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# The Catholic Review

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JULY 8 1911

1707

## The Catholic Record

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### AWAKENING PREJUDICE

At times ministers give a semblance of vitality to the phantoms of the past. Under their touch the influences of environment, of education, of prejudice, sweep many of our citizens out into a desert of hysteria where naught is heard but futile declamation and protest. For instance, many good citizens whose faculties are in abeyance for the moment are led to imagine that the Ne Temere is an attack upon their liberties, upon the sanctity of marriage. When they begin to think for themselves they will be amazed at their momentary loss of consciousness. They will not be grateful to the frebrands who used them as whet-stones for clerical razors. They will discover that the Ne Temere is not an attack, but a word of guidance—not a dictation to the State, but a matter affecting the internal interests of the Catholic Church.

There is a great deal of futile talk about the Quebec case by individuals who are either ignorant or prejudiced. In Quebec the civil recognizes the matrimonial canon law and respects the marriage legislation of all religious bodies. "If the denominations," said Father Wood, S. J., in America, "had a law that marriages to be valid must be celebrated by their own ministers the courts would govern themselves by it; that they have no such legislation is not the fault of the Quebec Parliament. Hence the Canadian case is purely a domestic one, touching directly Catholics only and not affecting Protestants except indirectly, inasmuch as they may desire to marry Catholics. Otherwise Protestants of every denomination may, so far as the Quebec code is concerned, marry their deceased wives' sisters, they may marry clandestinely or in places where they are not domiciled, they may get divorced and marry again, and Catholics do not interfere. Why do they not show us the same tolerance?"

### UNSEMLY TALK

Childish bickerings and irreligious follies are not adornment of any civilization of which we may be proud. The average Canadian is, we like to believe, a lover of fair play. He can exercise his own religion without troubling the religion of others. The rant from platform and pulpit makes him smile and wonder why some ministers do not see that outrageous charges and worn-out common-places of a credulous past have no interest for the present. He believes that men who are supposed to champion the things of the spirit should not foster antipathy and distrust and prejudices. We can meet the objections against us and are not averse to controversy that is pledged to facts. What worries us is blind fanaticism and misrepresentation. We do not ask those visible divines to see eye to eye with us; we but claim that they should fight if necessary our doctrines as they are and not something evolved out of a warped mind and made to do duty for them. "Let us never," pleads Dean Stanley, "impute to our opponents intentions which they themselves disclaim, nor fasten upon them opprobrious names which they themselves repudiate."

### PENAL LAWS

Hitherto the average scholar has been obliged to consult miscellaneous and oftentimes irrelevant sources of information to ascertain, even in a general way, the nature of the anti-Catholic legislation during the past four centuries in England and Scotland. Despite the fact that a codification of these laws has never before been attempted and that the task of summing up this long and complicated course of legislation is an extremely difficult one, Doctor Edwin Burton has succeeded in establishing a chronological arrangement for the eleventh volume of "The Catholic Encyclopedia" that exhibits clearly the state and development of the entire Penal Code. From the sanguinary laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer. The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I, five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney, the historian, says 'exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics.'"

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In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1560 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should "follow, hunt and pursue them with fire and sword."

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Dr. Burton's treatise on the penal laws ends with a review of the conditions in Scotland prior to 1829. A continuation of the general theme is next taken up by E. A. D'Alton, who confines his attention to the history and details of the penal code in Ireland. This system of proportionate separate contributors to handle the various national phases of the subject interferes in no way with the coherence of the article, but serves rather to emphasize the care and exactness with which the author has written. At the very outset we are advised that the penal laws of Ireland "were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish, from impatience at their long resistance, from the contempt of ruling for a subject race." It is not strange therefore to find such galling letters forged as evoked from Burke the following outburst: "as well fitted for the only written up by Jarvis Kebley, who divides his subject into four parts based upon provincial religious establishments, viz.: Anglican Establishments, Puritan Establishments, Changing Establishments, and The Free schools. In 1691 religious franchise was broadened to such an extent in Massachusetts that it was decreed that "forever hereafter there shall be liberty of conscience allowed in the worship of God to all Christians (except Papists)." Indeed the universal "except Papists" phrase during the early colonial period was of rather frequent occurrence.

All told, the entire article on "Penal Laws," as unfolded in "The Catholic Encyclopedia," is worthy of a careful study. It may contain an implicit lesson on religious toleration that many can profit by.

### PROTESTANTISM A FAILURE

Intermountain Catholic  
We published two weeks ago a letter from a distinguished professional gentleman in which he gave his objections to Christianity. His great difficulty was the writer to prove on philosophical grounds that unity did not exclude a true God.

God, according to Christian theology, is complete in Himself, because He is true in His very being. He is His own object as well as subject. He is in the unity of His own being the distinction of three persons—Father, Son and Holy Ghost. His intelligence generates the Word, His exact image, and the adequate object of His infinite intelligence, and the Father and the Son find in each other the adequate object of their love, and from the spiration of Their mutual and infinite love proceeds the Holy Ghost. Any system, that would deny the distinction of persons in God, would virtually reduce Him to nothing. Hence a denial of the Trinity is a denial of God, or its equivalent, namely, making Him a dead unity. In our last letter we asked the writer to assign his reasons why the laws of Elizabeth down to the Catholic Emancipation Act of 1829 Catholics were deprived not only of freedom of worship, but their civil rights as well; their estates, property and sometimes even lives were at the mercy of any informer. The climax of Elizabeth's persecution was reached in 1585 by the "Act against Jesuits, Seminary priests and other such like disobedient persons." Under this statute over one hundred and fifty Catholics died on the scaffold. After the accession of James I, five very oppressive measures were added to the statute book. "An Act to prevent and avoid dangers which may grow by Popish Recusants" was passed shortly after the carefully arranged "discovery" of the Gunpowder Plot in 1605, which "Florney, the historian, says 'exceeded in cruelty all that had hitherto been devised for the oppression of devoted Catholics.'"

Among other heartless enactments it ordered that husbands and wives, mar-

ried otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. A fine of £100 was the penalty for omitting to have each of their children baptized by the Protestant minister within a month of birth. Catholics could not even leave the country without a special license from King or Privy Council. Their houses were liable to be searched at any time and their property seized, but they were debarred from maintaining or defending any personal action or suit in the civil courts.

In 1609 an Act for further preventing the growth of Popery offered £100 for the apprehension of any priest or for the conviction of any Catholic sending children to be educated abroad. The penal statutes enacted by the Scottish Parliament in 1560 made an offence punishable by death for Catholics to say or hear Mass after the second warning. A Commission issued in July, 1629 ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should "follow, hunt and pursue them with fire and sword."

&lt;



pt to save himself  
hands, and went  
stair's dress kept  
on the turbulent  
but her courage too  
was beginning  
evidence of meet-  
death, when a  
through the walls,  
shouted, whilst he  
his mouth:  
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d Darby, "Just lay  
shoulder—but don't  
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elled her up amongst  
her feet, and  
b, he was the most  
n this planet  
a black hair show-  
on on breast and  
id dress and red  
staring him. She  
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"I hate old Carson, mammy! It's his  
fault, isn't it?"  
He put his hand upon her lap eagerly.  
She laid her own upon them and an-  
sweared with distress:  
"Don't bother about Carson, Danny.  
You've got to be a man, dearie. You've  
got to make up to me for everything—"  
Her voice broke. The fire burned  
now with strength, but beyond the flames  
her eyes looked back at other  
days. The child was awed; he spoke  
again with hesitation.  
"But, mammy, dear, it's old Carson's  
fault, isn't it?"  
"Yes, sonny; of course it is. He  
pressed me, when the others would have  
waited. But p'raps it's just as well.  
It's been a big struggle for us, Danny,  
and p'raps nothing would have made it  
better. We might have owed 'em all a  
lot more than we do now. We'll have  
happy still in Thomon's little house,  
see if we aren't! Mrs. Ross says she'll  
give me washin' and cleanin', and Mrs.  
Kitchie'll do the same. So we'll pay the  
rent and get along all right."  
"I'll work for you, mammy! I'll  
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His eager arms were around her neck,  
his cheek pressed to hers.  
"I could drive horses or work in the  
store and do a lot of things. I'll work  
for you, mammy!"  
She strained her arms about him.  
"Not yet, sonny; not yet. You've  
got to go to school still and learn a lot  
of things. When you're a man it'll be  
different. I'll work just now—a little  
bit longer."  
Silence reigned. The sun had sunk  
behind the hills, shadows crept in the  
little room; the burning wood fell with  
a shower of sparks, and the flames sank  
lower. At length the boy spoke again.  
"If Bobby was here he'd work for us  
and for us, mammy. He'd look after us  
and be good to us. And he'd fix old  
Carson!"  
The mother sighed and shook her head.  
"Bobby wasn't always good to me,  
Danny. He loved a lot of things better  
than his mother. You're my lad, dear;  
you'll be my man and my boy."  
"But Bobby would be good to you  
now!" the boy persisted. "He's a man  
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She let his words go past and made no  
answer. Bobby had been a man before  
the child was born.  
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the stillness again with confidence in its  
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father had died a drunkard's death?  
Eight times the autumn winds had  
blown the thistle down over the grave in  
the little cemetery on the hill; eight  
times the summer sun had shone there  
since the man had passed from her life,  
and she had never ceased to thank God  
that the father had never looked upon  
the face of his youngest child. Between  
her first born and her last there had  
come other children. Her tears had  
fallen when each one died, but she knew  
that it was best. They had been taken  
from cruel things, for their father had  
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alone; in him she should have compensa-  
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an' think of the days when you was a  
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In the gathering darkness the child  
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forms of long ago. All that life had  
given her to bristle her soul and beat  
her down was thrust away and the great-  
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used to hold you here, in the chair,  
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poke the fire to send the sparks out.  
You all laughed at 'em, every one of you!  
It was here by the table I taught you  
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Ah, he was a little beauty, just like you,  
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She rambled on while the dying fire  
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Outside, though the stillness, came the  
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The child, looking wide-eyed from the  
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"It's the big dark feller, too," he  
cried. "I know him! He's come to  
turn us out. But it's our house to-night,  
mammy! You told me so!"

"Father Conroy—that's kind of him,  
Danny."  
The leaping flames grew misty before  
her eyes; she put up a furtive hand to  
wipe the tears away. Father Conroy  
was goodness itself, but she felt that no  
one could bring her comfort to-night.  
The day she had feared had come at last.  
Her little home had passed to other  
hands—she had only Danny left.  
Outside the sun had dropped low, the  
shadows would be falling soon. She put  
another question to the child.  
"Do you know who's bought it,  
sonny?"  
"Not old Carson!" The boy's voice  
held triumph. "He was hidin'. I  
heard him, but he didn't get it, Mr.  
Richie said. Mr. Richie said it was an-  
other man—a big, dark feller. I don't  
know who he is—an' I don't care!"  
"Mr. Richie'll tell us all about it,"  
the mother said. "It doesn't matter  
who it is so long as Carson's not the man."  
The boy knelt upright suddenly; in-  
dignation shone in his eyes and sounded  
in his voice.  
"I hate old Carson, mammy! It's his  
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"It's the big dark feller, too," he  
cried. "I know him! He's come to  
turn us out. But it's our house to-night,  
mammy! You told me so!"

