but the fact remains. How about divorce? Almost unknown. There is again the prevailing religion possibly has much influence, but whatever may be the cause to which conditions may be due, it is the case that one hears rarely in the Latin American republic of such cases of domestic infidelity as are reported constantly in the newspapers of the United States.

The prevailing religion, it should be borne in mind, is Catholic.

CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps Her Husband to a Cure Through Samaria Prescription

Mrs. S. of Trenton, was in despair. A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties.

But read her letter: "I feel it my duty to say a few words about you Tablets. As you are aware, I sent you a bottle thinking I would try them in secret. My husband had only taken them a few days when he told me he had taken them for the summer, so I had to tell him about the Tablets. He said he would take them just the same, so I sent you the second bottle for him about the Tablets. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquid since the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy."

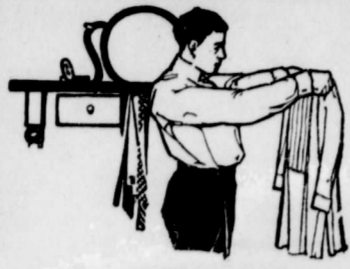
Mrs. S.—Trenton, Ont. Samaria Prescription stops the craving for drink. It restores the shaking nerves, improves the appetite and general health, and makes drink distasteful, and even nauseous. It is used regularly by physicians and hospital attendants and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day, The Samaria Remedy Co., Dept. 11, 49 Colborne St., Toronto, Canada.

The Christian ideal has not been tried and found wanting. It has been found difficult, and left untried.

Dr. Chase's Ointment is a certain and guaranteed cure for each and every form of itching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. 60c. at all dealers of EDMANSON, BATES & CO., Toronto. DR. CHASE'S OINTMENT.



Use Sunlight Soap This Way Soak the clothes, then lather well. Let stand half an hour, rub out the suds lightly, rinse, wring and hang out to dry. Could anything be more simple?

IDEAL FOR FINE LINENS

SUNLIGHT SOAP, free from chemicals or adulterants, requires no hard boiling nor heavy rubbing to aid it. It does its own work without these clothes-destroying helps—works equally well in hard or soft water.

Sunlight Soap leaves clothes pure white, clean and sweet-smelling—absolutely free from yellowish color and strong, musty, soapy odors.



Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps.

5c

SUNLIGHT SOAP

A REAL GARIBALDI

Two remarkable incidents stand out of the somewhat dull record of the last Roman week, but they will not be easily understood unless one goes back a little. Pietro Di Santi may be considered a perfect type of the worst kind of anticlerical. He spent twenty years in jail for the murder of an uncle and aunt, and when let loose upon the world again, he fed his hatred of priests and religion upon anti-religious papers like (and, according to his own admission, including) the Asino, until his hatred grew so rank within him that he conceived the idea of coming to Rome to murder the most beloved man in all Christendom, and the Vicar of Christ. Was he mad? The police who arrested and questioned him the other day are fully convinced that he is sane enough. Since last August he has been in Rome trying hard to obtain work in the Vatican gardens, which would give him the opportunity he sought, but finding

all his efforts fruitless he bought a revolver one day recently, loaded all its chambers with St. Peter's, took up his position in a spot where he could command the procession of the celebrant and ministers of the high Mass as it returned from the Choir Chapel to the Sacristy. A few moments later a pistol-crack echoed through the aisles, the celebrant and the Master of Ceremonies who accompanied him felt a bullet whiz between them and saw the malignant eyes of Di Santi fixed on them so astonished that neither had fallen that he forgot to fire again before he was disarmed by some bystanders. A policeman a little way off was wounded by the shot, the evening papers published a full account of the incident, the assassin was examined and cynically confessed his hideous plan and little more is likely to be heard of the matter in Rome. Two years ago a concerted attempt to set fire to seven Roman churches barely secured a paragraph in the papers, why? Perhaps because such attempts are regarded by

the public as a natural outcome of anticlerical principles and propaganda hardly worth noting.—Rome.

My friend, all speech and humor is short-lived, foolish, untrue. Genuine work alone, what thou workest faithfully, that is eternal. Take courage, then—raise the arm,—strike home and that right lustily—the old ideal of hope must yield to noble desire, thus seconded by noble effort.—Kunkin.

