

The Catholic Record

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

LONDON, ONTARIO, SATURDAY, JULY 23, 1910

1657

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TO BE DEPLORED

One of the saddest sights of the city is the number of young people who roam the streets at night. Lads scarcely out of their teens—girls in the bloom of childhood patter up and down to the accompaniment of laughter and jest, taking a post-graduate course in the college of the street. By some very good-natured citizens this is regarded as but a manifestation of the buoyancy of youth, but by the many who see things as they are and not through the mist of thoughtlessness, as a menace to the moral well-being of the community. Street-walking is not conducive to morality. The ribald jest and the flippant word, as time goes on, purify of its charm and sensitiveness. We do not mean to say that the young girls who stare at the passers-by, whose eyes are suffused with the light of the world, are intent upon evil. But they cannot have the fascinations and temptations playing upon their heart-strings without paying the penalty at least in the loss of moral fibre.

GIVE THE BOYS A CHANCE

Parents, keep your boys at school a little longer, say our pastors. It may mean sacrifice for you, but it means growth and power for him, and he will repay you for it all a hundred fold. In school he is not only learning religion, science, etc., but which is far more important, how to think, how to study, how to acquire knowledge. He is gaining that mental strength and moral discipline which is life's power character. So long as he is hungry for knowledge and is making good use of his time and means keep him at school. The policy of some parents is to thrust their children with minds unformed into the world. They ignore the boy's right to a chance to do the best with himself; in other words, for a pittance they sell their own flesh and blood. Every year we witness this shameful spectacle. Pastors and teachers may plead for these boys, but the parents heed neither threat nor admonition. As a result we are burdened with the incompetent—with the hundreds who are fighting their way with bare hands.

THE SUNDAY SCHOOL

The first requisite of the Sunday school teacher is knowledge of Catholic faith and Catholic moral teaching. It may seem unnecessary to dwell upon this qualification, but the experience of persons who know will bear out the Christian doctrine possessed by a large proportion of our Sunday school teachers is neither adequate nor coherent enough to justify our passing over the point as an assumed fact. The catechetical knowledge of some teachers will often be found superficial to a degree truly alarming. These teachers should arouse themselves to a sense of their deficiency in this respect and set about acquiring a knowledge of their faith. A systematic course in Christian doctrine is not, unfortunately, within easy reach of all, but a course of reading on doctrine should be taken under the direction of some competent individual. Knowledge is an excellent thing and zeal likewise, but the Sunday school teachers must aim at knowledge that is power and at zeal that is according to wisdom. It is not difficult to lack knowledge of our faith; it is impossible to know it too well.

THE OLD TALK

Our attention has been called to an article on St. Francis of Assisi by a non-Catholic. The writer lauds the saint as a great democrat who taught men that golden harvests come from seeds of love. Nothing original in this, for these many monks scribbles have hymned the praises of spouse of Lady Poverty. When, however, he says that the sons of Ignatius are deficient in many things that enable the Franciscans his originality is but an echo of a bigoted past. It is but thrumming over stories received by the easy credulity of former days. Every Catholic knows, and everyone presuming to give his view to the public on this point ought to know, that the difference between two religious orders is mainly of degree. The Jesuits of the out-lie step and purring manner and velvet smile live only in fiction of the Hocking type. Non-Catholics who read and do nothing but think know the Jesuits as missionaries, scholars, educators; the others keep steeped in rancor the memory of the trouncing they gave their forebears. Hence their rage and futile clamor.

THE COMING CELEBRATION

Halifax, N. S., will open its gates in September to many Anglican dignitaries. English prelates will lend their courtliness and culture to grace the ceremony; and the United States will have its quota to contribute to the distinction of the ceremony. But why some Anglican writers should, in saying a few pleasant words about the English prelates, refer to them as successors to St. Augustine, inheritors and guardians of the ancient faith of England, passes our comprehension. That the English Church of the present day is not considered with the English Church that existed before the alleged Reformation is surely a fact that defies contradiction. There is no connection, historic or organic, between the two churches. To illustrate this let us take one point—the headship of the Pope.

Professor Maitland, of Cambridge, who, in collaboration with Sir Frederick Pollock, published, some years ago, a work on the History of English Law, says that the characteristic of legal procedure in pre-Reformation days was "stark papalism." He refers to the ecclesiastical commission of 1382 which condemned independence of the Pope as heresy. The Bishop of Durham, in 1228, declares before the chapter of Salisbury: "Who am I that I should contradict or resist the ordinance of my Lord the Pope. Resistance to him is resistance to God." Diabolism to the Pope is ascribed by the Bishop of Lincoln as "scurry and idolatry."

Do the Anglican prelates who will be in Halifax echo these words of the famous Churchmen of pre-Reformation days? Does their history show that the reverent love of Peter that was rooted in hearts when England was merry England, has accompanied the Church made by Henry VIII? However they may wish to view this question the facts of history demonstrate beyond cavil that the leaders of their Church were Protestants opposed to the "tyranny and superstitions of Rome." Archbishop Bancroft, under James I, approved the statement that "the Church of England had abandoned the superstitions and anti-Christian religion of the Church of Rome and embraced the Gospel of Christ." Is there then any connecting link between a church guided by Peter and a church bitterly anti-papal?

ANOTHER STATEMENT

The statement is made by some Anglican divines that the present day Church of England succeeds to the ancient British church which they declare do not recognize the authority of Peter. Again, history brands this as a delusion and a sham. Ven. Bede, to cite one authority, says that Pope Eleutherius sent S. Faganus and Damianus to Britain. Did they introduce any other religion than that confided to the care of the Pope from whom all their jurisdiction is derived? At the Council of Arles, 314, three British Bishops were present and signed the decrees. The Pope's legates also assisted. This fact proves that the ancient British church held, with the Christian Church of the world, belief in the headship of the Pope.

Speaking at Bristol, Feb. 21, 1895 Lord Halifax declared that when for controversial purposes it is attempted to prove that the English Church from the earliest times down to the sixteenth century was not united to Rome by the closest links of an external unity and common faith, those who are acquainted with the facts are tempted to doubt either our honesty or at least the trustworthiness of our historical methods. For one thousand five-hundred 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 a greater whole: 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 Central See grouped around which the different national churches of the West were supported in the profession of a common faith, binding them to itself, bound them also to one another.