He was fumbling at the latch, but the  
mother stayed his hand.  
"It's Father Conroy, Danny," she  
said, and if the other man comes to-  
night—well, the place is his."  
She set open the door and Father  
Conroy stepped across the threshold.  
But the stranger hesitated outside.  
"Come in, sir," the woman said, with  
simple dignity. "The place is yours.  
Throw some more wood on the fire,  
Danny, dear, and bring a match. I'll  
light the lamp."  
Father Conroy still held her knotted  
hand in his.  
"You think I have come, Mrs. Suther-  
land, to console you, but I have not. I  
have come to bring you good news—to  
rejoice with you. Once, in the old days,  
a story was told of a prodigal son who  
threw away his father's love, but re-  
turned to him. I have come to tell the  
story afresh, but this time it is a mother's  
pardon that the prodigal seeks. He has  
lived and suffered and repented, and  
now he is home."  
"I—I don't rightly understand,  
Father," she faltered.  
"Your eldest born is here—your boy,  
Bobbie," he answered softly. Then  
light broke on the woman's face. She  
stepped forward, took her in his arms  
and spoke her name.  
It was the child's voice that rang  
through the darkened room.  
"It's Bobbie, mammy—Bobbie! It's  
his fault, isn't it?"  
"I said he'd fix old Carson! I said he'd  
look after us! I said he'd be good to  
us both if he were here!"—M. H. Poynter  
in "The Good Work."

CATHOLIC ORDER OF FORESTERS

The Tenth Biennial Convention of  
The Catholic Order of Foresters was  
held at Windsor on the 13th and 14th of  
June.  
It was attended by over two hundred  
and fifty delegates, who assembled in  
the City Hall on Tuesday morning the  
13th inst., and after proceeding  
through the principal streets, headed by  
the 21st Regimental Band, attended  
High Mass at 10:30 a. m.  
Mass was celebrated by Monsignor  
Muenier in the beautiful St. Alphonsus  
Church; he was assisted by the Rev.  
Father Brady, of Wallaceburg, and  
deacon, and Rev. Father Laliberte as  
sub-deacon.  
The music was beautifully rendered  
by the regular choir of the Church,  
under the leadership of Mr. Patrick  
Quillette, with Mrs. Quillette acting as  
organist.  
His Lordship Bishop Fallon addressed  
the delegates after the Mass in a few  
well-chosen and much appreciated words  
of welcome and advice. He said in  
part:  
"I desire to extend to you from the  
lips of the Bishop a welcome on the  
occasion of this Biennial Convention  
of Ontario; and after I have expressed  
those words of welcome I want to con-  
gratulate you on having chosen the  
Diocese of London in which to meet.  
If one were to believe all that he reads  
in the newspapers he might be tempted  
to think that Ottawa, or Toronto, or  
Kingston, or Peterborough, were the  
places of importance in this Province.  
But it is a long time since I have taken  
to discounting what I read in the news-  
papers. When I was a boy of ten years  
I read one day of the sea serpent out  
to have Ridesau River just back of  
Ottawa, and I went out there with some  
of my college friends. Its dimensions  
were said to be 190 feet long and almost  
as broad. But I found that the creek  
would not hold such a serpent in its  
whole body."  
His Lordship, who was in his usual  
happy style, proceeded to relate  
another "newspaper story."  
"Not long after this time, while I  
was still a boy in college, I read in the  
newspapers that down in Montreal  
there had been an enormous skeleton  
found, and I see that some of you re-  
port that the skeleton was chosen by the  
mystery of the words of the In-  
scription, when spelled reverse, told  
the tale of the joke 'April Fools!'"  
"Since those days I am accustomed to  
discount a good many things that I read  
in the newspapers. Now there are  
the newspapers about the diocese of  
London. I want you to know that the  
diocese of London contains the garden  
of Ontario. It comprises the nine most  
beautiful counties that I have ever  
seen in this North American continent: I have  
seen a considerable portion of our in-  
habited globe. I am able to compare  
our fertile soil here with the beautiful  
prairie lands of the West, and I say I  
have never seen anything which is so  
fine as our lands in London diocese—no,  
not from the Atlantic to the Pacific  
slopes."  
I am saying this for the sake of those  
of you who are come from the Ottawa  
district, from the Pembroke district and  
the Alexandria district and the Peter-  
borough district and the Toronto district  
and the North Bay district. Such a  
divine combination of God's gifts  
in the form of blessed fertility of  
soil I have never before seen. Some of  
you members of the Catholic Order  
of Foresters may at some time in the fu-  
ture want to seek a home here in our  
fair country and I want to tell you  
what to expect. I want to tell you  
of the kind of people we have here  
through all the blessed region from  
Lake Erie through to Lake Huron. You  
will, of course, meet them a good deal  
during the course of your convention  
here, and I know that you will be well  
pleased with the greeting they will con-  
vey to you. I wish to say just a few more  
words to you: You are a Catholic so-  
ciety, and I am the representative of  
the Catholic Church in the diocese of  
London. Now what it means to be a  
Catholic society is not merely to take  
the name "Catholic." Anybody can

do that—anybody can take the name.  
What it means to be a Catholic Society  
is to be obedient to the authority of  
the Head of that Church; what it  
means to be a Forester is to be obedi-  
ent to the authority of the chief officers  
of the Foresters; what it means to be  
a son is to be obedient to the authority  
of the father in the house where the chil-  
dren dwell. There are homes where the  
father is no longer the master of the  
household; he is the servant of the  
children. To be a citizen of a city  
means to be obedient to the authority  
of the chief officer of the city, and the  
man who is not obedient is not a good  
citizen. To be a good citizen of the  
Province of Ontario means to render  
absolute obedience to the laws of the  
Province of Ontario. Similarly in the  
Roman Catholic Church there is one  
supreme master—our Holy Father  
Pius X. You cannot tell me that a man  
who sets himself up in opposition to the  
Holy Father is a member of the Catho-  
lic Church. There are some who elect  
the ablest man to the chief office, but  
once you have elected him he carries  
the authority of the Order with him ac-  
cording to the constitution. So  
I say when from Rome there  
comes a message from some priest in-  
deed to leave the peaceful atmosphere of his  
duties and come out to take the position  
of Bishop of a Diocese, that act of the  
Holy See constitutes that priest the  
head of that diocese, and he is the  
one who disposes of the society that un-  
dertakes, having the name of Catholic, to act  
in the slightest degree in opposition to  
the direction of the Bishop of the diocese  
does not differ at all from the child who  
is disobedient to his father, or from the  
citizen who violates the laws of the city  
to which he belongs, or from the mem-  
ber of the Catholic Order of Foresters  
who has no regard for his officers and  
constituted according to the laws of the  
Organization to which he belongs. Be-  
cause you are a Catholic Order, because  
you have my sympathy, you have my blessing,  
you have my welcome, and you have my  
hope that your convention will pass off  
in peace and harmony; and may bring  
prosperity to yourselves and to others  
concerned with it. It is good for  
brothers to stand together in union, to  
come together in the morning, to meet  
in council and bring back to your different  
courts throughout the Province the  
message from the convention hall of the  
Order, and you have taken for the pros-  
perity of your Order, and the glory of  
the Church. The Catholic Order holds  
her members of the lay societies in  
the deepest affection. She is necessary  
to the lay societies, but the lay societies  
are not necessary to her. You need her  
more than she needs you. The societies  
in the Catholic Church to-day  
might disappear to-morrow and she would  
still go on. She has a wonderful organi-  
zation; she has a marvelous power.  
There is nothing in this world, in any  
of the world. She is divine. Men turn  
their hearts against her; others turn  
their hearts to her. Nations that  
were hers yesterday leave her to-  
day; nations that were not hers to-  
day come back to-morrow, but  
she goes on, the same mother—des-  
irous always to hold as close as she  
can to her divine breast the children of  
God—humanity in the world. But some  
of the children of God do not hold  
here that find their sons difficult to man-  
age. They know much more than their  
fathers. And there may be patrons  
here that find so many men in their  
rank that they do not know them  
themselves can do, who have the  
proper authority and training to man-  
age it. And there are in the Church a  
number of men and women who really  
talk and act in the manner of lords,  
and the management of the Church at  
large; who know all about its direc-  
tion; who know what ought to be done  
and what ought not to be done. They  
must come to realize that they are not  
the master of the Church; that they  
stand—that they can look upward in  
the storms of life and see the sun shin-  
ing ever there, no matter what may be  
the little tempests reaching their feet.  
When a man or woman is chosen to  
be the head of the Church, he or she  
finds that the Catholic Church has in  
herself absolutely that divine origin,  
and possesses the things that are neces-  
sary and are good for her temporal pros-  
perity and her eternal happiness. You  
are now about to enter in procession  
to open your convention proceedings.  
Go with the true spirit in your hearts  
that everything you do, everything you  
say, every action you propose, every  
word you utter, every thought you have,  
be guided by the spirit of Catholicity. When  
you have that everything will follow.  
Above all things have unity and har-  
mony in your councils; and exert your  
best efforts to practice of Christian char-  
ity in all things.  
You did well, my dear friends, to be-  
gin this convention by assisting at the  
Holy Sacrifice of the Mass. It is the  
proper way. It is the way that leads  
back to the Master Catholic societies to ap-  
proach the Master in God's church that  
they may call down upon themselves in  
their deliberations the blessing of God,  
without whose protection no work can  
ever increase prosperity and benefi-  
cence over the period that shall extend  
from the close of this convention until  
the opening of the next. In that sense,  
my beloved friends, I pray for you  
blessing with His Holy Spirit, and the  
wisdom of His Holy Spirit.  
SERMON DELIVERED BY REV. FATHER  
HOWARD, OF ASSUMPTION COLLEGE,  
SANDWICH  
Right reverend sir, reverend clergy,  
brother Foresters, and dear brethren,  
I cannot resist from expressing to you  
the sentiments of gratitude which I feel at  
having the pleasure of addressing the  
delegates of the Catholic Order of  
Foresters. As a member of the Fore-  
sters' Society I am not merely to take  
to welcome to Windsor so many of the