DIED

GLEESON.—At Petrolia, on Good Friday, April 14, 1911, Mr. William Gleeson. May his soul rest in peace!

DAVIS.—At Sault Ste Marie, on April 24, 1911, John J. Davis, second son of the late Robert Davis of Ashfield, Ont. May his soul rest in peace!

McMAHON.—At St. Joseph's Hospital, Glace Bay, N. S., on April 6, 1911, Mr. William McMahon, late of Lanarkshire, Scotland, aged thirty-five years. May his soul rest in peace!

Spring Bargain Sale Slightly Used Pianos

A decidedly high class offering—Every piano a fine instrument, greatly underpriced



During the past few weeks a great many pianos have been returned from rental, with the result that our warehouses are much overcrowded. So we have selected this choice list of good Upright Pianos, and offer them at out prices for quick sale: WE NEED THE ROOM.

Every Piano has been thoroughly gone over by our experts—re-adjusted, regulated, tuned and polished, and now they are as good looking and as good sounding as ever.

Read the descriptions and compare the prices; you can see for yourself how great a bargain is offered in each and every one. Order soon; delay might interfere with your getting the piano of your choice. In any case, better send your second choice, in case the first is sold before your order is received.

REMEMBER—We guarantee every Piano, and ship to any point in Canada on approval. If not satisfactory, we agree to pay the return freight.

Terms of Sale (Pianos under \$250—\$10 Cash and \$6 per month; Pianos over \$250—\$15 Cash and \$7 per month)

A discount of 10 per cent. for cash. A handsome stool accompanies each Piano.

Bradford, N. Y.—7 1-3 octave upright piano, by Bradford & Co., New York, in rich dark oak case of modern design, with full-length panel and music desk, three pedals, trichord overstrung scale, etc.; cannot be told from new; medium size. Makers' price, \$325. Sale Price \$335

Whaley-Royce—7 1-3 octave upright piano, by Whaley & Royce, Toronto, in handsome walnut case with full-length music desk, three pedals, trichord overstrung scale, etc.; a good toned piano, in splendid order; medium size. Makers' price, \$325. Sale Price \$198

Mason & Risch—An attractive upright piano, by Mason & Risch, Toronto, in ebonzoid case, with plain polished panels; not large in size, but full scale and good in tone. In perfect order. Makers' price, \$375. Sale Price \$205

Heintzman—7 1-3 octave upright piano, by the Heintzman Piano Mfg. Co., in ebonzoid case, with plain polished panels; has trichord overstrung scale, good repeating action, and sweet musical tone. Makers' price, \$375. Sale Price \$205

Mendelssohn—A handsome mahogany upright piano, by the Mendelssohn Piano Co.; up-to-date in design, with full-length panels and music desk, and without carving of any kind; has been used less than a year. Makers' price, \$275. Sale Price \$205

Newcombe—7 1-3 octave cabinet grand upright piano, by the Newcombe Co., Toronto, in handsome rosewood case. Was originally an expensive style, and is now as good as new. Makers' price, \$400. Sale Price \$210

Fischer, N. Y.—7 1-3 octave upright piano, by Messrs. J. & C. Fischer, New York, a firm who have made over 100,000 Fischer pianos. This piano, in ebonzoid case of comparatively simple though attractive design, is a splendid sample of "Fischer" quality, and is in perfect order. Makers' price, \$400. Sale Price \$215

Mendelssohn—A mission-style piano, in oak mission finish, small in size, but rich and sweet in tone; just the piano for a living room. Has 7 octaves, ivory and ebony keys, three pedals, etc. Has been used less than a year. Made by the Mendelssohn Co., Toronto. Makers' price, \$300 Sale Price \$220

Karn—7 1-3 octave cabinet grand upright piano, by D. W. Karn & Co., Woodstock, it

handsome walnut case, with plain, polished panels, double repeating action, ivory and ebony keys, etc. Makers' price \$425. Sale Price \$335

Cable—A very handsome cabinet grand upright piano, by F. S. Cable, Chicago, in Louis XV. style of case, with full length of music desk, Boston fall board, ivory and ebony keys, three pedals, etc. Has been used less than a year. Makers' price, \$550. Sale Price \$260