Do the prelates who will be in Halifax say with great St. Anselm, Archbishop of Canterbury, that "he who abjures Blessed Peter undoubtedly abjures Christ Who made him Prince over His Church." Are they willing to declare with St. Anselm their obedience to the Holy Father as the venerated Father whom the Catholic world has recognized as worthy of all love while confiding to him the government of Christ's Church.

BEWILDERING

We cannot see by what mental process the Anglicans view with imperturbable gravity the presence of hopelessly ir-

conciliable opinions among them, and maintain the while that they are the children of St. Augustine. In his day the Church was one, and the faith one, and the people one, joined in the solid unity of one body by the consent of a hundred sects, with no semblance of unity prayed for by our Blessed Lord. "It agrees," says Cardinal Newman, "to differ with its children on a thousand points; on one dogma it may surely rest without any mistake, that the 'Bishop of Rome hath no jurisdiction in realm.' Here is sunshine amid the darkness, sense amid the confusion, an intelligible strain amid a babel of sounds; whatever befalls, here is sure footing; heresy and scepticism and indifference and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its consubstantial foe."

THE LIGHT BREAKING

Our non-Catholic brethren can find in the pages of Dr. James Gardner, Dr. F. W. Maitland, etc., light enough to guide them out of the maze created by Foxe in his "Book of Martyrs," by Burnet in his "Reformation," by Froude, who wrote fiction and called it history. It may pain them to part company with the stories transmitted to their keeping; but as recompense they will have the truth—the knowledge of how England was robbed of her title of our Lady's Dowry by angry passion, which at the present time comprises less than 5,000 members. Father Lewis J. Drummond, Associate Editor of America, will deal with the doctrine of the Eucharist and its relation to the devotion of the Sacred Heart. The Rev. Father Neagle, of Moulton, Mass., will treat of the question of vocations; whilst the recently appointed Archbishop McDonald, of Victoria, a man of many parts, will deal with the doctrine of the Eucharist and the contents of the Modernist. For to say concerning the Rev. N. S. Dr. McDonald has left an impress upon the Church in the Maritime Provinces which will ever remain. He is a man of many parts, originally a blacksmith, his Grace attended school in his native village and afterwards managed to make a college course which was completed at the University of Toronto. During the course of his ecclesiastical career in the East, Father McDonald served as Professor at St. Francis Xavier University, Antigonish, N. S., and afterwards was connected with the Casket, which he successfully labored to bring into a position of high repute in the Canadian press. The mere mention of Father McDonald's name in connection with a conference on such a subject as that chosen by him is itself something well worth listening to on the particular evening which this lecture is booked.

THE EUCHARISTIC CONGRESS

From our own Correspondent.
Montreal, July 13, 1910.
Preparations for the Congress are going on apace. A few days ago the reception committee in charge of all this work issued a guide for the speakers of all delegates who may be in attendance for the event. The slate of lecturers is now completed, and the question of securing a sufficient number of lodging houses, hotels, etc., to accommodate the visiting thousands is now a problem with which the committee is now grappling. A list will be prepared in advance showing all the available places where such accommodation may be secured and this will be printed and distributed in point of view of the delegates, all desiring to attend the deliberations of the Congress.

The programme of conferences for the Congress, to which but cursory reference was made in last week's letter, will be of one of such amplitude as to surpass anything of this nature which has ever marked the gathering of any religious body on the continent. Both in point of view of the lecturers chosen to take charge of the subjects, as well as of the matter assigned to each, the whole burden of all the speakers, as before stated the conferences, is, of course, the relation of the doctrine of the Blessed Eucharist to the spiritual life of the world to-day. The Congress has for its main object the revivifying of the time honored and wholesome belief in the Real Presence. Thus in the lectures this belief will be shown in all its phases and effects. Men who are universally recognized as leaders in the Catholic Church of the present day, have been called upon to express themselves on some given aspect of the doctrine. The list of speakers is not as yet wholly complete, so those invited to address the delegates not having as yet signified consent to do so. However from the list at present available it is seen that many of the most prominent churchmen of France, England and America will be heard during the Congress. As before stated the conferences are of necessity, divided into two sections—the French and the English. Amongst those to address the former section, will be His Eminence Cardinal Vanutelli, the Cardinal Legate, Monsignor Heylen, Bishop of Namur, who is the permanent President of the International Eucharistic Congress, and to whose efforts is due the fact that the deliberations of this body will, for the first time in its history, be held in a city of the American continent; Monsignore Bruchesi, Archbishop of Montreal; the Rev. Dr. L'Epiecier, the far-famed professor of Dogmatic Theology in the Roman University; the Rev. Father Carote, the only Canadian to be appointed a professor in a Roman University and at present the occupant of the chair of Dogmatic Theology in the Apollo

to be inadequate to house the vast assemblage of delegates present in the city next September. Already in the leading hosteries, such as the Windsor, the Queen's, the Carleton, and the St. Regis, reservations have been made and the same holds for all of the other establishments of a like nature in the city.

All the Archbishops and Bishops who have already signified their intention of coming for the Congress, have been provided for. It is arranged that they will be housed in the Archbishop's Palace, the personal representative of the Archbishop of Cambrai, France. Of the English speakers but little can be said as well as the Rev. Father Lamond, the personal representative of the Archbishop of Cambrai, France. Of the English speakers but little can be said as well as the Rev. Father Lamond, the personal representative of the Archbishop of Cambrai, France.

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CATHOLIC NOTES

The Catholic University of America now has funds securely invested amounting to \$300,000. Official announcement to this effect was made last week by the rector, Mgr. Shahan, on the occasion of the conferring of degrees.

Bishop Dunne, of Peoria, Ill., is credited with an unusual talent in acquiring languages. He is proficient in at least twelve, it is said, and can get a working knowledge of a new one in three weeks. This talent is particularly useful in the Middle West.

The spiritual children of St. Francis all over the world, subdivided as they are into many families, celebrated this year the seven hundredth anniversary of the founding, by St. Francis of Assisi, of the Friars Minor—the very beginning of the Franciscan Orders.