brother, on the occasion of our Biennial  
Convention. It must be gratifying to  
every brother to know that he has so  
many brothers bound to him by the  
fraternal ties of our noble order. It is  
indeed an inspiring sight to see to-day  
in this beautiful, prosperous and grow-  
ing city of Windsor, so many of our mem-  
bers gathered in the bonds of brotherly  
love and good faith—gathered for the  
purpose of deliberating together on the  
best means of still further increasing  
the great and noble work for which the  
Order stands, that is, the assisting tem-  
porally and spiritually, of our fellowmen.  
And that the first act of our convention,  
to assemble in the house of  
God to pray for His divine assistance  
in the deliberations of the convention,  
is indeed a pleasing and gratifying  
sight. By so doing they show to all the  
world, by example of the spirit which  
animates the Order, and which makes it  
a splendid and abiding force for good  
among our people.  
I have been asked to address you. I  
can think of nothing more suitable for  
the occasion than a brief statement of  
the aims and aspirations of a fraternal  
organization such as the Catholic Order  
of Foresters.  
Fraternity is founded on the social  
instincts possessed by every man. Fra-  
ternity gives mutual support—a help-  
ing hand to our fellowmen. With the  
progress of civilization, the bonds of  
fraternity were strengthened, and  
fraternity must be founded upon religion;  
and it is here that the Catholic  
Church plays its important part. De-  
spite the influence of the Church, great  
social evils abound, and the Church is  
ever well aware of the existence of these  
evils and it is upon Catholic laymen  
such as the members of the Catholic  
Order of Foresters that it relies to co-  
operate with it in eradicating these  
evils and in curing the wounds these  
evils create. The Church cannot too  
strongly urge upon the faithful members  
that it expects their active assistance  
in coping with the existing conditions  
of our world. In order to do that  
successfully there must be harmony  
in the teachings on the subject and  
unity in the efforts put forward to meet  
these conditions. In this way only will  
the work of the Church be done, and  
this way only will the greatest possible  
good be accomplished. Individuals may  
do much good in their own way, but  
this is the day of organization; and in  
numbers and co-operation of laymen  
evil and the force for good. Let unity  
ever be your watchword. Banish dis-  
cord from your councils. In harmony  
and peace you will go forward doing  
the work of the Master. Drive out the  
evils and the force for good. Let unity  
be the seeds of discord and discord.  
Let each one strive that he may do the  
greatest good he possibly can, having  
in mind not his own personal advance-  
ment merely, but the good of all. Personal  
ambition checks progress and breeds  
discord. It prevents progress, and it  
breaks up the machinery of proper  
government and discipline.  
In its train it brings the machinery  
of its train to ruin. Unity is the first  
aim of our Order. Next comes friend-  
ship. Friendship is defined as the mutual  
love existing between two reasonable  
beings. The principle of friendship is  
not merely to do good, but to do good  
to employ. In order that it should  
possess its true quality, we should be in  
an equal footing. The king is not the  
friend of the people unless he can com-  
mune with them, and mingle with them  
and share in their joys and sorrows.  
This age unfortunately, is an age  
of class distinctions. We have a number  
of aristocrats. We have the aristoc-  
racy, the aristocracy of learning,  
and the aristocracy of genius and of  
wealth. In our Order there is no room  
for class distinctions. Our Saviour be-  
came a man and lived amongst us in  
the lowly and humble manner of a  
worker to make men and women  
upon which the Master of our Order. As  
Catholic Foresters we should be ever  
ready to extend a helping hand to an  
unfortunate brother. Always be ready  
with kind and cheerful words. Oh, my  
dear friends, the power of the human  
tongue for good or evil! How it may be  
used to rob a friend or neighbour of  
which is more precious to him than any  
other of his possessions here. No  
man can realize the value of his words  
until he has seen the effect of his  
words upon the mind of another man.  
The public witness of his wrong  
doing, it is calamity to hold him up to  
the scorn and talk of his neighbours.  
The man who goes about talking of the  
faults of his brother, and who is  
wicked in the character of that brother,  
and who is cruel and cold, "did not  
mean any harm. I did it just to  
amuse my company" is an excuse you  
sometimes hear. To amuse your  
company is to amuse your company  
upon all the rights of a fellowman? Oh  
cruel, mean sport, to work such injustice  
with those tongues of ours which were  
given to us by God for such a different  
purpose! It is the way that leads  
back to the Master Catholic societies to ap-  
proach the Master in God's church that  
they may call down upon themselves in  
their deliberations the blessing of God,  
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Provincial Trustees—Rev. T. J.  
Crowley, Warren, Ont.; M. J. Moran,  
Toronto; W. J. Ryan, Toronto; Dr. M.  
Powers, Rockland; C. T. Bourbeau,  
Windsor.  
The Convention transacted much im-  
portant business during the two days'  
work. Amongst other recommendations  
to the delegates to the International  
Convention of the Order, at Cleveland,  
next August, were opposition to the  
proposed increase in rates, and the ad-  
mission of members at an earlier age  
than are now permitted to enter the  
order.  
The next convention will be held at  
Cornwall, in 1913, as that was the un-  
animous choice of the present Conven-  
tion.  
CHILD SAINTS  
Many little children imagine it is  
so hard to be good, the effort is not ex-  
pected of them until they are older.  
Yet some of the greatest saints of the  
Church reached their high degree of  
holiness at an early age.  
St. Peter of Verona was an eloquent  
preacher at fifteen. St. Catherine of  
Sienna was a zealous tertiary at the  
same age. St. Paschal Baylon con-  
fessed he was but a lad in his teens. St.  
Alvise was a saintly child before he was  
ten years old. When a boy at school  
St. Dominic sold books to feed the poor  
during the famine then raging, and he  
followed him, St. Louis, the Crusader, King  
of France, was but twelve when he ascend-  
ed the throne and voluntarily vowed to  
make the defense of God's honor the aim  
of his life.  
St. Agnes, St. Cyril and a host of  
other child martyrs gave up their lives  
for their holy faith. These young saints  
needed not the maturity of years to  
teach them the better way.  
Sincerity and genuineness though often  
revealed at an early age, are occasion-  
ally slow development. Some do not  
know themselves until the world has  
tried them. St. Francis Xavier, St.  
Augustine, St. Ignatius, St. Ignaceus  
were among those who found the heavenly  
path amid the tangled ways of earth.  
Each one's life is his own to do with  
as he will. The qualities of heart and  
mind which God has given him must be  
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better, for we are not all set right when  
we make mistakes at first. Early virtue  
and early knowledge are sure to bring  
early reward.  
THE DIVINE PROVIDER  
That God is essentially good and  
merciful, as well as great and powerful,  
we see on every page of Holy Writ.  
The words of our Lord and, among many  
others, He had abundant opportunity to satisfy  
the tenderness of His heart; He went  
about doing good—the blind see, the  
lame walk, the hungry are fed, the  
poor have the gospel preached to them.  
The miracle of the multiplication of the  
loaves and fishes is an illustration of  
this. Forthright a crowd of admiring  
people had followed our Lord; so taken  
were they with Him that they lost  
sight of the miracle which He had  
entranced by His divine love and fed by  
His words, "for man, indeed, liveth not  
by bread alone but by every word that  
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and all-sustaining word; but now He  
ceases and they are to return to their  
homes; they have staid long beyond the  
time calculated upon, and the day is  
deciding and they have no provision.  
The spirit relaxes, poor flesh must needs  
assert itself, and so hunger and want are  
felt on every side.  
Shall Christ let them go away hungry,  
perishing to-morrow? Shall He permit  
any greater miracle now to feed them  
than it was to sustain them without food  
these three days? Our divine Lord,  
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that there is a God at all. So general  
is this neglect of God and His divine  
word that we may well fear to be con-  
taminated by its spirit. Men live in  
seeming forgetfulness of the end of their  
creation; they fail to acknowledge that  
they are not for this world, but for a  
world to come; that they have not here  
a lasting city, that they are not to live  
for themselves, but for God, and, as our  
Lord said, they should seek first the  
kingdom of God and His justice, and all  
these little things of everyday life will  
be given them, insofar as they have  
need of them.  
But there is another lesson to be  
taken from the miracle of the loaves and  
fishes, that it was a shadow of that mir-  
acle of miracles, the giving, namely,  
of our Lord's Body and Blood. Whatever  
good our Lord did for the body while  
on earth was but a figure of that ever-  
lasting good He would do for the soul.  
The life of human flesh may be stayed,  
but they cannot be eradicated; it is  
the law of our being that we must all  
die, the body must go back to that dust  
whence it came, but the soul is immor-  
tal, and for its immortal happiness came  
lived and labored, suffered and died, the  
very Son Himself of the Father in  
heaven. And He feeds these poor  
perishable bodies from out of His  
precious body, whose composition was  
our immortal souls from out of His love.  
"My flesh," He says, "is meat indeed.  
My blood is drink indeed. Take ye and  
eat, take ye and drink. He that eateth  
the bread which I shall give shall never  
die. He that eateth My body and  
drinketh My blood shall have eternal  
life. It is this banquet that is spread  
on every Christian altar, the whole  
year round. Let us in the reverend  
of it. Let not the busy world absorb  
steal out of his royal bed and sleep upon  
the floor in memory of the King Who  
had no where to lay His head.  
So saintly was the childhood of St.  
Charles Borromeo that his singular vir-  
tues caused his elevation to the cardin-  
alate at the age of twenty-two. St.  
Stausilus Kostka but seventeen  
when he died, after a life which, though  
but short, had its every minute devoted  
to God. St. Lawrence O'Toole was a  
model of virtue at the age of fourteen,  
and became abbot before he was twenty-  
five. St. John, the beloved disciple, was  
only a boy when our Lord called him to  
follow Him. St. Louis, the Crusader, King  
of France, was but twelve when he ascend-  
ed the throne and voluntarily vowed to  
make the defense of God's honor the aim  
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In a similar extravagant outburst  
recently, a New York representa-  
tive in Congress—a new member, Mr.  
Littleton—sought to establish a simile  
between the betrayal of our Divine Lord  
by Judas and a transaction which he  
was denouncing in the Legislature. It  
is the most shocking form of bad taste  
to strain against such a point as  
this. The awful sanctity of the Divine  
personality seems entirely powerless to  
shield it from the desecration of sordid  
party interests in the mouths of a  
certain class of lawmakers.  
Mr. Bryan is once more in the lime-  
light over the subject of the Bible—but  
this time in a much more fitting way.  
He has delivered an address to a young  
men's society in deprecation of the  
attacks now being made on the inspira-  
tion of the Scriptures, and this address  
is marked not only by thorough sincerity  
of belief, but by such originality in  
point of view and forceful metaphor in  
the expression of the thought, Mr.  
Bryan asks what other book in all the  
world presents any analogy to the Bible  
as a vast storehouse of the loftiest  
thoughts and the sublimest counsel.  
Nothing but Divine wisdom, he very  
naturally concludes, could imagine and  
carry out such a work. He has no doubt  
of its being what it claims to be, a book  
whose composition was designed by the  
Deity. In this belief he is sustained by  
the great bulk of mankind that is able  
to think rationally and look beyond the  
limits of to-day. But he seems to make  
a curious mistake when he limits the age  
of the Bible to nineteen hundred years.  
The sacred writings existed for many  
centuries before the Christian era. They  
were transmitted carefully from  
generation to generation, from the time  
of Moses until the time of the Messiah.  
Mr. Bryan omitted to mention the part  
played by the Catholic Church in  
gathering the mass of Scriptural writ-  
ings and arranging them in sequential  
order. To the Catholic Church, and no  
other institution on earth, does the  
world owe the preservation of the Sacred  
Scriptures, although the world is just  
now filled with clap-trap about the King  
James' Bible and Luther's theatrical  
falsifications against the Pope and the  
Church's doctrines.—Philadelphia Catho-  
lic Standard and Times.  
ST. JEROME'S COLLEGE  
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ment.  
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Excellent College and Philosophical  
Department.  
New buildings with latest hygienic  
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Swimming Pool, Shower Baths,  
Theatre. First-class Board, Com-  
fortable Sleeping Rooms, Individual  
Attendance to Students.  
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training with seven years post-  
graduate courses in Europe.  
ADDRESS  
Rev. A. L. Zinger, C.R., Ph.D., Pres.

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Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 10c.

When subscribers ask for their paper at the post office it would be well for them to tell the clerk to give them their Catholic Record. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters.

Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1910.

Mr. Thomas Coffey

My dear Sir:—Since coming to Canada I have been a reader of your paper, having noted with interest and pleasure that it is directed with intelligence and fairness, and above all, that it is imbued with a Catholic spirit.

Catholic spirit, it strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church. At the same time it promotes the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONALD, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27th, 1910.

Mr. Thomas Coffey

Dear Sir:—I have read your admirable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the Catholic. Please let me hear from you when you succeed, believe me to be yours, AGOST, Deleg.

Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Loretta, AGOST, Deleg.