Gerhard Heintzman—A 7 1-3 octave upright piano, by the Gerhard Heintzman Co., Toronto, in attractive walnut case, with full-length panels and music desk. Has double repeating action, ivory and ebony keys, three pedals, etc. Just like new. Makers' price, \$425. Sale Price \$273

Nordheimer—A 7 1-3 octave upright piano, by the Nordheimer Co., Toronto, in rich mahogany case, with full-length panels and music desk, ivory and ebony keys, Boston fall board, three pedals, etc. A fine piano; is just like new. Makers' price, \$450. Sale Price \$275

McMillan—A very handsome walnut cabinet grand upright piano, manufactured by us in our own factory, first class in material and workmanship throughout. Has full iron frame, fine double repeating action, three pedals, dulciphone or practice muller, ivory and ebony keys, etc. Used less than a year. Sale Price \$275

Decker Bros—A genuine New York, Decker Bros., upright piano, in beautiful mahogany case, with engraved panels. Has been exceptionally well cared for, and is in perfect order in every way. Makers' price, originally \$700. Sale Price \$278

Gourlay—An almost new Gourlay piano of bouidor style, in rich mahogany case, with full-length carved panels, Boston fall board, three pedals, etc. This piano throughout is "Gourlay" quality, both in material and workmanship; better cannot be made. Has had but a few months' professional use, and is a decided bargain at the special price \$305

Gourlay—A very handsome cabinet grand piano of our own make, in Louis XV. design. Case in richly figured mahogany. The scale of this piano is the new grand scale that has made the Gourlay the most admired piano in Canada. Has been used only a few months. Sale Price \$325

Gourlay, Winter & Leeming 188 Yonge St., Toronto

Man's unhappiness comes, in part, from his greatness. There is an infinite in him which, with all his cunning he cannot quite bury under the finite.—Carlyle.

No life ever fails, no effort ever fails fruitless, if only the heart is sincere in its love for God and the life consecrated to serve, no matter what hardness or trial may come.—Worcester Catholic Messenger.

TEACHER WANTED

WANTED AN ENGLISH TEACHER FOR THE Catholic school of the Indian village of Goulais Bay on Lake Superior, twenty-five miles from Sault Ste Marie. Salary \$150. Apply to Rev. J. R. Richard, S. J., Sault Ste Marie, Ont. 1894-11

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WANTED YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars apply to Sister Superior, 46 Park Place, Detroit, Mich. 1894-11

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WANTED A HOUSEKEEPER FOR A PRIEST in city parish. Salary \$1600 per month. Apply S. C. Catholic Record, London, Ont. 1894-11

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WANTED A GOOD CATHOLIC GIRL FOR general housework. Wages \$12 per month. A good home for the right girl. Railway fare advanced if necessary and party is well recommended by priest. Apply Mrs. Albert Taylor, Box 60, New Liskenard. 1894-11

WANTED A CATHOLIC DOCTOR FOR A prosperous community in New Ontario, on main line of C. P. R., good opening for an energetic young man. Address Box C. J. T., Catholic Record, London, Ont. 1894-11

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Young But Wise In a school in a Western Ontario town is a little girl who has not taken quickly to the mysteries of addition. "One 'n one" asked the teacher, while putting the class through the easiest of the addition tables. The little girl referred to was the only person in the class who couldn't give the answer. "Two 'n one" asked the teacher, put up her hand and when noticed by the teacher, said, "Shoe Polish."—From Toronto Canadian Courier.

FAVOR RECEIVED.—A subscriber writes to thank for a favor received after prayers to our Blessed Redeemer in honor of His bitter passion. C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms St. Peter's Parish Hall, Richmond Street. F. H. KANARAV, President, JAMES S. McDONNELL, Secretary.

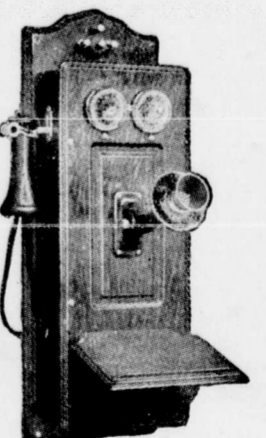
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