The Holy Father gave an audience, June 10, to Right Rev. John J. Hennessy, D. D., Bishop of Wichita, Kan., who presented a group of Americans headed by a white-robed girl bearing an American flag. The Bishop read a Latin address of homage and devotion. The Pope thanked him and blessed the pilgrims and their families.

The religious, driven from France, are making homes for themselves in other lands. England and America have given asylum to many, and the latest number of the Kirchliches Handbuch, published by the Society of Jesus, shows how from 1908 to 1909 the number of these homes has increased in Prussia. No less than seventy new religious houses were instituted in the nine months beginning with April, 1908.

King George V. is not a member of the family of royalty. His father, the late king was grand master for many years, and his uncle, the Duke of Connaught, is the present grand master of the family of royalty. The late Duke of Clarence, eldest brother of the king, was a member of the craft, but the new king has never joined the fraternity.

For some time past a movement has been on foot to form a union of the Irish priests who studied in Rome. A provisional committee, consisting chiefly of some of the senior priests from different parts of Ireland, is making the necessary arrangements. The Union will be called the Venerable Oliver Plunkett Union. For the president-elect was a student of the old Irish College, Rome, and for many years a professor in the Roman Propaganda.

Six daughters, members of the orders of the Sisters of St. Francis, of Duluth, Ia., constitutes the unique distinction of the family of Mr. and Mrs. James J. Koedden, among the pioneer residents of Peterstown, Ia. The aged parents, who recently gave up their two remaining daughters, possess a considerable fortune, but the pleasure of the world which they were able to give their children held no attraction for them.

An interesting reception by the Pope two weeks ago in honor of his Excellency Don Rogues Saens Pena, president elect of the Argentine Republic, together with his family. During the audience which lasted for thirty-five minutes, the Holy Father spoke in warm terms of the Catholic spirit that obtains in Argentine and of the progress and prosperity that characterize the country. For the president-elect, Pius X, had words of hearty congratulation. He commended to his consideration the Italian emigrants to Argentine.

New Mexico is a little larger than the six New England States, New York and New Jersey combined. Over this vast area are scattered 133,000 Catholics, of whom the vast majority are Mexicans and about 18,000 Catholic Pueblo Indians. All these Mexicans and Indians live as a rule in widely separated villages and ranches, which make their attendance at the Church services extremely difficult. Whilst there are about 44 churches with resident pastors, there are about 340 different missions and stations visited at stated times. There are 60 priests to attend to these 340 places. Some priests look after a dozen parishes proper. There are parishes larger than the state of Massachusetts administered by one priest.

Sister Algeria, a Spanish nun, has had the red cross of the Order of Military Merit of Spain pinned to her breast for heroism. The presentation was made at Melilla by the commander of the Spanish forces. In the presence of all the civil and military officials of the town, Sister Algeria had just recovered from an operation which she underwent on behalf of a wounded Spanish soldier. The man was in a desperate condition, and it was necessary to graft on him some skin taken from another person. The nun came forward and offered herself to the surgeon, saying that the life of a soldier was more precious to her fatherland than hers. The operation took place and was successful, though Sister Algeria was for a long time in a serious condition.

Among the more active workers in Rome, says America, who are doing their best to counteract the labor of the Methodists are the Mary Ward nuns. They have settled themselves in the Via Ventisette close by the Methodist headquarters, and there for ten hours a day lessons in foreign languages are given to women eager to learn. This special instruction is what is most needed to enable workpeople to find lucrative employment, and has been a chief magnet to draw the poor Italian men and women, are striving to meet them with their own tools, but the crying need is for them to be equipped with the necessary tools for a dignified life. Subscriptions from home, for that respect the Methodists have a great advantage, for they are plentifully supplied with funds from America.

A NEGRO PRIEST

CHOOSES PART OF MARY—A RARE OCCURRENCE

On the same day and hour that Booker T. Washington, the colored educator, was addressing the graduates of the Presbyterian college of Macaulay in St. Paul, a full-blooded negro, Rev. Stephen Louis Theobald, was doing the part of "Marta," Father Theobald has chosen the part of "Mary," which may mean much to the colored people. Did not Christ die for all men white and black? Has the Catholic Church neglected her all embracing mission in this country? These questions arise involuntarily in the mind of one who contemplates the situation. At any rate the ordination of a negro priest in the United States is an event of some importance. It is a tentative comment and attracts wide attention. There is something startling in the statement of its kind in this great country, the home of 10,000,000 negroes! Has the Almighty forgotten the colored people? Did not Christ die for all men white and black? Has the Catholic Church neglected her all embracing mission in this country? 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LETTERS OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1906.

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.

Yours faithfully in Jesus Christ, D. Falco, M.A., Canon, Deleg.

LONDON, SATURDAY, JULY 23, 1910

OFFICIAL

At the annual retreat of the clergy of the diocese of London, held at Sandwell, last week, His Lordship Right Rev. M. F. Fallon, D. D., named the following priests as members of his council: Mgr. J. E. Meunier, Very Rev. Dean McGee, Rev. T. West, Rev. M. J. Brady, Rev. P. Langlois, Rev. J. Kennedy, Rev. J. T. Aylward, Rev. C. Parent.

Chancellor, Rev. P. J. McKee.

Secretary to the Bishop, Rev. E. L. Tierney.

THE DECADENCE OF RELIGIOUS CUSTOMS IN FAMILY LIFE

Religion being the sum and substance of all the ties that bind man to God it ought naturally to find expression in every department of life.

The same is true in regard to the family. There is a tendency to regard religion to the care of the individual as purely private concerns.

As the ceremonial of the Church is the expression of its faith so are religious customs in the home an expression and evidence of the belief that animates it.

MUCH ADO ABOUT BRUISES

The sporting world, and it is a pretty large one, had for some time been intensely interested in that contest where one bruiser braved another to such an extent that he became well nigh unconscious.

WHAT THE PEOPLE READ

An article in the Catholic World for June bearing the title, "Life and Literature," by Rev. John Burke, C. S. P., is worthy of careful study by all who have at heart the welfare of the coming generation.

seen in one of the five cent theatres. By all means let us try and start them out, but if this does not succeed we can give power to the chiefs of police to close up these demoralizing exhibitions.