LONDON, SATURDAY, JULY 8, 1911

DEATH OF ARCHBISHOP O'CONNOR

On Friday morning last was announced the death of that very distinguished churchman, Most Rev. Denis O'Connor. The sad event took place at St. Basil's Novitiate, Toronto. A few weeks ago, with age and infirmities indelibly stamped upon him, he gave confirmation to a class of three hundred in St. Michael's Cathedral. It was a struggle; but he was a soldier of the cross to the last. From early youth the deceased Archbishop seemed to be destined for the Church. He comes of a family which gave its brightest and best to the service of the Almighty at God's altar. As a priest of Holy Church it may be said that his chief work was of an educational character. When he took the presidency of Assumption College, Sandwich, that institution was struggling for existence, but, under Father O'Connor's splendid administration, it soon rose to a position of prominence, and students flocked to it not only from the province of Ontario, but to a greater extent from the States of the American Union. His heart was in the work, and nature and training gave him an equipment for it seldom equalled. When called to a higher sphere we have reason to believe that he left his old charge with reluctance, as he had a deep seated love for the training of young men, particularly for the priesthood. He was consecrated Bishop of London, Oct. 10, 1890, and became Archbishop of Toronto on January 27, 1899. Owing to ill health he resigned the Archbishopric in June, 1908. The late Archbishop was numbered amongst those grand old priests nearly all of whom have now laid down the burden, who fought valiantly for the faith from the sixties of the last century. Untold hardships were then experienced, but men of the mould of the late Archbishop counted hardship but a glory when duty called them to preserve the faith in the hearts of the early settlers and bestow upon them in season and out of season the comfort derived from the administration of the sacraments of Holy Church. The intelligence of the death of Archbishop O'Connor will be received on all hands, as well amongst the community in general as amongst his coreligionists, with the utmost regret. He was a type of Canadian which reflected honor and glory upon his native country. He inherited in abundance all those noble traits of character brought from the island of saints by his parents, God and His Church and the weal of the land of his birth were ever uppermost in his mind. After his strenuous life in the service of both he has been called home. Such is life. The going out of the old, the coming in of the new. In this province the going out of the old brings memories which will be as a beacon light for the new. The priests of the past generation, priests of the stamp of Father O'Connor were noble men, and bore the heat and burden of the day as soldiers of the old days, the Recollets and the Jesuits. Their lives will be an inspiration for the newer generation. May the light of eternal glory be the portion of the great churchman who yielded up his spirit to his Divine Redeemer in Toronto on the last day of the month of the Sacred Heart.

ON THE BRINK AND OVER

Within the past few weeks a class of young men, candidates for the ministry of the Presbyterian church, waited upon the authorities of Knox College, Toronto, and asked, if subscription on their part to the Westminster Confession of Faith, the Presbyterian doctrinal standard, would be taken to signify their literal acceptance of its statements. If so, they added, they wished to say that individually and collectively they had concluded that they could not conscientiously subscribe to the Confession. The answer is no less significant than the question. "Gentlemen," said the chairman of the licensing committee, "if you had subscribed literally, I think I may say, the Presbytery of Toronto would not want you."

A few weeks earlier a "trial" took place in Montreal under the auspices of the Methodist church, to determine whether or not one of its ministers, a former professor in the Wesleyan Theological college, was in accord with the standards of belief of that body. We have not heard the result of the trial, but its proceedings as related in the daily papers form an interesting study in human capriciousness. We are not concerned with all the vagaries of belief and no-belief voiced by witnesses, clerical and lay. They exhibited a degree of latitude from which Methodists of a generation ago would have recoiled in horror, but which is of so little concern to those of to-day as to have called forth not a single serious note of protest or dissent. A touch of comedy was forthcoming in the rapid assertion of General Superintendent Carman that what he said might, from his position, be accepted as simultaneous Methodist doctrine.

The trial was, however, remarkable for two things. It proved conclusively that a man might be in every essential particular a non-Christian, and still officiate as a minister in the Methodist Church. "To say that Christ is God," said one minister, "is to deny standards of the Methodist Church. Our discipline expressly forbids the commission of this error. The phrase 'Christ is God' is an unscriptural phrase." This he had interpreted as Dr. Workman's teaching, and, he added, he "approved of it, and also of his teachings in regard to the Trinity, original sin and the resurrection." This latter the accused professor himself voiced as being "spiritual only."

The second remarkable point brought out in the trial is that, as we have frequently pointed out, all this rationalistic teaching has its fountain-head in the Methodist so-called theological colleges. Not only had Dr. Workman taught without restraint all these lines for years, but a considerable body of his ministerial brethren were found to uphold his hands. "Dr. Workman," declared one, "was quite in accord with the doctrines of the Methodist Church and its discipline." "Never," he continued, "had he heard him express an opinion that was not so." Another was not quite of the same mind, and so vividly did he realize the destructive character of these institutions as to epitomize them in the saying: "If ministers would keep to the pastorate, and would not go to college they would be all right." How the "theological" colleges otherwise were to discharge their functions, and how ministers were to arrive at that dignity without them, he did not explain. But the Rev. Solomon Cleaver and those who think with him on the subject of Jacksonism in Victoria College have in face of such revelations to settle with themselves whether such fragments of Christian belief as they cling to are, under the circumstances, worth preserving. If they decide that they are, their place, clearly, is not in the Methodist Church.

As to the Presbyterians, a secular paper, the Woodstock Sentinel-Review, commenting upon the attitude of the Presbytery of Toronto to the Westminster Confession as expressed in the reply of its chairman to the class of ministerial aspirants, asks: "If it has come to this that the confession of faith of a church is no longer to be taken literally and unreservedly, why is it not so changed as to bring it into harmony with modern requirements?" Precisely! That the Westminster document and every other theological formula or statement of belief emanating from other than the One Holy Catholic Church is of necessity a purely human document, and, as such, subject to revision as fashion or caprice may dictate, is the veriest platitude. But it was not so conceived by the Assembly of Divines who met at Westminster in 1643, and adopted this Confession as "God's undoubted truth and verity, grounded upon his written word." And on this gratuitous assumption the Presbyterian church continued to act for generations, and whether under the Established Kirk or the Free Church in Scotland, or in their offshoots beyond seas, to demand of candidates for the ministry unequivocal adhesion to the doctrines as there expressed. This pretension could not of course stand forever in face of the varying shades of Protestant belief, and, in consequence, of late years there has developed a tendency to side-track

the much vaunted Confession, and, on the part of ministerial candidates, to give it their adhesion at ordination in a pronounced spirit of mental reservation. Hence it came about that the very sin which Protestant theologians and general and Presbyterian theologians in particular have sought without shadow of justification to fasten upon Catholic dogmatic teaching, has recoiled upon themselves, until we find in this year of grace 1911 an official spokesman of Canadian Presbyterianism openly, and apparently without sense of shame, inculcating upon its future teachers and guides a policy of duplicity and make-believe as regards the faith which they are fondly supposed to cherish and profess. The wheel certainly has come full circle, and consistency become the sport of the gods. And yet the same Presbyterian Church has the effrontery to preach morality to the Jew.

The moral of this twin episode as enacted in the two leading "evangelical" bodies of the Dominion is that deterioration and dissolution are the inevitable end of those who separate themselves from the seat of authority in religion. The Westminster Confession was in large measure framed for the purpose of withstanding Catholic teaching, which, as a solemn motto, cried out a warning from the pre-reformation age. The so-called Reformation had been conceived in iniquity and brought forth in wholesale rapine, but, notwithstanding, the Church as a mother had not parted from the spirit of solicitude for her erring children. While, then, she has borne with patience the reproaches hurled at her with so much scorn and bitterness through the Westminster Confession of Faith, she has not ceased to pray for the restoration to unity of the innumerable misguided but naturally devout souls snatched in an unhappy age from her sheltering arms and left to the tender mercies of the most ill-favored of heresies. And now that the sects are casting off the mask and standing revealed in their true colors, it is more than ever incumbent upon those of the Household of Faith to give to their less fortunate friends the benefit of their encouragement and their prayers.

As for Methodism, in face of the revelations of the Workman trial and of other like episodes within the past year, it is high time that the pretence of being a Christian church should in common honesty be abandoned. We would have more respect for its representatives and more hope of the ultimate conversion of its votaries if they frankly and unequivocally declared themselves—and they really and in effect have become—out-and-out Unitarians. Any pretence to the contrary is the veriest of sophistries.

OUR FRIENDS the Orangemen have held a Grand Lodge meeting in Winnipeg. The Grand Master dealt with the Ne Temere decree, and, if we cannot agree with his conclusions, for once we can commend an Orange Grand Master for using temperate language. Judging by his utterances we think he tries to be fair, but we must find fault with his meagre information in regard to the Roman Pontiff's regulations touching marriage. It is quite evident he has never seen the decree, but if he will promise to read it we will send him a copy. As to the Quebec law in regard to marriage he is also in a mist. There all churches are placed on the same footing in regard to marriage. As the champion of civil and religious liberty, why will not the Grand Master permit the Catholic Church to take such a view of the marriage contract as it deems fit? This privilege is accorded all Protestant churches. The State has no right to interfere with the religious significance of a marriage. Its duty begins and ends with the civil aspect.

REV. DR. CLIFFORD

The Reverend Doctor Clifford, who on occasion of his recent visit to Toronto was so effusively "written-up" by the local press, maintained by his addresses his reputation as a loud-mouthed and narrow-minded bigot. And he posed as a would-be martyr into the bargain. He told his hearers how he had languished in English prisons for refusing to pay his taxes, and "with his great leonine head thrown back," as the Globe pictures him, "and in words that came like a volley of bullets," he shouted: "an I who preach Protestantism every Sunday to pay to have young Britishers taught the principles of Romanism in school on Monday? Not much I won't; just watch me." And the audience, we are told, stood up and howled.

It was a thoroughly Baptist gathering and worthy of the predominant traditions of the sect. We could fancy it, with a little more prodding, making a break for the Catholic Church across the park and with the true Anabaptist ardor of the sixteenth century, converting its interior into kindling-wood. That would have given a flushing touch to the historical parallel. Dr. Clifford has all the characteristics of John Mathieson, the baker-bishop of Harlem, and nothing but his ill-

disguised respect for English law, keeps him, if we may judge by his pulpit utterances, from emulating the church-wrecking exploits of his great exemplar. As it is, he is obliged to content himself—this great "apostle of peace"—with hurling defiance at the Archbishop of Westminster and Father Bernard Vaughan, and assuring his English dupes "what he wouldn't do to them" if only he had his way.

Dr. Clifford assured his audience that he "wouldn't pay taxes to have young Britishers taught the principles of Romanism." What he would have said had he been honest, was, that he had no intention of paying his taxes that Catholic or Anglican children (for in this matter he imputes "Romanism" to both) might have the benefit of a religious education from theirs. He had, contrariwise, no objection to Catholics or Anglicans paying their taxes to provide a godless education for himself, but let that pass. "Romanism" (or religious education—for to him the terms are convertible)—is the thing to be withstood, and to accomplish that end the Ten Commandments may be conveniently relegated to a back shelf. Witness the long series of palpable falsehoods indulged in by Dr. Clifford, one Joseph Hoeking, novelist, and a regiment of writers—so-called controversialists—trained under their direction. These valiant cohorts have a trick, reduced by long practice to perfection, of uttering some slanderous statement concerning Catholics and when called upon for proof or withdrawal, of taking secure refuge in silence. One of them—Dr. Horton to wit—has even been known to assume an air of injured innocence, and to object that these "slips of memory or inaccuracy" so characteristic of the school, are "exalted into crimes against God and man." Let anyone who would acquaint himself more fully with the unsavory methods of these men, consult the joint pamphlet of Father Keating, S. J., and Mr. James Britten, entitled "A Brace of Bigots." It was this pamphlet, published by the Catholic Truth Society, that elicited from Dr. Horton the whining plea that "controversialists like Mr. Britten never give one credit for honor or the wish to get at the truth."

