

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JUNE 13, 1903

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### CHRISTIAN EDUCATION.

At the present time in New York State, says a pamphlet from the Catholic Book Exchange, the patrons of Christian Education are paying from their own hard-earned money the cost of educating about one hundred and fifty thousand children in the Catholic parish schools. For the defence of their conscientious convictions they have erected in many places commodious fire-proof buildings, thus relieving their fellow-citizens of a large amount of local taxation.

The amount of money contributed by the American Catholics for educational purposes is proof enough of his generosity. It is a tremendous burden—the shoulders of priest and laymen. It stands for self-denial and work unceasing, but all this is given to provide the rising generation with a Catholic atmosphere, Catholic catechism, in a word with solid religious training.

It were commonplace to say that this magnificent loyalty to Catholic interests is an eloquent testimony to the faith of our brethren across the line. But we cannot refrain from saying that they who, despite obstacles of various kinds, regardless of the pessimistic prophecies of co-religionists and jeers of the enemy, have taxed themselves in order to safeguard the souls of the children, have a right to the gratitude of every fair-minded citizen. The reason is evident. The Catholic teacher and they who support him are the upholders and propagators of Christianity. There is, we know, a world of talk about Christianity nowadays. But often it is of the kind that lies thinly on a civilization that is growing more and more materialistic in principle. To many it is but a name, evoking perhaps splendid memories, but vague in meaning. It is heard, too, in alien school rooms, but it cannot be said to exert an appreciable influence on the lives of some students, who, let us say, are clever, eager to get on, but deficient in the meekness, parity, humility, reverence which denote moral calibre.

And moral calibre is the principal asset of a country. We may talk of our success and prosperity, but it is idle boasting unless we have men who recognize that their duties to God are the highest and greatest.

### RELIGION IN SCHOOLS.

Outside of the Catholic Church it is almost universally maintained that though morality may be inculcated in the school room, all religious teaching is to be relegated to the Church and the family circle. But to put it briefly, if a child cannot become proficient in reading, etc., without daily instruction therein, how can he acquire the necessary knowledge of God, His laws, rewards and punishments without the daily presentation of those truths, as, says Brother Azarias:

"However, we do not hold that religion can be imparted as the knowledge of history or grammar; the repetition of the catechism or the reading of the Gospel is not religion. Religion is something more subtle, more intimate, more all-pervading; it speaks to the heart and the head; it is an ever-living presence in the school-room; it is reflected from the pages of the prayers books. It is nourished by the exercises with which our daily exercises are opened and closed; it is brought in to control the affections; it keeps watch over the imagination; it forbids to the mind any but useful, holy, and innocent thoughts; it enables the soul to resist temptation, it guides the conscience, inspires horror for sin and love of virtue. It must be an essential element of our lives, the very atmosphere of our breathing, the soul of every action.

"This is religion as the Catholic Church understands it, and this is why she seeks to foster the religious spirit in every soul confided to her, at all times, under all circumstances, without rest, without break, from the cradle to the grave."

### "NON-SECTARIAN" SCHOOLS.

Says an educator in New York Times:

"Is a non-sectarian school possible? Let us see. Either the school admits in its teaching that God exists or that He does not exist, or that it does not know whether He exists or not. If it admits that He exists, then it is theistic; if it supposes that He does not exist, then it is atheistic; if it professes not to know whether He exists or not, then it is agnostic. He will go a step further. The ideas directed to the school admit either that God has made a revelation, or deny a revelation, or hold that they do not know or that they do not care whether there is a revelation, or that they will have nothing to say on the question, and leave

the pupils to think as they please of it. In every one of these cases the school is still "sectarian," and the principles advocated determine the school and put it in accord with a particular set or sect which advocates these principles. There may be no name yet invented for the set of men who advocate the particular principle involved, but since there must be a principle at the root of every school system that system becomes allied to the sect advocating that principle.

Now, are our Public schools influenced by the principles of any sect? Most certainly they are. They are influenced by the principles of the sect which wishes to have schools without any religious instruction. You may remember that our great statesman, Daniel Webster, gave his opinion of such schools in his famous speech in the Girard case. He said: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth from which Christian instruction by Christian teachers is sedulously and religiously shut out is not deistic and infidel both in its purpose and in its tendency. And Mr. J. C. Spencer, Superintendent of Public Instruction in the State of New York about the beginning of the present school system, writing to Governor Seward in regard to sectarianism in education, said: "It is an error to suppose that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism. On the contrary, it would be consonant to the views of a particular class, and opposed to the opinions of other classes. Those who reject creeds and resist all efforts to infuse them into the minds of the young would be gratified by a system which so fully accomplishes their purpose."