VEERING TOWARDS THE CATHOLIC VIEW

In the Advocate of Red Deer, Alberta, we notice a report of a sermon delivered at the Methodist church there by Rev. C. H. Huestis. It had reference to religious education in the Public schools.

The manner in which the rev. gentleman treated the question would lead his readers to the conclusion that the training received in the Public school nowadays was anything but satisfactory from the religious standpoint.

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We have fathers of families who will send to the corner store for the evening penny paper and after supper will devote the evening to the reading of a good Catholic paper.

INEXCUSABLE

Dr. Sprone, M. P., Most Worshipful Grand Sovereign of the Royal Orange Order of British North America, is fast making for himself a reputation not to be envied by good Canadians.

All this is well enough as far as it goes. We might make our boys and girls very well behaved, little ladies and gentlemen. We might be proud of them because of the observance of all the little courtesies of life.

NOTES AND COMMENTS

THE ELECTION OF REV. MOTHER VICTORINE HARRIS to the Superior-Generalship of the Institute of the Blessed Virgin in America is at once a tribute to her own conspicuous merits as an individual and to the progressive spirit of the Loreto community in thus placing this great trust in the hands of one still in the very prime of life and vigor.

do we find therein. For the most part it is devoted to extended descriptions of the most horrible crimes—murders, suicides, divorce court proceedings, minute details of prize fights and all manner of immorality.

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The name of the Rev. Mr. Coburn is known throughout the length and breadth of the country as a militant Orange orator. He is ever on the gates of Derry, peering into vacancy, and gives the alarm if he sees the slightest advance of the Papal forces.

He is quite within the mark, too, when he claims that "the press, beginning with the daily, through to the monthly and to the book itself, is predominantly non-Catholic."

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FIVE-MINUTE SERMON

TENTH SUNDAY AFTER PENTECOST

FEAST OF ST. MARY MAGDALEN

Many sins are forgiven her, because she loved much. (Gospel of the day.) My dear brethren, no one who has faith can fail to be more or less anxious as to whether he will in the end save his soul. We all know that our faith alone will not save us; that faith, as St. James tells us, without works is dead. And we know that everything depends on the last moment; that as the tree falls, so will it lie for all eternity. So we tremble to think that perhaps that last moment will find us with our sins unforgiven, and all unprepared to meet our Judge; and that, in spite of our having borne the name of Christ, we may be then cast away from his presence into the outer darkness for ever.

But, after all, do not even the most confident of us sometimes have a fear that even the last sacraments may not make our salvation absolutely sure? The last sacraments are not so very different from the others we have received before; and do we always feel fully prepared to die after every Communion which we make? No, there is a haunting fear that something is not right which pursues us even at the altar-rail; we would give much if we could only do something which would take it away altogether.

Let us not be troubled because we have this fear; it is better not to be entirely free from it; above all, let us not stay away from the sacraments because we have it. If we stay away in any case except that of known and certain mortal sin which is not forgiven, we shall only make matters worse. But still this fear is generally a sign of something wrong; it does not altogether come from humility, or from the desire of salvation. It comes from a want of something which we ought to have; from a want of the greatest of all virtues, of that which includes all others, and brings all others with it—from a want of the love of God. Not an entire want of it, but a want of strength in it, a want of affection; a want of that feeling which we have for our friends, and which, above all, we should have for the greatest and best of all.

Yes, perfect love, as St. John tells us, casts out fear. It is the short cut out of all these worries, difficulties, and anxieties which all who are not hardened sinners must have without it. It was the direct and simple road which St. Mary Magdalen took in escaping from sin. She followed the friend of sinners as he went on His mission of mercy; she saw the miracles of His power and goodness; she saw the love for men which shone in His face and inspired His every word; and, as she followed, her heart was touched and melted. She took it away at once and for ever from all those vain things to which it had been attached and gave it truly and entirely to Him who loved her.

It would only do us as she did; if we would put away all these bargaining about just how much we are bound to give to God, and how much we can safely keep for ourselves; if we would love Him as she did, not with a mere passing sentiment, but with that devotion and self-sacrificing affection which it is so easy sometimes to give to a mere creature; if we would let Him, as he wishes, into our hearts as our dearest and best, and make everything else give place, then fear would pass away, and we should say, "Let God take me when He will; let me suffer what my sins deserve, but surely He will not keep me from loving Him." Yes, my brethren, to love God is the only thing necessary; to love Him is to save our souls.

JOHN M'LEAN'S CONVERSION

"Now, Uncle, to-night you must tell me the story. You remember that, when I was here last, you promised to tell it the very next time I came." Donald MacAlister, the man whom I addressed as "Uncle" (he was "Uncle" to some within a radius of five miles) smiled indulgently as he settled himself in his chair and lit his pipe. It was no ordinary favor I asked; for the old Highlander, talkative enough on most subjects, had never before been prevailed on to relate this particular incident. It is no wonder, then, that I felt myself rewarded for all the sacrifices I had made in cultivating old Donald's friendship. Had not left my companions scores of times to sit with him while he recounted some legend of his native Scotland, or a story of his pioneer days in the wilds of Cape Breton? And had I not been fortunate enough to drop in on him on more than one occasion when his supply of tobacco had run short and there was no one on hand to fetch some from the village store? By these and many other little attentions I had finally got his promise to tell me the story, which he had kept to himself for forty years. So he began.

Well, well! I suppose I must keep my promise, and tell you about John MacLean's conversion. It is over forty years since he died, and I was then living with Father Angus MacDonnell. That was a year or two after we came from Scotland. Father Angus was appointed to this parish as soon as he came to this country, and nothing would satisfy him but that I should stay with him. It was a pretty rough

country then, I can assure you; yet I don't think I have been happier here than I was during the three years I spent with Father Angus. The people were so good and kind, such a spirit of helpfulness prevailed, that it was not hard to be cheerful, even if I had heard my last on Bonnie Scotland. Two or three evenings each week, the young people would gather together, at a different house each night, until they had made the round of the settlement, and then there would be songs and stories, the music of the pipes, and sometimes a reel to limber up our legs. And then there was what we called "Coonin' man," where we boys met to try our skill at jumping and putting the shot and tossing the caber.