He failed, however, to indicate how this might be done in the case of those who like himself systematically outrage both truth and honor. Neither are we told that Dr. Clifford, "with his leonine head thrown back" attempted any elucidation of the problem. Dr. Clifford, in one of those "clear-out, target-hitting sentences" with which the reporter credits him, assured his audience that that same "Romanism" which he so despises "was receiving its death-blow in the actions of Southeastern Europe." Of course he had in mind the recent revolution in Portugal, the trouncing with socialism of Premier Canelejas in Spain, and the doings of Syndic Nathan in Rome. He did not say so (at least the reporter does not say that he did), but we are led to infer that he is in full sympathy with the course of events in those countries and that Nathan, Braga, Ferrer et al have had his most cordial approval. That is what we would naturally expect from Dr. Clifford's antecedents. But what he failed to explain to his audience was how the principles of these men, and their method of carrying them out, are to be reconciled with the "25th chapter of Matthew" (he didn't call him Saint—that was to be Romanism) which he quoted "with his head thrown back" and "his robes loosened at the neck," as the epitome of social progress. He probably does not see eye-to-eye with the editor of the Presbyterian (Toronto) for instance, who described the Lisbon end of the game as "treason involving bloodshed, exercised with fiendish cruelty." That was visiting the sick, feeding the hungry, clothing the naked, and giving shelter to the stranger with a vengeance. And with this light on Dr. Clifford's conception of liberty and righteousness we turn for a moment to his "dying Romanism" as exemplified in the England of his birth. We need not dwell upon the unmistakable decline of Nonconformity in England which, as we saw last week, is the subject of so much concern to Dr. Clifford's friends. The decrease of sixteen thousand in the Baptist ranks in England in five years (their own figures) it was not of course necessary to mention at the McMaster University meeting. That would have necessitated the singing of something more than the doxology.

It is a subject of every-day concern to the Protestantism of England that "Romanism" has been winning all along the line. Not only has there within the past fifty years been a remarkable increase in the number of Catholic Churches, priests, and people, but this increase has largely been, at least among the educated classes, at the expense of the Establishment. And one by one, the disabilities from which Catholics had suffered so long (at the hands of Dr. Clifford's liberty-loving friends) have been going by the boards, until by the amendment of the Accession Oath, the stigma of prosecution has, with one remaining exception, been removed from the statute book. That simple act of justice

and decency did not meet with the approval of the shrinking Baptist contingent—Dr. Clifford, leader—but was effected in spite of them and to their sore disgust and dismay. Liberty of course (Dr. Clifford's brand) prudently hid her head, and now this "great non-conformist leader" with the patriarchal beard, is taking it out on the "dead or dying Romanism" of his dreams. What he may have suffered under contemplation of the swinging advance of the Church in the United States, or of her scarcely less vigorous growth in Canada, it would be inconsiderate to enquire. Perhaps on his return to England this redoubtable champion of liberty (oppression) will have something to say about the insolent aggression of his pet "Romanism" on this side of the Atlantic. Then the audience will again sing the doxology, and, unlike their brethren in Walmer Road, sit down and moan.

A PRESS despatch tells us that the Catholic Cathedral of Westminster, in London, was unusually impressive on the 25th of June, as it was the first opportunity for over two centuries that the English Catholics had of joining their fellow countrymen in rejoicing at the coronation of a monarch without feeling resentment that the dead hand of bygone prejudice made the occasion one of condemnation of the central tenet of their faith. It is also worthy of remark that the two most notable figures in the demonstration itself, after the king, were Catholics, the Duke of Norfolk and Sir Wilfrid Laurier, Premier of Canada. The former had charge of all the arrangements for the coronation, and ranks as the Premier Peer of the realm. The latter was given first place following His Majesty in the royal procession. We might also add that two other premiers of the overseas Dominions present on the occasion were Catholics, Sir Joseph Ward, of New Zealand, and Sir Edward Morris of Newfoundland.

AS TO APPOINTMENT OF BISHOPS

We would like to say a word to our esteemed conferees of the press—good live men all, who have a vigilant eye and a keen ear for snatching up the news of the day. They try to give their patrons the very latest, some of it served piping hot with poster headlines, the conviction being that that is what the public wants. In these days of stress and strain and wild money hunting, no doubt have we that a section of the community pick up a paper in haste, glance at the headings in haste, throw it down in haste and hasten away to the dollars. We fear the old steady-going newspaper reader, who gave much thought to the contents of his morning paper, is dying out. We fear, too, that the appetite for criminal news is increasing. How far the newspaper men are responsible for the creation of this appetite, we will not venture to say. We cannot help wishing, however, that our Canadian papers, or, rather, some of them, would take the best in New York instead of the worst in New York as models. We have a Sunday paper in Canada which tries to copy the literary small-fox style of some of the New York Sunday papers. The bad influence that such reading will have on the rising generation is simply incalculable. Murders, suicides, divorce court proceedings, burglaries, high-way robberies, lynchings—all the most horrible things in the catalogue of crime of shame, of debauchery, are served up in the language of the submerged class, to be perused, and to say, not only by the middle-aged and old, but by those in life's sprouting time, who will be the men and women of the future.

But all this by way of preface. What, was in our mind at the beginning was to make some reference to newspaper reports of ecclesiastical matters in the Catholic Church. We wish we could get a number of our fellow newspapermen in a room, and were accorded the privilege of giving them a certain lecture on this particular phase of newspaper work. Whenever a vacancy occurs in the episcopate, it would seem that they hold guessing matches in the editorial sanctum, or get a chess board and try and work out, by different moves, who will be the new Bishop, or what different changes will be made because of the vacancy. The young reporter will transfer a Bishop from one diocese to another in the most business-like manner, and if Rome does not approve of his choice, and is cross enough to take quite a contrary course, he is somewhat abashed. The reporter usually prefaces his remarks by, "It is reported," "It is rumored," "It is surmised," "We have authority for stating," "a man high in ecclesiastical circles has informed us so and so." Now, gentlemen, let us say to you in all sincerity that it is unbecoming to give your readers matter of this kind. It is not only unbecoming, but you are not in good faith with your patrons. You know nothing about these matters, and if you hear anything which would lead you to infer that such and such was going to take place, do not give it any credence. Your informants are, if we

may use a quaint old phrase "wool gathering." The authorities in Rome and the Bishops throughout the world have a habit of minding their own business. When the time comes for making an announcement as to the filling of a vacancy in the episcopate, the press will be advised, but until what is going to take place. By following this rule news gatherers will save themselves a good deal of ridicule.

Mr. E. R. Wilson, secretary of the Y. M. C. A. in this city, a well meaning man trying to do some good amongst the younger generation, is engaged in the Religion Forward Movement. The Sunday schools are very poorly attended, so Mr. Wilson takes a number of boys to the woods on Sunday and there gives them religious instruction. Excellent work indeed, but as the woods are now very far away, and as Mr. Wilson's co-workers will not permit street cars to run on the Sabbath, we fear this new expedient will avail but little. What our separated brethren are most in need of is a good common sense way of doing things. Our American friends call it "horse sense." Until they pay heed to the mandates of Rome, which has had the experience of all the Christian centuries, they will be as men in a boat pulling in different directions.

WINDSOR'S SHAME

For the performance of marriage contracts, wholesale at cut prices, Windsor has become notorious. Ere long we may expect to notice that a bargain day has been set apart by certain Windsor clergymen for marrying people. The condition of affairs in that city would of itself be quite sufficient reason, we think, why the divines of the sects should take more thought before condemning the Ne Temere decree. The following press despatch from Windsor, dated June 23rd, is illuminating:

"According to Prosecutor Donald Van Zile, of Detroit, Windsor cases cause his office more trouble than almost any other violation of law. Canadian marriage certificates are not admitted as evidence to Michigan courts, and when a wife marries in Windsor and comes into the prosecutor's office in Detroit to make a complaint against a bigamist husband the officials are nearly always powerless to help her. According to Van Zile, Windsor divines marry so many couples it is impossible for them to identify the parties two weeks after the ceremony or recognize their handwriting when confronted with it later. Windsor bigamy cases are being turned away daily in Detroit owing to the lack of evidence."

At the recent conferences of the sects this is a subject that might have been considered worthy of notice, but it was not. Uncomplimentary and uncalled for references to the Catholic Church and its practices, the enormity of the crime of permitting things to move on the Sabbath day, missions to the heathen abroad without any thought to the pagan at home, formed the bulk of the deliberations. True it is that the manner in which marriages are performed in Windsor is a scandal and a reproach. The residences of some of the ministers are open at nearly all hours for the uniting of couples with neatness and despatch. The young, the old, the crippled, the young girl who comes along with a man who has a charred past and beared future, coaxed into matrimony by the arts of the schemer and not knowing whether she is going, the very young and the very old, all are united in the matrimonial bond by a gentleman who calls himself a minister of the Gospel and no questions are asked if the formality of procuring a licence has been fulfilled. Windsor supplies a goodly amount of its business, and yet, extraordinary to relate, there are certain pastors of the sects in the same city who make pretense of being the champions of morality and models of all that is good and holy in our civic life. In the minds of a discerning public their appraisal will be the reverse.

AND NOW we have the miller's merger, which is planned to include all the mills of any size in Western Ontario. When all the different lines of activity have succeeded in killing competition by pooling their resources, and charging that great big baby the public whatever price they please, would it not be well then for all the various lines of trade to make one combination and have the entire business of the country conducted by a huge general store. What we are coming to is difficult to foretell. One thing, however, is quite plain to all, that there is little or no place in the business of our country for the ambitious young man with a few thousand dollars capital. If he makes the venture he will either be absorbed or starved out. Our contemporary the London Advertiser thus cleverly sums up the situation:

"The growing army of promoters in Canada. Count that day lost whose low descending sun, 'Sees not some merger flushed or begun.'"

REAPING THE WHIRLWIND

"Better a return to despotism than a democracy tainted by bribery and corruption." So said Rev. Dr. Ross of St. Andrew's Presbyterian Church in this city. We agree with him. Amongst the ideals which Canada should cultivate, Dr. Ross mentions an incorruptible electorate and maintenance and respect for the law. That we have in plenty corrupt electors and law breakers goes without saying. The proof is to be found in the daily papers. Dr. Ross concluded his sermon by stating that he believed the day was coming when a fairer and more equal social system must be established, when the quality of the opportunity will be more general and when the poor man will have an equal chance with his richer brother. In his review of present conditions Dr. Ross is quite correct, but he ventured not to tell us what is the cause of these deplorable conditions. We may say to him that if he wants a reform a beginning must be made at the bed rock foundation. Let him go into any of the public schools and notice the system of training devised for the men and women of the future. He will find secular education of the most advanced description—he will find text books prepared by the brightest minds in the country—he will find the children day by day carrying a heavier and heavier load of the learned lore of the schools—he will find the school teachers conscientious in their work and the children give promise of abundance of secular culture when they pass their teens. In short, they are taught to be clever, and they are clever, but their minds run almost entirely in the worldly and financial groove.

Where is thought of God? Where is the story of Bethlehem? Where are the Christian precepts which should be daily implanted in their minds by the teachers? Where are the precepts of charity, honesty, fear of God, a love of our Blessed Redeemer and His teachings above and beyond all. Almost entirely ignored. A small proportion of the children are for an hour, once a week, given instruction in these things, but what they learn is almost forgotten when Sabbath day comes again. But what of the great bulk of children the Sunday school does not reach and whose parents never enter the door of a church? They too were public school pupils—they too were trained lavishly in worldlyness. We have the harvest—a population in great part heedless of the eternal future and some who scoff at it. If we have schools which are practically irreligious, not controlled by religious motives or principles, we will always have a population a considerable portion of which will cast their vote for a money consideration and their respect of the law will be measured by the inconvenience of going to jail.

A DESPATCH from Rome tells us that there has been discovered great wealth in the churches. The revolutionists discovered this long ago, and if there had not been a great wealth in the churches there would not have been any revolution. Some of the statues are studded with rubies and diamonds, we are told. It is not liberty, but loot that the Masonic fraternity in Portugal are seeking. They are near consoling to the unlovely people in France who have robbed the Church. One of them appropriated two million dollars of the money received from the sale of some of the church property, and he is now in jail.