Why should any of our citizens who wish to have children educated according to their own particular views not have a right to their own share of the money appropriated for education?

### OPINIONS FROM NON-CATHOLICS.

From the Educational Review, Feb., 1898:

A little less than 50 per cent. of all the children of our country frequent any Sunday-school. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education. . . . Even this feature does not show all the truth. It seems to admit that those who attend Sunday-school are receiving proper religious instruction; but every one knows this cannot be granted. Dr. Levi Seeley of the State Normal School, Trenton, N. J.

Dr. Wallace Radcliffe (Presbyterian):

In our Church-life we recognize the Trinity: home, school, and Church, a triple cord that is not easily broken. The home is a school, the school is a home. It is an unintelligible Christianity which loses sight of this important factor (the school) in our Church-life. . . . It is something that your children go to school: it is more that they go to a school of your own religion to believe. Therefore, we summon you to bring up your children in your own faith. Let us establish in your own minds and teach our religious convictions. —Washington, D. C., October 7, 1900. —From the North American Review, January, 1898:

I am a Protestant of the firmest kind. The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with the flagrant enemies of the people and of the City of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotic affectations from the pages of the prayers books. The children of the day and youth of to-day must be given such religious instruction as will prevent and Christianize their minds and bring them into the mainstream of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the part of the religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given.

The Methodist writes editorially: In our judgment the denominational schools of the land, as compared with the purely secular or state schools, are on moral grounds incomparably the safer. Our state institutions, as a general thing, are the hotbeds of infidelity—not less than vice. That unbelief should be fostered and fomented therein is not unnatural. We thoroughly believe that our Church should invest at least \$10,000,000 in the next year in denominational schools. Why? Because we believe this system is the American one and the only safe one.—Literary Digest, Vol. vii., No. 7.

Rev. R. C. Motely, D. D., Regius Professor of Pastoral Theology, in the University of Oxford says:

"It cannot be too often or too strongly insisted that there is no such thing as purely negative teaching. Every negative contains an affirmation, and every omission implies a positive precept. You cannot, by any possibility,

forbid the teaching of what is distinctively . . . without thereby necessarily teaching that insistence on these things may be amiable but must be untrue. . . . It is only by a serious revolt against the whole principle of their own education that pupils will ever escape from its practical influence. The fact is, that undenominationalism, so far from being unsectarian in character, is itself an instance of the sectarian spirit in its most exclusive and aggressive form. It is really itself the nature of an attempt at a new denomination, more liberal and rationalistic in basis, more liberal and persecuting in method, than any that before exists. It sins so flagrantly against the first principles of liberalism as actually to attempt the suppression by force of the liberty of every denomination other than itself. . . . It does direct injustice, whether more or less, to every one who has serious convictions upon theological subjects.—From a pamphlet on Undenominationalism, published 1902 by John Murray, Almarle street, London.

### FATHER BRANNON'S STORY.

The Missionary.

Since my last report I have given missions in Kentucky, Alabama and Texas.

In Hickman, Kentucky, I had an interesting experience with a Baptist preacher. The day before the mission began I borrowed his Bible. The next night of the mission he came to hear what was being said. I stayed on the third night, not knowing that he was in the audience, that I had proven from a Baptist preacher's Bible, the Rev. Mr. Moore, that baptism was necessary for salvation and that I did not need any one, preacher or anybody else, to show me anything in the Bible militating against the Catholic doctrine. I understood that the Baptist brethren told the reverend gentleman that something must be done. That the Baptists were attending the mission, and that no objection had been presented, and that it was likely that impressions were being made upon some of their brethren. In a day or so after that the reverend pastor of the church met the Baptist preacher at the post-office. The preacher approached him with some trepidation, and handing him a letter, said: "Will you please hand that to Mister Brannon." I received it and found that he had been driven into challenging me for a debate. His challenge was to debate the following propositions:

Baptism is necessary for salvation: Catholic deny.

Baptism is necessary for baptism: Catholic deny.

Baptists affirm, Catholics deny.