We often had visitors from some of the other settlements. The young men particularly used to come to stare in our sports. It was shortly after my arrival that John MacLean began to visit from Glen Isla. Ah, but he was a fine figure of a man, this same John MacLean! Tall and broad-shouldered, with a straight as a pine tree, and active and spry as a mountain cat. There was not a youth in our settlement who was his equal at running or leaping; and even big Sandy MacLeone, who never met his match at Highland games, had all he could do to hold his own. And he was so big-hearted and good-natured that no one could help liking him, though he was a Protestant. And let me tell you that religious feeling ran a great deal higher then than it does now. The memory of the persecution which had sent the first Catholic settlers across the sea for their religion was still fresh. The young men had voted for the first Catholic to sit in a Parliament in the British Empire since the Reformation, were only middle-aged then. So you see it is not surprising that there was a good deal of distrust of their Protestant neighbors on the part of the Catholics; while the Protestants, who had had the upper hand, long looked down on the Catholics. But no one could distrust or dislike John MacLean. There was no narrowness, no bigotry about him, though he was a staunch open Presbyterian, and always ready to stand up for his creed. As a good many of the old folks were "strong" on religious questions, he found plenty opportunities of doing this, and so came in for a good deal of free instruction in Catholic doctrine. Well, things went on in this way for a couple of years. We heard rumors that the good Presbyterians of Glen Isla were much shocked at the intimacy of one of their number with the Catholics. But John MacLean gave no sign. These things were noticed, and he spent less time on the Common, and was often found talking to the old men or to Father Angus.

How well I remember his last visit! It was on a Sunday evening, a few weeks before Easter. It was about dusk, so he persuaded John to remain overnight. It continued to rain all that day and the next day until dark. He waited until late afternoon for the weather to clear up. Then, in spite of our remonstrances, he mounted his horse and rode away. The road to Glen Isla leads over the River Ness, as you know. When John reached the river, he found that the wooden bridge which spanned it had been carried away. There was no ford higher up, and as he did not wish to turn back, he resolved to risk the passage. Perhaps he would have succeeded, had it not been that his horse, heated and perspiring, slipped and fell, and he sank under him in mid stream. He was a splendid swimmer, and succeeded, after a terrible struggle, in getting to shore. In his exhausted condition he could hardly walk, and barely managed to reach the nearest house, a mile away. The next he heard of him was very ill.

I am sure that neither storms nor floods would have kept us from seeing our friend, had we thought that his illness was serious. But, somehow, the possibility of poor John's dying never entered our heads. At the worst, it could mean only that we should not see him for a week or two. During the next few days we heard from him frequently. Now he was said to be better; another time there was no change in his condition; but all the while it is so easy sometimes to give to a mere creature; if we would let Him, as he wishes, into our hearts as our dearest and best, and make everything else give place, then fear would pass away, and we should say, "Let God take me when He will; let me suffer what my sins deserve, but surely He will not keep me from loving Him." Yes, my brethren, to love God is the only thing necessary; to love Him is to save our souls.

TALKS ON RELIGION

THE GOOD ANGELS IN THEIR RELATIONS WITH MEN

The sublime and acceptable office of those intelligences who remained faithful to God, and who enjoy His friendship, was shown to St. John, as we have seen, at the time of his conversion. Truly the Blessed Virgin has all the angels stroud round about the throne, and the angels, and the four living creatures; and they fell down before the throne upon their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, honor, power, and strength to our God forever and ever. Amen.

But besides their presence before God, the angels are His messengers, as their very name imports. They are the instruments of His Providence over men. The Holy Scriptures are full of testimonies to this truth, and the Church has always taught it. Peter asks: "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" The fathers speak of the angel who presided at baptism, the angel who intervened in the oblation, and bore it up to the sublime altar, which is Jesus Christ; of the angel of prayer, who presented to God the vows of the faithful.

"The angels," writes Bossuet, "were so affected by this ministry of the angels that Origin publicly and directly invokes the angel of baptism, and recommends to him an old man who was about to become the child of Jesus Christ by this sacrament." God's omnipotence suffices for the government of the universe, but as Bossuet says, God is pleased to honor His creatures in bringing them to take part in His action. He does this both for men and angels; hence the consoling and beautiful doctrine of guardian angels. Of the children our Saviour assures us: "Their angels in heaven always see the face of my Father who is in Heaven." If the Church had not expressly defined that every one has a particular guardian angel, it is the common sentiment of the fathers and theologians that the just and faithful have, while many of them are of the opinion that the goodness of God has given such guardians to all men, even to the infidels.

And when we remember how frail and weak we are, and how surrounded by perils of all kinds, as well in the physical as in the moral order, it is consoling to think that we have a celestial auxiliary to watch over and help us. The thought not only excites our gratitude to God, but stimulates our self-respect, as it manifests our present alliance with the thought of the society which will have one day to be intrusted with the consequences might be. I knew that, in their blind hatred of everything Catholic, they would show scant courtesy to the priest who thus dared to enter the fold and attempt to carry off, under their very eyes, one of the choicest of the flock. This fear grew upon me to such an extent that I finally broke the silence we had thus far maintained, and confided to Father Angus. He replied: "Have no fear. I know the bigotry of these men, and that perhaps my life may be in danger if they discover my mission. But we will see John MacLean to-night and return home in safety. Trust in God. He will make the way smooth for us. I shall hear the Blessed Sacrament with me."

DO YOUR FEET ACHE?

10 Days' Free Trial

"And the angels who kept not their principality, but forsook their own habitation. He hath reserved under darkness in everlasting chains, unto the judgment of the great day."

They hate men as aspirants for the places they have left vacant in Heaven, and strive to bring them into a similar rebellion and ruin. Though exiled to hell, and held in the bondage of everlasting chains, as represented by St. Jude, and also by St. Peter (II Epistle 11-4), there are many of them permitted by the air to diffuse themselves through the air under the influence of "the prince of the power of the air," the spirit that now worketh on the children of unbelief, seeking to ensnare men into sin for their eternal ruin. These evil spirits, as shown in the Holy Scriptures, chiefly act by means of temptations and possessions. That they have been allowed to take possession of the bodies of men is clear from several places in the New Testament, and these persons were said to be possessed of the devil. The history of the casting out of the devil by our Saviour recorded by St. Mark in his ninth chapter, is one of the most remarkable. It is needless to specify other instances.