NEWSPAPER ETHICS

The Windsor Record protests against "those Fenian editorial writers" on the Detroit papers, and terms their effusions as insulting to Canada, quoting the following as an example: "William is as fond of parade as George, but the former can parade at the head of a corps d'armee any old morning before breakfast, and gather a million of armed men in a week. How feeble all the British tommyrot looks beside such power as that! The London mob will shout for the King when it feels so disposed, but it will not fight for him." There is very little of the spirit of reverence left in the United States. The president of the United States is "Bill" and his predecessor was "Teddy." And because of this it is not possible for the Detroit writers properly to gauge the depth of sentiment there is in the cheers of the London mob.—London Free Press.

Our contemporary is quite right and we commend his reference to the style of conducting some newspapers. The editor and reporter should be an educational influence, a promoter of higher and nobler thought in canvassing the day's happenings. There is too much of a wretched flippancy of expression, disrespect for those in high station and an overplus of the wretched slang so prevalent in our day. A sad thing it is to notice a well dressed and apparently educated young man speaking and writing the language of the boot black. It seems to us that before a man is admitted in the editorial room of a newspaper office he should be given a course of lectures by one of the old heads who has been in the business for a generation or more. We cannot, for the life of us see why the Windsor Record man made reference to the Fenian business, something which died

a couple of generations was to cast a slur on lecturing the Detroit with bad grace for less fling of this no one can afford people. By doing in the estimation may also tell him man gets struck back.

FOR ONCE at a clergyman of the usual pulpits. To the "The preacher entertain you, that is not the God forbid! But that sentiment is people. The Cl will go out of but that kind of th lecture hall, if the object."

But what will No doubt there is the congregation a manly, independent voice, but perhaps the greatest undergo a close sense, will find almost for the s entertained by the day, with meaning nothing pleasurable em the organ loft, weather is fine, church services traction to entic

Since the day we have had n of the freedom Landsdowne. A not the figures he has in Ireland is at fault a gr belongs to him, session of it, ctors became th which we thin not care to n power to desp isle of their ju divides the sp for services re recipient of th better, from th the sandbagge the street of Landsdowne b bitter and one ponents of it. He has even the tricky po stave of the that will give Isle. He has to the veto the establish United Kingdo ture. The i gone to the o being to bri House of Lo Home Rule has been sust Now Lord I election of th but with all t tressed by an fail. The pu is composed o back every a landlords wh their sweet v England, Ire huge game p

A SUBSCRIBER Transcript of Rev. Mr. B coronations us to review would ask t devote our of such prea life would will take ju tempered d Batty:

"Only th tending con to my know had been in ity in the not now al missionaries Canada ha Catholic th do you thin It made m statements Canada of which we al We regr bolled on th time that But remark the Rev. M knowledge, come? We give his a Protestant found in B will be se outnumber say that th deliberate should get Gentlemen your hand



FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER PENTECOST

FORGIVE, AND BE FORGIVEN

Our Saviour demanded of His disciples and followers a greater perfection than was demanded of the Jews by the Old Law. "You have heard," said He, "that it was said to them of old; thou shalt not kill. And whosoever shall kill shall be in danger of judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. The Jews had been taught that all that was required was not to kill, but Christ announces; "Murder is sinful, but so likewise, is it sinful to be angry with your brother."

In the writings of the apostles we find many exhortations to love our neighbor. St. John especially never tires of admonishing his followers: "Love one another," so much, in fact, did he dwell on this point, that they at last became weary and complained that he forever gave this same advice. He answered: "He who loves his neighbor, is in the love of God, and he who does not love his neighbor, is in the love of the devil. He that loveth not his brother, who he loveth God, loveth also his brother." (1 John iv. 20, 21.) But "He that loveth not, abideth in death" (1 John iii, 14) St. Paul explains the necessity of charity in these words: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. xiii, 1-3.)

You see, then, without love of God and our neighbor, neither knowledge or wisdom, neither faith nor good works have any value or merit. For this reason our Saviour admonishes us: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift." God is not pleased with prayers and offerings if the heart is filled with malice and hatred. "For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?"

My dear Christians! We must not expect our prayers to be answered when they come from a heart filled with anger and hatred against our neighbor. Many trials and sufferings may be sent to you and you do not understand why you should thus be punished, since you attend the devotions, receive the sacraments, give alms, and seem to do your full duty. But ask yourselves whether you are not inviting these misfortunes by your lack of charity? Remember that the holiest of men, what measure you meet, it will be measured to you again" (Matt. vii, 2) "Judge not, and you shall not be judged" (Luke vi, 37) "Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you" (Matt. v, 44) Failings in charity may have been the reason, and you may say, in order to excuse your uncharitable thoughts and acts: "This one or that one has grossly insulted me, I can not so easily forgive and forget." Admitting that they have grievously offended you, have you not offended and more grievously, offended God Almighty? Is the injury suffered by you at the hands of that neighbor greater than the injuries and insults offered to Christ by His enemies? And even if your injury is considerable, are you not suffering innocently as our Lord did. The most Holy and just was condemned to suffer the ignominious death on the cross, in the company of depraved criminals, but He did not become angry nor vengeful, but He forgave them for they knew not what they did.

And this example we see followed by the true followers of Christ, the holy martyrs for instance, who, when dying under torture, forgave their persecutors. My dear Christians! With the divine command and these glorious examples in our mind, how can we become angry at every little trifling insult? Why bear malice and hatred in our hearts? Why seek at every opportunity to avenge ourselves? In the "Our Father" you pray: "Forgive us our trespasses as we forgive those who trespass against us." Is our prayer not false if we refuse to forgive and forget? Make therefore the resolution to exercise Christian charity, do not give way to wrath, guard your tongue against rash and uncharitable answers, forgive those who persecute and calumniate you, because "Blessed are the merciful for they shall obtain mercy." Amen.

CLEAN TONGUE

The Monitor recalls an incident in the life of the late General Grant: "Grant was the guest of honor at a dinner once, and among those present were many officers and distinguished gentlemen. After the ladies had retired to the drawing room, and the cigars were lit, the men gathered about the table for a jolly chat. Stories were told, and many a laugh provoked. Finally, one epuletted gentleman began a story with a furtive glance toward the doors of the drawing room. "Are the ladies out of hearing?" he asked. "They are," Grant replied at once, "but the gentlemen are still present." "What we want in this country is more men of the courage and caliber of General Grant and Theodore Roosevelt. The denunciation of the latter is all the more commendable, now that he is but

plain—if sometimes blunt—Mr. Roosevelt, and has not behind him that authority which comes from the White House. This matter of the nasty story, as important as the questions of immoral literature and indecent pictures and nicotidons, should be taken up by every respectable journal, religious and secular. If this were done, a healthy public opinion would soon compel the seller to hide his head, or change or clean his tongue.—Intermountain Catholic.

CATHOLICS AND PROTESTANT HYMNS

A Catholic journalist, asked lately whether it is right for Catholics to sing "Onward, Christian Soldiers" in church, answered that the hymn is in every respect Catholic, highly appropriate for certain occasions, and therefore to be used without scruple. Every work has five causes, the material, the efficient, the formal, the final and the exemplary; and before one can call a hymn "in every respect Catholic" he must be sure that it is such with regard to all these. The material cause of a Catholic hymn is the hymn itself, inasmuch as it is capable of being accepted by competent authority for Catholic use. Despite a certain vagueness, "Onward, Christian Soldiers" is probably Catholic materially. The efficient cause of a hymn is its composer. Baring Gould, composer of this hymn, far from being a Catholic, is as bitter a hater of the Catholic Church as can be found amongst Anglicans, even Littlefield not being excepted. The formal cause of a Catholic hymn, that which makes it really such, is the sanction of the Church. We do not think the Church has ever sanctioned "Onward, Christian Soldiers" or any other Protestant composition. The final cause of a hymn is the purpose for which it is written. The purpose of "Onward, Christian Soldiers" is to exhort the hearty services so dear to Anglicans and to serve their peculiar processions and recessions. For such a purpose it is admirable. To direct it to the expression of Catholic faith and worship is evidently in the power only of the authority which might sanction it and has not done so. The exemplary cause is the model according to which a thing is fashioned. The Catholic journalist tries to show that for "Onward, Christian Soldiers" this is made up of scraps of liturgical hymns, but only succeeds in pointing out a few verbal coincidences. One could prove just as conclusively that its exemplary cause is composed of bits of other Protestant hymns, as "The Son of God Goes Forth to War" and "Jesus Shall Reign Where'er the Sun." Certainly, if Baring Gould had had in mind—and this is essential to the exemplary cause—to imitate the liturgical hymns cited by the Catholic journalist, he made a great blotch of his work. His hymn is typically Anglican, vague, and as far from the wholesomeness of those concerning our Lord's Passion and Resurrection as the North Pole is from the South. At most, then, the Catholic journalist has shown that "Onward, Christian Soldiers" is materially Catholic; for us, it is clear, what is most important is that our hymns should be formally Catholic.

On one occasion a time an "Anglican Sister" complained to a priest that a Catholic child she had got hold of would not join in the prayers, and asked him to induce it to do so. You know, we say just the same prayers as you." "Not at all," answered the priest. "Oh, yes, we do," we say the Our Father, the Hail Mary, the Creed, etc." "But do you say the Our Father?" asked the priest. "When we can be sure that we can sing Our Lord Christian Soldiers" in union with the Pope, whether he be here or there, and whether he be here or there, he is our God, but they see as little as before they believed it.

Faith is an assent to a proposition on more authority, or, defined by Webster, "The assent of the mind to the truth of what is declared by another, resting on his authority without other evidence." If the authority be human, the faith is human; for example, the statements of witnesses as to the records of profane history. If the authority be divine, the faith is divine; for example, assenting to revealed truths proposed to the mind

able to accept a proposition without any proof of its veracity. There must be some means of ascertaining whether the moon and other heavenly bodies are inhabited. Should one believe that they are the homes of men with bodies like corkwood; this would be unreasonable, because there is no evidence to substantiate it. So, too, if one ignorant of astronomy would accept as true science some proposition from one equally ignorant of that science, therefore unqualified to impart information, that would be unreasonable in accepting the information as true science. The same would apply to historical and all other truths.

God has given man not only the faculty of finding truth, but also the faculty of finding would be useless. These means differ according to the different sorts of truth, and are designated as motives of judgment, motives of certitude, fountains of truth, all classified under the term evidence, which may be intrinsic or extrinsic. Primary truths are known from intrinsic evidence. One intuitively knows that the whole is greater than a part; or that a thing can exist, and not exist at the same time is impossible. But we do not know intuitively that the three angles of a triangle are equal to two right angles, but we have intrinsic evidence to that effect, and so of all propositions that come under the category of mathematical science. Extrinsic evidence rests on the authority of persons to whom the truth is known. The evidence we have, that Christ raised Lazarus, is extrinsic resting on the authority of those who witnessed the fact, whilst the witnesses had intrinsic evidence. Authority means testimony to the truth of any fact or doctrine. Extrinsic evidence does not make the truth which it proves any clearer than it was before. The Indian prince, who had never seen water but in a liquid state, could form no clear conception of it in a congealed state. Yet he believed it on extrinsic evidence, Christians believe, on divine authority, that there are three distinct persons in one God, but they see as little as before they believed it.

REASON AND FAITH

On the one side it is claimed that reason is unable, or, at least, is incompetent to judge of matters of faith. It cannot penetrate the mysteries of faith. Faith is a gift of God, according to St. Paul; we believe by faith, and not by reason. On the other side, as represented by our correspondent, reason must judge all things; it is the faculty of discovering, understanding and comprehending truth. To what extent, is a question that depends on circumstances.