I replied immediately to the challenge, stating that I was ready, and for him to call as soon as possible and arrange the necessary preliminary details. In reply to this he said he did not intend to debate to get some one else, that he intended to get some one else. My reply to this was: "I challenge you for some else? However, I said, bring on your man. In reply to this he said, 'I will probably meet you myself.' Then I replied, 'If you mean business; come over and let us fix time and place and other preliminary conditions. In reply to this he said he would first have to go to his home and ask his Church. Then I wrote and asked him if he did not get that permission he would challenge me. I waited patiently, and up to the present have not learned whether or not he got the permission. So that is the way that we had no debate. I did not know what the Baptist brethren might have told me, I left, so on the last night, having kept copies of all I wrote him, I read the whole of the correspondence to the audience, including one of his sons. I could not refrain from touching him up a little, and his son, a young man, seemed to enjoy the castigation of his father as much as any one in the audience.

I had two missions in Alabama entirely dissimilar in the objects, but the first was a great auxiliary to the last. I was in an Alabama regiment during the Civil War, many years ago, and having been notified by the colonel of my old regiment, who has since been a member of Congress, governor of Alabama, and a general in the Spanish War, that he desired me to be present at the reunion, I concluded that I should go, and I went.

My contribution to the entertainment was a rhetorical jangle of some sixteen verses, eight lines each. I was introduced to an audience of seven thousand people by General Oates, my colonel during the war. When I read my poetry, so-called, General Wheeler, the hero of two wars, was the first man to grasp my hand, and putting his other hand upon my shoulder said: "I am charmed, I am delighted; I am glad to have you here. This idea was still further confirmed when I found my arm was sore after shaking hands with I don't know how many hundred people. General Wheeler later on talked to me about the Philippines, and among other things he said: "While there is so much virtue, purity and chastity among the women of a country there is bound to be a religion there."

I supposed he intended it as a compliment when he said that he wished there were many Catholic priests there like myself, but I am just as near the Philippines as I care to be.

Having been invited by my long-time friend, Mr. S. W. T. Lannan, to be present at Austin on the occasion of his inauguration as Governor of Texas, I went to comply with the invitation. I

had a most pleasant time, and when I am through my present mission I expect to spend a few days with him on a recent invitation to do so.

My next mission was in Montgomery, Ala., where I had been a few weeks before.

I expected a satisfactory mission at this place, and was not disappointed. The following from the leading secular paper in the State, Montgomery being the capital city, shows how well we were received by our non-Catholic brethren:

"Father Brannon is a most earnest and convincing speaker. He holds an audience as by a spell from the moment he opens until he finishes, rivets, and clinches a powerful argument for the cause he champions. He is exceedingly dramatic, and makes abundant use of all the points of speech and all the arts of the actor—sometimes seemingly in a flippant sense, in a manner of mockery and scorn as he unmercifully lays an alleged traducer—but always to convince, to drive home what he regards as essential truth.

"Father Brannon's career has been a notable one. As a public speaker and defender of the Church he represents the South in most of the Southern States, and wherever he appears he draws an audience."

The church was too small. General Oates secured the large and commodious opera house for me. This also proved a lack of capacity, and then I went to the opera house. I have reason to hope from expressions made by men whose opinions amount to something, that some good was done here. The confessional yielded happy results and a number were left for instruction.

It was a most pleasing experience for me to see my old colonel of forty years ago a most earnest and attentive listener night after night. After I had spent several days in Montgomery, Ala., did some work in Columbus, Georgia, and Birmingham, Ala., but what I have already noted are the principal features of my tour since my last report.

I am now giving my fourth mission in Palestine, Texas, and everything appears at present as auspicious for the success of the efforts to be expended here.

### RECONCILING RELIGION AND SCIENCE BY SACRIFICING REASON.

THE REV. TIMOTHY BROSNAHAN, S. J., ON MALLOCK'S LATEST BOOK.

The Rev. Timothy Brosnahan, S. J., of Woodstock College, gave in a recent issue of The Messenger an exceedingly able review of the latest book of W. H. Mallock, "Religion a Credible Doctrine."

Father Brosnahan is at once an inexorable logician and the master of a fascinating style, so that acute and cultured minds find a rare enjoyment in everything that he writes. In this latest article he is at his best, exposing and demolishing a fallacy which might impose on certain readers because of the authority of his name. He sets forth in the Catholic Church, and because of their own excessive intellectual humility which overpowered by a famous name, and yet helplessly befogged in this book, might imagine the trouble to be their own defect rather than the author's.