The Blessed Virgin is said to us in the Holy Scriptures. St. Peter tells us: "Be sober and watch; because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour, whom resist ye, strong in faith." And St. Paul says: "But ye on the armor of God, that ye may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

Before the death of Jesus Christ these wicked spirits had more power than since. They overcame them by His death and resurrection. At the end of Antichrist, they will make greater efforts through the increased wickedness of men; but at all times they are resisted by the strong in faith.

TO BRING ENGLAND BACK TO THE FAITH

FORMAL OPENING OF NEW APOSTOLIC MISSION HOUSE

A SLEUTH OF SOULS

TRIBUTE TO A DEAD PIETIST BY WILLIAM MARION REEDY

THE VICE OF GAMBLING

He had fallen away. He was a large man, and seemed so, though he was only a slight containing a fine heart and soul, and for years he hadn't more than half a lung of his own. He was the confessor of all submerged St. Louis, and strange how blithe he was under the burdens they cast upon him. And when he met you casually at some lecture you thought the twinkle in his eye spoke to you saying: "Never mind, I'll get you, too, some day; so why not come in now? You felt he might; if he had to come in, while you slept, by way of the window."

And the girl, worn to weariness by too much love of living, seeking death perhaps, or dragging herself to the home wherein her name had not been mentioned for years, to die—the good father was on her trail, too. . . . and then she went back into the old, downward way no more. Mostly they had recaptured strayed Catholics, but many the converts he made. The man radiated so much goodness and love that the unhappy ones could easily agree there from the greater, divine come in, while you slept, by way of the window."

Never did Daniel McElrane preach anyone, no matter of what the person stood accused. To him there were no lost ones. The constant indulgence in petty gambling saps the desire for honest labor and awakens hopes and prospects that are doomed never to be realized. It undermines character and unsettles the regularity of life. Many of these young men float in and out of saloons and barber shops all day long like wrecks that are pounded to pieces against the shore. Habits of idleness are formed; evil association is often contracted. They live their lives without purpose or ambition. Petty gambling has not done it all; but it makes one element in creating a life youth, a shiftless manhood and a dependent old age.—Rev. Father O'Reilly, S. J.

Hasty words and actions are seldom right ones. Always think twice, at the same time remembering that a soft answer turneth away wrath.

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON

THE CHRIST The Son of God

CHILD OF DESTINY

The Catholic Record

FATHER DAMEN'S LECTURES

HOMESEEKERS' EXCURSIONS

WESTERN CANADA

Certainty VERSUS Uncertainty

The uncertainty of existence is matched only by the certainty of life insurance.

THE UNEXCELLED FINANCIAL POSITION OF THE

North American Life

SUGGESTS WHERE THE INSURANCE SHOULD BE PLACED

HOME OFFICE TORONTO

The Catholic Confessional

The Catholic Record

The Toiler

Other Poems

W. LLOYD WOOD

The Catholic Record

Home Seekers' Excursions

Western Canada

Certainty VERSUS Uncertainty advertisement with map of North America and text about life insurance.

The Catholic Confessional advertisement by Rev. Albert McKeon, S. T. L.

The Catholic Record advertisement listing various books and poems.

W. Lloyd Wood advertisement for 'The Christ' and other works.

The Catholic Record advertisement for Father Damen's Lectures.

Home Seekers' Excursions advertisement for Western Canada.

THE READER CONDUCTED

Why have we in Canada? Why should we be a part of the Catholic Empire? Why should we be a part of the Catholic Empire?

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HAPPINESS OF BELIEVING

(Translated from the French in "La Croix," Paris, April 1, 1910, by James Francis Tierney)

I have made my Easter duty! That is to say, I have fulfilled the essential act of my faith!

I am the disciple neither of Voltaire, nor of the red and black Revolution, nor of Kant, Renan, Harnack or Loisy—but the disciple and follower of the sweet and humble Christ Jesus, our Divine Lord and Saviour, who smiles at those who are wise and who are transformed by the world when He said: "Love one another!"

I have made my Easter duty! That is to say, I have continued in the participation in the Most Blessed Sacrament of Divine Love which, for the last nineteen hundred years, still binds us; first, to that holy convocation of Jerusalem where was celebrated in the evening of that first Holy Thursday the august and heavenly Banquet, when the Incarnate God, Our Saviour, under the veils of bread and wine, gave Himself to His Twelve Apostles; secondly, in the depths of the catacombs partook with ardor of the Sacred Bread before going out to die in the amphitheater for Him who had just received into His faithful hearts, and thereby, to those ancestors of ours in the Middle Ages who built such tabernacles and churches of stone for this Divine Sacred Host, that, wicked and proud as we sometimes are, we may about the tables of the altar, or in their cathedrals with the royal windows, saying: "Will it ever be necessary to rebuild such wonderful and enduring masterpieces of art?"

I have made my Easter Duty! The flaming torch of the ancient tradition is not extinguished in my hand! The links of the sacred chain I have not broken! The Faith received by my forefathers I have not abandoned!

I have made my Easter Duty! I am not one isolated but a follower in the great universal procession to the Beyond.

I am supported by the greatest moral authority which has ever existed, and the brother of the innumerable faithful ones who, throughout the entire world are kneeling this week at the foot of the altar, and are raised up with the firm belief that God dwells corporally in the tabernacle of the Holy Sacrament, fortified against the menaces of life and the passions of their hearts.

In this multitude there are wise and ignorant, young and old, happy and unhappy. And I, perhaps ripening for the next harvest of death, am happy to be able to raise my hands with all these hands, to mingle my prayers with all these prayers, to know that I am at home in all the Catholic churches in the world—that, in my immense religious family, there were, and there are still so many beautiful souls that on account of their prayers God will perhaps take pity on my poor soul!

I have thought with compassion on those who destroy their souls here below for ten or twenty years more of earthly happiness, when I find in my breast Him who is the Eternity!

I have experienced the infinite joy of resting my soul, as a bird rests its wings on the waves of the ocean, and of believing in humble simplicity that the happiness of having at last an answer for all the perplexing questions of life.