It is also admitted that man possesses a natural desire of knowledge, together with the faculty of assenting to truth known as such. All, naturally, are desirous of knowing the great events of history, the lives of great men, the phenomena and laws of the visible world, as well as the secrets of the unseen world; and when any of these are disclosed, with evidence of their truth, the intellect will accept and believe them. No one doubts that the natural tendency of the human mind is to accept truth and reject error. Yet men do not always accept truth, though sufficiently proven. Why? Because it clashes with man's most cherished prejudices, and in such cases, though one possesses the power of embracing it, yielding to his unreasonable inclinations, he rejects the truth. Again, persons very often accept propositions without sufficient evidence, or, in fact, without any proof of their truth, because, as the catechism teaches, man inherits, from the fall of our first parents, "darkness of the understanding, weakness of the will, and a strong inclination to do evil."

To reject truth established by evidence, i. e. logical arguments, is clearly unreasonable. It is just as unreason-

Semi-Steel Fire-Pot—Not Gray Iron

A FIRE-POT of a furnace should be able to endure tremendous heat and to repel the attacks of sulphur fumes. The material commonly used for a fire-pot is gray iron. The Sunshine fire-pot is Semi-Steel.

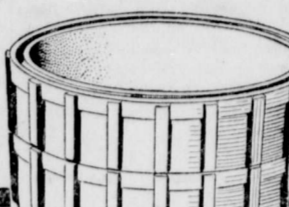
Now, avoiding technical terms, gray iron has what may be called "open" pores. Through these "open" pores the destructive sulphur fumes attack the iron and hasten disintegration.

On the other hand, Semi-Steel is a close-grained material, with a smooth-as-glass surface which practically seals or "closes" up the pores. Semi-Steel easily repels the attacks of acids, and as the steel prolongs the life of the fire-pot.

A Semi-Steel fire-pot weighs 20 per cent. heavier than the same size and pattern in gray iron. It is therefore better able to endure tremendous heat.

Semi-Steel is made by an exclusive McClary process. You can only get a Semi-Steel fire-pot with a McClary furnace. That is one strong reason why you should have

the Sunshine installed in your home. Our agent in your locality will tell you many other reasons. Ask him. Remember, the Sunshine is guaranteed by the largest makers of furnaces in British Empire, to heat your home to your entire satisfaction. 45



London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B., Hamilton, Calgary.

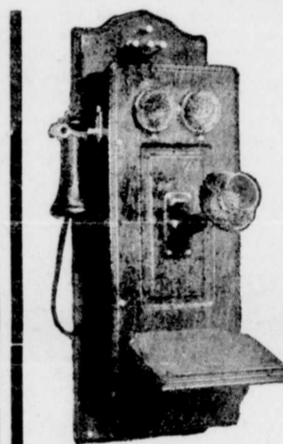
with sufficient evidence that they are revealed. The word faith is also used to signify a doctrine, or a body of doctrines claiming the assent of the mind; for example, "The Real Presence is an article of faith." As contradistinguished from reason, faith is sometimes taken in one sense and sometimes in another, the context always determining the sense.—Intermountain Catholic.

CARDINAL NEWMAN'S DEVOTION TO THE BLESSED VIRGIN

There is a large amount of writing, says Rev. William Henry Sheeran, in a paper contributed to the May number of the Catholic World, scattered through the many volumes written by Cardinal Newman—writing which deals with the manifold graces and virtues of the Mother of God. It was the celebrated Thomas of Aquino who wrote: "In us justice is not without charity, but in Mary justice consisted in perfect peace." And the wonderful philosopher of a past age goes on to explain how Mary sanctified justice by suffering and, although a greater sufferer than all the saints put together, never allowed her sorrows to disturb for an instant the perfect peace which possessed her soul. One may easily see how a storm-tossed mariner, like Newman, who had sailed so long the uncharted seas, who had been for years tossed hither and thither by the winds and the waves of every doctrine; one may easily see how, as he came to harbor, he would choose the type of perfect peace for special veneration and esteem. It is strongly asserted by the most profound students of the spiritual life—such authors as Saint Alphonsus Liguori, Saint Teresa and others—that, after years of trial and suffering, the finest flowering of the spiritual state results in a serene contentment and the exaltation of a soul—a peace which no worldly trouble can reach or impair. It seems to be a foreshadowing of that confirmation in grace, which marks our entrance into heaven. Newman, after a hard

novitiate, reached the peaceful goal which the Blessed Virgin had attained on the day of her birth. For us sinful and weak mortals who follow the saints hand equis passibus, sometimes with scarcely the grace of attrition, it is almost impossible to realize the spiritual exaltation of those favored children of God. We are dwellers in the valley, and our gaze is shortened by mist and shadow; whereas they enjoy the proud advantage of the clear upper air on the mount of vision.—New world.

Choose good 'phones



You want telephones that will give continuous service at the minimum expense. You want telephones constructed of the very best materials in the very best way—Canadian Independent Telephones. Everything we make is guaranteed, and we stand behind every guarantee to the last letter. We hold the confidence of between four and five hundred independent Canadian telephone lines and furnish them with their supplies. The proof of the superiority of our equipment lies in the fact that our business doubled in volume last year.

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There's not a Flaw in a Pair of Tub made of EDDY'S FIBRE-WARE

THE E. B. EDDY CO., Limited HULL, CANADA

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"A Fresh Water Sea Voyage"

to S. S. Marie, Port Arthur and Duluth Sailings from Sarnia Monday, Wednesday and Saturday



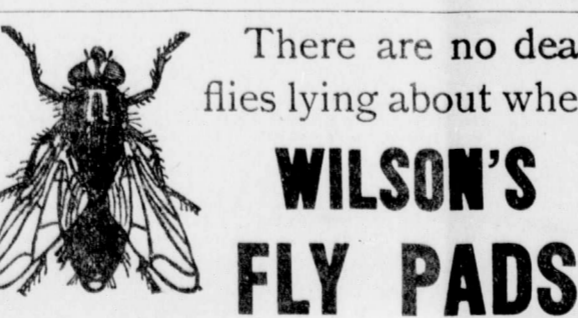
"That Georgian Bay Trip"

Effective June 21st, Sailings from Collingwood and Owen Sound Mondays, Wednesdays and Saturdays.

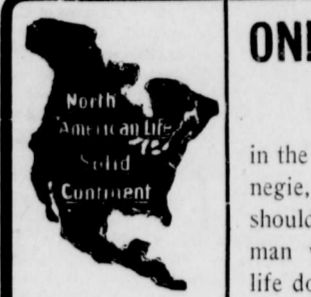
Effective June 19th, daily service "Among the 30,000 Islands" Sunday excepted, between Parry Sound, Penetang and Way Ports. Special Grand Trunk Train Service between Toronto and Penetang

THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

A fence of this kind only 16 to 20c. per running foot. Shipped in rolls. Anyone can put it on without special tools. We were the originators of this fence. Have sold hundreds of miles for enclosing parks, lawns, gardens, cemeteries, churches, station grounds, etc., etc. Supplied in any lengths desired, and painted either white or green. Also, Farm Fences and Gates, Kettles, Buckets, Milk Pails, Tools, etc., etc. Ask for our 1911 catalog, the most complete fence catalog ever published.



There are no dead flies lying about when WILSON'S FLY PADS are used as directed. All Drug-gists, Grocers and General Dealers sell them.



ONE OF THE RICHEST MEN

in the world to-day, Andrew Carnegie, said: "Every young man should get his life insured. The man who neglects to insure his life does himself and those dependent upon him a great injustice."

If you have not already carried out this sage advice, you should no longer neglect it. It will be greatly to your advantage to procure a policy at once from the

North American Life Assurance Company "SOLID AS THE CONTINENT" Toronto

Common Sense Exterminator A 25c Package Will Kill 50 Rats

Don't Throw Away Your Money Buy MENDEL'S

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At the close of 1910 the Government Blue Book credits the Mutual Life of Canada with writing \$2,558,416 on the Endowment Plan

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON

is an ideal preparation for building up the BLOOD and BODY

W. LLOYD WOOD, Toronto, Canada

CHATS WITH YOUNG MEN

INVESTING IN A HOME

There is one investment which is always worth while, and that is a good home. This should always be put in the name of your wife, if you have one, but if not, it is a good plan to put it in the name of some one who is not taking such great risks in business as you are.

WHEN OLD AGE IS A CURSE

When it has lost self-respect. When the old have not won the respect of relatives and those nearest to them. When they do not stand for anything in their community.

WHEN FEAR IS IN THE MIND

What foolish things we all do under the pressure of fear! Discouragement colors the judgment. I have known men who own their own homes to sell their property and do the most ridiculous things in order to raise money, because they were afraid they would come to grief in their business if they did not have it, when as a matter of fact there was no real cause for anxiety whatever.

CULTIVATE CORDIALITY

We feel a certain nearness, a sense of relationship, to the large-hearted, magnanimous soul. We are irresistibly drawn toward him. It is the large-hearted qualities that attract. Narrowness and selfishness always repel.

OUR BOYS AND GIRLS

Playmates, boys and girls, read the following from the pen of a well-known syndicate writer, and take his lessons to heart!

"GOOD ENOUGH FOR HOME"

"Yes it is an awful scrawl, but it's to me, your mother's mind," said Pepita. "As long as she knows we arrived safe and sound she won't criticize the writing."

GIRLS AND THEIR FRIENDS

Most of us start out in girlhood with rather definite opinions as to friendship. A friend should be true, or that. We have the matter all settled in our minds. And then, along comes some experience entirely outside our expectations.

THE USE OF WINE

ANSWER TO QUESTION WHICH BEGINS "GOD APPRECIATED WINE"

Humanity in general, sober as well as drunk, has always appreciated wine and regarded it as a rational thing to take. Holy Scripture reflects this judgment of humanity, and gives divine confirmation to it—at the same time pointing out the depraving effects of excess, and cautioning people against its dangers.

GOD AND HIS PERFECTIONS

There is but one God, the Creator of heaven and earth, the supreme, incorporeal, uncreated Being, who exists as Himself, and is infinite in all His attributes and perfections, such as Holiness, Goodness, Power, Wisdom, Justice, Mercy and Truth.

STAMMERS

The methods employed at the Arnott Institute are the only logical methods for the cure of stammering, and insure permanent results.

Advertisement for ROYAL TEA CAKES. THE STANDARD ARTICLE USED EVERYWHERE. THE KIND THAT PLEASES THE PEOPLE. MOST PERFECT MADE.

DR. WILEY ON ALCOHOL AS A FOOD

In his recent presidential address before the American Therapeutic Society in Boston, Dr. H. W. Wiley, Chief of the United States Bureau of Chemistry, discussed briefly the much argued question of alcohol as a food.

THE MOST HOLY TRINITY

This is a profound mystery, revealed to us by God. The Catholic Church affirms that God is one, in essence and in person, but that there are three Persons: the Father, the Son, and the Holy Ghost; each distinct from the other, each equal in eternity, power, immensity and all other perfections.

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PROFESSIONAL

JOHN FERGUSON & SONS 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day.

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PEASE FURNACE

To insure comfort next winter install a Pease Furnace this summer. "Ask the man who has one." Write for our Book: "The Question of Heating," or "Better Information," sent free on request.

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Stop it in 30 minutes, without any harm to any part of your system, by taking "NA-DRU-CO" Headache Wafers. NATIONAL DRUG AND CHEMICAL CO. OF CANADA LIMITED. MONTREAL, 27

HARVEST THE CORN STALKS AND SELL MORE HAY

CORN stover has a feeding value almost equal to timothy hay if the crop is harvested at the right time—just when the ears begin to glaze, and before the frost touches it.