Dr. Mallock, in proposing his problem of reconciling what he assumes to be the irreconcilable—Religion and Science—declares himself merely an intellectual accountant of the facts and arguments of both sides; but unconsciously without doubt, he is constantly siding with his avowed purpose, as Father Brosnahan demonstrates, and usurping the judicial function. Says Father Brosnahan:

"The intellectual accountant, therefore, who so egregiously errs in such a simple problem of introspection as the determination of what attitude towards his task, when that attitude is a radical question of his exercising his functions, ought prudently to be dismissed at the outset. Moreover, Mr. Mallock with cultivated emphasis asks his readers to take him in the character he professes to assume. And undoubtedly many of them, not merely the casual, receptive, and unjudicious readers, but some even of those who are fairly discriminating and critical will accept him on his own valuation; and will finish the perusal of his book with the impression that they have read an intellectual ledger in which the reasons, pro and con, of a momentous argument have been coldly tabulated. They may close the volume with a vague feeling of dissatisfaction and irritation, which they cannot, or will not use the mental effort to analyze; but which if analyzed, will be traced in large measure to the fact that they have been beguiled, and the assurance that they were tendered the reckoning of an indifferent and unconcerned accountant, into reading the dialectic discussion of an arbitrator, who has haled both litigants before his tribunal, and arraigns them for the purpose of discrediting their pleas, and of rendering a new form of Scotch verdict, predetermined and unforethought, that will be against both and unfavorable to neither."

It is a fundamental Christian principle that there can be no antagonism between religion and true science, whatever apparent contradiction may sometimes exist between religion and more unproved scientific working hypotheses.

Continues and concluded Father Brosnahan: "Mr. Mallock, as we know him from his past writings, is a thinker of too much logical acumen not to perceive that the universal substance of scienti-

the pantheism is neither a necessary sub-structure of science, nor a sufficient rationale of the universe of experience; and of too much intellectual frankness and integrity to hesitate a disclosure of its shortcomings, if he perceived them. That he does accept it, and employs the greater part of his book in striving to make out a case in its favor against religion, can only be accounted for by the supposition that an overmastering desire to create a problem and to present an original solution has brought into subjective his better judgment—unless indeed the whole volume is a piece of dialectic and unbecoming dexterity indulged in at the expense of scientific thinkers and theological philosophers.

"The last step in this curious procedure is to reconcile the antagonists that have been created. A criticism of this step may be deemed superfluous by those who realize that one of the antagonists is a scarecrow, galvanized into a sense of subsistence by a shallow semblance of science, and masquerading under a stolen name; yet, because of the part which this reconciliation plays in the whole contrivance, it deserves a few words of notice. The author's solution of his problem proceeds on the following lines: As reasonable and religious, we must accept science and religion, however irreconcilably opposed they may be. It is as impossible to reject either as it is to harmonize them. We must, therefore, discover a means by which we may reasonably assent to both. The device by which this is effected is marvellous in its simplicity. It consists in assenting to both and giving such assent a learned name—'A synthesis of contradictions.' We cannot part with the certainty of science, and we cannot retain both without making a holocaust of reason. Beware reason, therefore! If it be objected that we have the same instinctive trust in reason which we have in our other cognitive faculties, that assuredly the occasions of leading us into error; we shall be told that the ultimate limitations of reason are such as to land us, when dealing with demonstrable contradictions, 'What a piece of work is man! How ignoble in reason!' By frankly admitting, therefore, a dualism of thought in which no corresponding dualism in things is scientifically possible, we solve the problem of life in its totality. This is the latest gospel of intellectualists, to know that reason is not salvatory, to know that reason is not the ultimate elements of thought, into demonstrable contradictions. 'What a piece of work is man! How ignoble in reason!' 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PALMS

ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMINGS," "TANGLED PATHS," "MAY BROOK," ETC., ETC., ETC.

CHAPTER I. A ROMAN VILLA.

A rough road, that at certain curves overlooked the Tiber, wound steeply up the Aventine to a plateau, where it abruptly terminated in front of a double gateway of massive bronze, which, superbly wrought in open yet solid and graceful designs, admitted a view of the villa and gardens it protected.

The great bronze gates were thrown open, as if for the admission of illustrious guests who had come in state, in ivory-mounted and gilded chariots—such as the Roman patricians used to visit the lord of this fair estate.