I know why I am placed here below. Let the storms of life beat upon my head and my heart, and I will not be blown away, even with the most violent winds. Under these tatters of worldliness, my soul unfolds its wings and soaring to the skies, thinks of limitless space, of light, and of the holiness of the tomb that holds all my past life, all the former affections of my heart, and all my human reasons for wishing to prolong life—upon which the full sound of God's love is now being poured.

Yes, even with my heart beating on the clouds the radiant and heavenly vision of that face of divine beauty kissed a thousand times, I believe in Thee, O Eternal Springtime, O Lord Christ forever young!

And I bless Thee, since Thou alone hast conquered this high mortality of sin, which I have been striving to repulse with all the strength of my being and with my arms extended in supplication.

I bless Thee because Thy resurrection on that first joyous and glorious Easter morn, on the bright and smiling Judaea plains of the long ago, is the pledge of mine—since being infinitely good, Thou wilt at last draw me up to Thy realm of refreshment and peace!

I have made my Easter duty! I know why all the bells are ringing joyously, why invisible hopes are fluttering in the air, why every faithful face seems to shine!

And now the golden sun has shined! It will not be an irony, for my heart is in holy festivity.

The skies may darken, but I have love and adoration enclosed within my soul the Divine Lamb of God, the Sacred Bread of Angels, our Eucharistic Lord, Who is the Eternal Light!

I have made my Easter duty—Alleluia!—Pierre L'Ermite.

THE BOLCE CHARGES UPHELD

Little more than a year has elapsed since Bishop McNeil, of Montreal, in an address to the graduates of St. Francis Xavier's College, New York City, appealed to Catholics not to send their sons and daughters to institutions in which the Christian morality was taught. We had not looked for the overwhelming evidence recent commencement addresses bring to us of the unimpeachable truth of these charges which the Bishop used

as the basis of his appeal.

In fact the storm of protest from the heads of institutions referred to bade us prudently pause in our inclination to push the charges, to give the persons concerned a fair opportunity to right themselves before the Christians of our land. Two pronouncements of men distinguished in educational circles made in the month just closed show how taken were those who hoped that the charges would be clearly and fully set aside. Henry Smith Pritchett, President of the Board of Trustees of the Carnegie Foundation, gave an address in California on "The Spirit of Our Universities," which has since been published by the California University. No statement could be more outspoken on the aim and spirit of the State University tendencies, and of course of the Carnegie Foundation. In its second part it defines its spirit of Christianity as a faith in science, and develops this theme along the received rationalistic lines. Silently it appears to accept Bishop McNeil's challenge and to acknowledge its own un-Christian stand whilst weaving catchy phrases in praise of what it terms "Christianity."

It is not permitted many to see the golden jubilee of their sacred ordination. You have seen it, and a lustre of years more. During your ministry you have witnessed the growth of the Church in Ontario. You have met the Catholic pioneers who came to this province to establish for themselves homes in the wilderness. You witnessed and took part in the struggles they had to make in order that the faith might be preserved to their children. You witnessed the battle for separate schools, when bishops, priests and laymen united to secure the right of Catholic education in the school room. The early years of your priesthood were passed in the midst of this struggle. The churches were few and far apart. Priests had to travel in the saddle to bring to the scattered settlers the consolations of hearing Mass occasionally and of receiving the sacraments. To priests, are found in all our towns and in most of our villages. Religious communities of both men and women have come to afford the most efficient education and to help fulfill the Church's cherished mission of mercy to the afflicted. Hospitals, houses of Providence and Orphanages are now found in every diocese. Everywhere the poor are being cared for. All these changes you have witnessed within the fifty-five years of your sacred priesthood. There is indeed much to recall to mind. As memory brings back the past, how many times you can say, "Magnus pars fui!"

During those years you have labored in many fields in the dioceses of Toronto and Peterborough. Everywhere your respect and confidence of the non-Catholics among whom you have lived. The churches and presbyteries you have built or enlarged, the good works you have done in the diocese of Toronto remain a monument to your energy and your faith. Your work in this city of Peterborough we need not speak—"eureumpis." When called by the late venerable Bishop Janet to Peterborough as rector of the Cathedral in 1882 at a momentous time, soon after the diocese was formed, when everything was only beginning, you worked not only for the external glory of God, but for the extension of His reign in the hearts of men.

Sent by your bishop over twenty years ago to establish the parish of Norwood, with the mission of Havoclock, you set about to build the presbytery and improve the church. Norwood was soon a parish complete in all its requirements. About this time the village of Havoclock, made a notable point on the map, and becoming important. There was no church, Mass was said for the few Catholics in a private house. You seized the opportunity and purchased a large extent, a terra incognita, where Mass regularly. As the town grew and the number of Catholics increased, a more central place was selected, and you began and completed the new church of Havoclock.

During those twenty years you have labored for your people with the same active zeal which everywhere marked your ministry. You interested yourself in their temporal advancement, their moral, spiritual and social welfare became the dearest desire of your priestly heart. You were faithful to the duties of your office. While teaching catechism to the children, you not only enlightened their minds, but in their hearts a love of virtue and an undying affection for Holy Mother Church, which now bears fruit in the increase of piety and in the more frequent reception of the sacraments. Whenever advice or consolation was to be given you were ever at hand. At the altar, Sunday after Sunday, you offered up the Holy Sacrifice for your people, and broke to them the Bread of Life. You preached no new-fangled doctrine, no popular theories, but the pure, unadulterated doctrine of Jesus Christ and of His crucifixion. He thanked God for the blessings Father Conway had received during his long years of priesthood.

He had known Father Conway longer than anyone present. He knew him from the day of his ordination, was associated with him in the Diocese of Toronto, and found him here when he came as Bishop of Peterborough. They had been united by a bond of friendship which grew closer every year.

He congratulated Father Conway on the work he had done, and hoped the days of rest given him might add to his future glory in heaven.

An outstanding occasion. His Lordship said it was not given to many to witness a priest celebrating Mass on the fifty-fifth anniversary of his ordination. He thanked God for the blessings Father Conway had received during his long years of priesthood.

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Now after so many years of strenuous labor in the vineyard of the Lord, He calls to you as He did to the Apostles, when they had returned from their mission. "Come apart and rest awhile." You can certainly claim a rest after the missionary work of so many years. You need not doubt the good Father. You have kept the faith. It only remains for you to await with faith, hope and charity, the crown of justice, which our Lord has promised to those who love and serve Him.