An IHC Corn Binder

—whether it's a Deering or McCormick, cuts and binds the corn and delivers it in bundles, all ready for shocking, in just a fraction of the time required by hand cutting.

An IHC Husker and Shredder

One of these machines insures thorough shredding of the fodder and clean husking of the ears, at a wonderful saving in time and effort.

INTERNATIONAL HARVESTER COMPANY OF AMERICA

CHICAGO (Incorporated) U.S.A.

IHC Service Bureau

The Bureau is a clearing house of agricultural data. It aims to learn the best ways of doing things on the farm, and then distribute the information.

Advertisement for "Kitchen Queen" Lacquer. The "Kitchen Queen" will stay longer if her realm is beautified with "Lacqueret." The old chairs are worn and soiled. A coat of "Lacqueret" (any shade to suit your fancy) will make them look better than on the day you bought them.

Advertisement for Kellogg's Corn Flakes. A new idea for a fascinating dish! Ice Cream and Kellogg's TOASTED CORN FLAKES. 10c. per pkg. Place a cone of ice cream in the dish, and smother with Corn Flakes at serving. You will find this delightfully refreshing.

Advertisement for STAMMERS. The Arnott Institute, - Berlin, Ont., Can. The methods employed at the Arnott Institute are the only logical methods for the cure of stammering, and insure permanent results.

Vertical text on the left edge of the page, including "MEN", "any", "Toronto", "WATERLIE", "BELLS", "ents", "The Govern", "credits the", "Life", "ada", "Plan", "written by any", "or that year", "Endowment", "books as at", "to \$19,363,967", "in excess of", "any Company", "ma.", "ALL IN", "NTS", "in Forca", "000", "lo, Ontario", "LIQUID", "OF", "H IRON", "ration for", "BODY", "assimilated", "to the circ", "any other", "n.", "in all forme", "neral Debil", "ing Stores", "WOOD", "Canada", "imited", "That", "orgian", "Bay", "Trip", "ackinac Island", "Marie and way", "s via North", "mel.", "ective June 21st.", "ngs from Colling", "and Owen Sound", "days, Wednes", "and Saturdays.", "days water trip.", "to ideal routes", "business or", "trips.", "and Way Ports.", "to and Penatang

THE HOME BANK

This bank now stands in the front rank with the financial institutions of Canada and the CATHOLIC RECORD sends hearty congratulations to the management on its great and deserved success.

Mr. O'Keefe stated at the annual meeting that he had known results be looked for when we consider the standing of the men who have been guiding it for half a century.

Before the Home Bank started expanding it had only three offices—all in Toronto—now it has seven offices in Toronto and twenty-eight branches in Ontario and the West.

To the public the most noteworthy feature of the Home Bank's report is its increase of two and a half millions in deposits since 1909, and its list of shareholders has advanced, in the same time, from 889 to 1,639, or nearly double.

SILVER JUBILEE

We send our congratulations to Rev. J. C. McLean, the esteemed pastor of St. Paul's, Summerville, P. E. I., on the attainment of his silver jubilee in the priesthood.

Let us express any signs of irritability, adorning and initiating the submission and resignation of Jesus Christ.

DR. A. W. CHASE'S CATARRH POWDER 25c.

A Modern Plant In the big configuration which occurred in Toronto in April, 1904, several hundred persons, some of them large, some medium and some small in size, were peculiarly put out of business by the former class E. W. Gillett Co. was numbered. A few months after the time the new modern plant, up-to-date factory which, at that time, looked to be

SUNLIGHT SOAP



Sunlight Soap cannot spoil your clothes. There are no injurious chemicals in Sunlight Soap to bite holes in even the most delicate fabric.

At the presbytery, after the service, the priests presented Father McLean with an exquisite cabinet of silver which bore the inscription "presented to Rev. J. C. McLean on the twenty-fifth anniversary of his ordination."

A SUCCESSFUL TEACHER.—We are pleased to notice the success of Mr. Thos. J. Dwyer who has been granted the degree of B. A. by Queen's University, Kingston.

Let us express any signs of irritability, adorning and initiating the submission and resignation of Jesus Christ.

DIED.—In this city, on June 27, 1911, Mr. Timothy O'Leary, relict of the late Mary O'Leary, May his soul rest in peace!

Let us express any signs of irritability, adorning and initiating the submission and resignation of Jesus Christ.

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TEACHERS WANTED

TEACHER WANTED FOR P. S. S. NO. 4, Admaston, Ont. Holding a second class normal certificate. Duties to commence after summer holidays. Salary \$500 per annum. Apply to James O'Leary, Sec. Treas., 1707-2.

WANTED FOR R. C. S. S. NO. 1, Osgoode, holding a second class professional certificate. Duties to commence after summer holidays. Salary \$500 per annum. Apply to James O'Leary, Sec. Treas., 1707-2.

TEACHER WANTED FOR R. C. S. S. NO. 2, Hagarty, Wilno, Ont. R. C. teacher. Salary \$500 per annum. Apply to James O'Leary, Sec. Treas., 1707-2.

A FEMALE TEACHER WANTED FOR R. C. S. S. NO. 1, St. Augustine, Ont. Applicant must be qualified in French and English and be able to speak both languages perfectly. Normal in Model school training preferred. Salary \$500. Address immediately to Rev. J. J. Behan, Sec. Treas., 1707-2.

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FOR R. C. S. S. NO. 2, HULLFELT, a female normal trained teacher. Duties to commence after summer holidays. Salary \$500 per annum. Apply to P. R. McLennan, Sec. Treas., 1707-2.

CATHOLIC TEACHER WANTED FOR Public school, section 1, Rutherford, Ont. Applicant must be qualified in French and English and be able to speak both languages perfectly. Normal in Model school training preferred. Salary \$500. Address immediately to Rev. J. J. Behan, Sec. Treas., 1707-2.

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WANTED FOR R. C. S. S. NO. 4, BROMLEY, a female teacher. Normal trained, holding a second class certificate. Duties to commence after summer holidays. Salary \$500 per annum. Apply to James O'Leary, Sec. Treas., 1707-2.

WANTED A CATHOLIC LADY TEACHER for R. C. S. S. No. 3, Wallbridge, Ontario. Duties to commence 1st Sept. Apply stating qualifications experience etc. to C. E. Beggs, Sec. Treas., Byng Inlet North, Ont. 1707-2.

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HOME BANK GAINS MILLION DEPOSITS

Over Eleven Million Total Assets—Over Eight Million Deposits.

1,636 SHAREHOLDERS IN HOME BANK.

Annual Meeting Held Yesterday—Old Directorate Re-elected.

The Annual Meeting of the Home Bank of Canada was held yesterday at the Head Office, 8 King Street West. There was a representative gathering in attendance, including shareholders from the western Provinces.

At a meeting of the Directors, held subsequently to the Shareholders' meeting, the former Board of Directors were elected to office: President, Mr. Eugene O'Keefe; Vice-President, Mr. Thomas Flynn; Messrs. E. G. Goodenham, W. Parkyn Murray, John Kennedy, John Parnis, Thomas A. Crear, Colonel James Mason, Directors.

The President, Mr. Eugene O'Keefe, coupled some personal observations with his remarks accompanying the business statement he had to present as President of the Home Bank. He referred to his long association with the institution.

Fifty-five years ago he was a Junior clerk at 78 Church street, the present "Church Street Branch" of the Home Bank. "I am an old man now," said Mr. O'Keefe. "Although I am 84 years of age, I am never going to grow too old to outgrow the habit of cautiousness in banking."

The President reviewed the situation of the past year—"When we had the pleasure of meeting you a year ago I stated in my remarks that a circular, issued by the Northwest Grain Dealers' Association, dated June 7th, 1910, showed the estimated crop acreage of the three Provinces to be in excess of that of the previous year in wheat alone, by 1,800,000 acres; that reports then indicated an

excellent condition of the growing crops, and that everything looked favorable for a big yield. I also added that more recent reports, however, were not so encouraging, as the want of rain and the excessive heat of the previous few days had apparently done considerable injury. The wheat crop, regret to say, though largely very considerably below that at first anticipated.

"The circular of the Northwest Grain Dealers' Association of date June 7th of the present year shows an increase in acreage of wheat this year over last year, almost identical with the increase of last year over the previous year, viz., 1,350,000 acres, the total acreage in wheat alone being well up to ten millions. The grand average total of all grains, according to this circular, in the three north-western Provinces is over sixteen millions. The weather up to the present time has been considered favorable, and the circular which I am now quoting states as follows:—'Reports indicate the best conditions of the growing crops since 1885, but the wet weather has delayed in some localities the completion of seeding oats, barley and flax. The prospects are for a bumper crop.' The information received since the publication of this report regarding the weather conditions has been quite satisfactory. It is, therefore, only reasonable to look forward to a successful harvest."

"Our paid-up capital is now \$1,504,000, being something over 70 per cent of the \$2,000,000 subscribed for. The total number of Shareholders has increased from 1,246 to 1,636, these new Shareholders being chiefly Northwest farmers, who now number some 285, thus keeping pace with the increase in the area that promising field for its business.

"Our deposits have increased about \$1,000,000. Circulation shows a satisfactory increase. Our net profits are a little over 10 per cent on the average paid-up capital. We have increased from 1,246 to 1,636, these new Shareholders being chiefly Northwest farmers, who now number some 285, thus keeping pace with the increase in the area that promising field for its business.

"New offices have been opened in four points. The total assets of the Bank have reached the sum of \$11,664,809, an increase of \$1,550,000 for the year. Appended to this Report which you now have in your hands is a comparative statement, which I think, will be of publishing to the shareholders, the operations of the Bank during the last five years, and shows a continuous and satisfactory increase in every department.

Comparative Statement. A comparative statement, added to the annual report, gave the figures of the Bank's progress during the past six years—

Table with columns: Paid Up Capital, Rest Shareholders, Circulation, Deposits, Total Assets. Rows for years 1906, 1907, 1908, 1909, 1910, 1911.

The statement of the results of business for the year ending 31st May, 1911, were as follows:—

Table with columns: Balance of Profit and Loss Account, Net profits for the year after deducting charges of Management, Dividend No. 18 (Quarterly), Premium on Capital Stock received during the year.

Table with columns: LIABILITIES, To the Public, Deposits not bearing interest, Deposits bearing interest, Balances due other Banks in Canada.

Table with columns: To the Shareholders, Dividend No. 18 (Quarterly), Dividend No. 19 (Quarterly), Profit and Loss Account carried Forward.

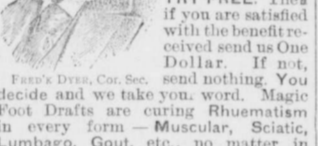
Table with columns: ASSETS, Gold and Silver Coins, Dominion Government Notes, Deposits with Dominion Government as security for Note.

James Mason, General Manager. Toronto, 31st May, 1911.

RHEUMATISM

Remarkable External Appliance Most Effective in Summer TRY IT FREE

Just Mail My Coupon Don't take medicine to draw out impurities but help nature expel them through the pores in her own way, which is most easily done in warm weather.



Send my coupon to-day. Return mail will bring you a regular \$1.00 pair of Magic Foot Drafts, the great Michigan remedy which is curing thousands, TO TRY FREE.

If you are satisfied with the benefits received send us One Dollar. If not, we will refund your money.

Send no money—just the coupon. This \$1.00 Coupon Free Good for a regular \$1.00 pair of Magic Foot Drafts to be sent Free to Try (as explained above).

Name \_\_\_\_\_ Address \_\_\_\_\_

Mail this coupon to Magic Foot Draft Company, P.O. Box 100, Jackson, Mich.

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