Again we congratulate you and ask a continual remembrance of the Holy

Sacred Heart parish, and the priests of the cathedral staff.

The Mass was celebrated by Father Conway with His Lordship on the throne, Father M. McNeil was deacon, Father Fitzpatrick sub-deacon, and Rev. Father Casey, of the Cathedral, master of ceremonies.

At the conclusion of Mass the following address was read by Venerable Archbishop Casey and a purse of gold from the priests of the diocese was presented Father Conway.

Reverend Dear Father Conway.—On this, the fifty-fifth anniversary of your ordination to the holy priest-hood allow us, your brother priests, of the diocese of Peterboro, to congratulate you on the great length and success of your ministry and join with you in returning thanks to Almighty God, the Giver of all good gifts for His manifold graces and blessings during these long years.

It is not permitted many to see the golden jubilee of their sacred ordination. You have seen it, and a lustre of years more. During your ministry you have witnessed the growth of the Church in Ontario. You have met the Catholic pioneers who came to this province to establish for themselves homes in the wilderness. You witnessed and took part in the struggles they had to make in order that the faith might be preserved to their children. You witnessed the battle for separate schools, when bishops, priests and laymen united to secure the right of Catholic education in the school room. The early years of your priesthood were passed in the midst of this struggle. The churches were few and far apart. Priests had to travel in the saddle to bring to the scattered settlers the consolations of hearing Mass occasionally and of receiving the sacraments. To priests, are found in all our towns and in most of our villages. Religious communities of both men and women have come to afford the most efficient education and to help fulfill the Church's cherished mission of mercy to the afflicted. Hospitals, houses of Providence and Orphanages are now found in every diocese. Everywhere the poor are being cared for. All these changes you have witnessed within the fifty-five years of your sacred priesthood. There is indeed much to recall to mind. As memory brings back the past, how many times you can say, "Magnus pars fui!"

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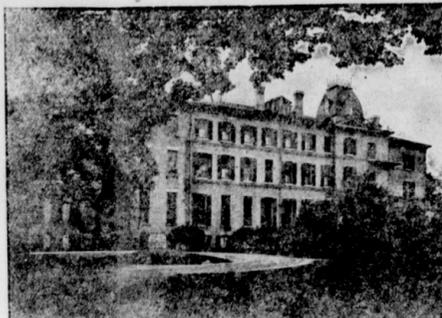
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Convent of the Sacred Heart

Queen's Avenue, London, Canada



The Religions of the Sacred Heart give to their pupils an education which will prepare them to fill worthily their place—both in the world and in the home.

Their special object is to train the characters of their pupils and ground them in solid religious principles. At the same time, they spare no pains to cultivate their minds and to teach them the various accomplishments required by their position in society.

The foreign languages are carefully taught by native teachers. Conversation in these languages is made a specialty.

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Sacrifice and in your prayers. As a mark of esteem and loving fellowship we wish you to accept this purse in memory of this glad and joyful day and we pray that your remaining days may be days of peace and grace to be in God's day time followed by an eternity of glory with Jesus Christ, our High Priest.

Signed in behalf of the priests of the diocese of Peterborough.

The aged priest, who was honored by the Mass and in recognition of whom so many fellow clergy had assembled, expressed his deep gratitude to His Lordship and the priests for their kind words and congratulations and their generous gift. He also gave his thanks to Almighty God for His goodness in allaying his pain, and for the health and strength to labor in His service.

He recalled some of the events of his lifetime, particularly those having to do with his residence in Peterborough and took advantage of the opportunity to thank the people of this city for their kindness and good-will to him. He referred feelingly to his relations with His Lordship in Toronto and elsewhere.

Father Conway said he was ordained by Bishop Count Charbonnel, who was himself consecrated by the late Pope Pius IX, and therefore, he joyfully remarked, there was only one between himself and the Pope.

Before closing he again expressed his thanks to the priests of the diocese, with whom he had lived so long in harmony and friendship—for the past twenty-two years. Now that he was going to rest he felt that the time given him should be used in thanking God for all that had been granted him during his life, and to prepare for the time when he should be called away.

An outstanding occasion. His Lordship said it was not given to many to witness a priest celebrating Mass on the fifty-fifth anniversary of his ordination. He thanked God for the blessings Father Conway had received during his long years of priesthood.

He had known Father Conway longer than anyone present. He knew him from the day of his ordination, was associated with him in the Diocese of Toronto, and found him here when he came as Bishop of Peterborough. They had been united by a bond of friendship which grew closer every year.

He congratulated Father Conway on the work he had done, and hoped the days of rest given him might add to his future glory in heaven.

Now after so many years of strenuous labor in the vineyard of the Lord, He calls to you as He did to the Apostles, when they had returned from their mission. "Come apart and rest awhile." You can certainly claim a rest after the missionary work of so many years. You need not doubt the good Father. You have kept the faith. It only remains for you to await with faith, hope and charity, the crown of justice, which our Lord has promised to those who love and serve Him.

Again we congratulate you and ask a continual remembrance of the Holy

Protestant Poets and the Blessed Virgin

It is worthy of note that at a Mass sung by the oldest priest in active service in Canada, and the only one in America ordained by Pope Pius IX, the master of ceremonies was the youngest priest in the diocese, Father Casey.

A dinner to Father Conway, at which His Lordship and the visiting and local priests attended, was given at noon at St. Peter's Presbytery.

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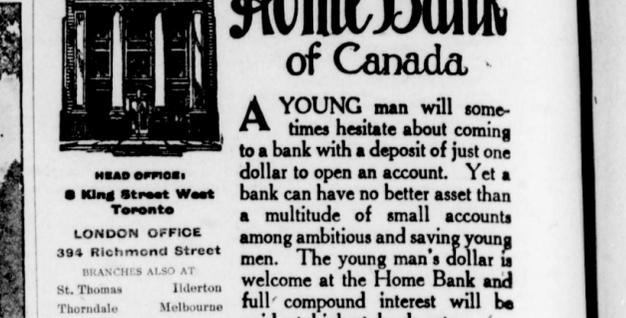
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