Here in their summer retreat on the Aventine, Nemesius and Claudia passed their days so blissfully it seemed incredible that even the Fates could possess the power to penetrate their happy seclusion.

A grassy expanse, profusely sprinkled with wild violets, and yellow cistus, under the Roman sun, and yellow cistus, sloped away from the shady avenue to the garden terraces and winding walks, each one by the combined efforts of art and nature more beautiful than the last.

From the cascade of wide walk, tessellated with black and yellow marble, led to a plateau that overhung a steep descent—the terrace of the garden.

Below lay the city, and far away the country beyond—the imperial city, with its temples in honor of the gods, its treasures of Greek art, its monuments of Roman power; its spoils and trophies of the Punic and Gallic wars; its dread altars, sacred to the rites of their mythological creed; its palaces, its stately Capitol, and surrounded by groups of magnificent Temples and palaces the Forum, where, Justice guarded the laws and liberties of the people with eternal vigilance.

It was like a dream of enchantment, all this beauty, these far-reaching views under the blue sky, steeped in the splendor of the Roman sunshine.

But how silent were the beautiful gardens! how hushed, except for the silvery tinkling of fountains and the scolding of birds? Not a human sound! Was the place consecrated to Pan? Was it sacred soil pressed only by the feet of the god? Each villa appeared deserted and silent as the gardens.

in, to the measures of soft instrumental music, and voices of song.

The villa, with its fair and picturesque surroundings, was the summer abode of a wealthy Roman patrician, named Nemesius (his *praenomen* tradition does not give), who had already distinguished himself in the military service of the Empire.

When on duty in or near Rome, it was in this favorite spot that he and his young wife spent their days in the realization of an almost idyllic happiness. She was not only beautiful and endowed with many noble qualities, but the blood of one of the Caesars, flowed in her veins, losing nothing of its fire and spirit, which, however, no untoward circumstances had aroused—happily for her—to disturb her unclouded life.

They both honored the gods; they burnt incense before them on their household altars, they offered libations to secure their favor, they crowned the statues of their Penates with fresh garlands daily, and attended the grand ceremonies held in the temples in honor of their deities.

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"Keep the babe, Zilla; keep it in your heart as if it were your own," she whispered; "my faithful Zilla!" The words sounded like a caress, and the promise was given in a few sentences broken by sobs, — a promise which the dying young mother knew would be sacredly kept.

Nemesius clasped the lifeless form in his arms, and lifting her face to his, called her by all those endearing names that once made her smile; but she no longer answered, and he noted the faint gleam that already dimmed her beautiful eyes, he laid her back on the pillows — she was his no longer — and, covering his face with his hands, went away to his own private apartments to wrestle alone with his grief, a grief without hope, for to the senses of the gods he had been taken, and he was no longer.

The apotheosis of men who perished crowned with glory and renown was a divine triumph over death, the renewal of a life that bestowed immortality and throned them among the gods.

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"It is best to try for one's self once; the next time one listens to advice," said Symphonius — who had heard all that passed — as Zilla went by. If she had raised her eyes, she would have discovered an expression in the old steward's yellow face which meant: "You got no more than you deserved for your willfulness. But she did not look up, so he missed his little triumph.

After the pompous funeral rites, in which nothing was spared to make them magnificent, Nemesius sought an interview with the Emperor, and asked to be appointed to service in Gaul, where the imperial eagles were advancing to fresh conquests.

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CHRISTIANITY THE HIGHEST PHILOSOPHY.

MOST REV. JOHN IRELAND.

A notable discourse was delivered on Sunday morning at St. Patrick's Church by the Most Rev. John Ireland, Archbishop of St. Paul. The words of the eminent divine were based on the Gospel of the day. He said: "The lesson conveyed in this morning's Gospel is most important. It reveals as by a lightning flash a whole philosophy. We are told that 'Jesus, then, seeing that they wished to make Him king, fled into the mountains.' Hacked Jesus fled because the time for the full manifestation of His power and dignity had not yet arrived.

What are His credentials? I might quote the miracles which He wrought, one of which is the multiplication of the loaves and fishes, as narrated in the Gospel of this day; but, to understand the full meaning of those miracles, we must see them, not one by one, but in their entirety and in their own perspective. We must see back of them the personality of Jesus; we must see, too, the sequence of them in the work of Jesus throughout history.

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men of science venture beyond their confines, they know not what they say. Spencer tells us that there is nothing but the "unknown and the unknowable."

What care we about that which we cannot know! Come and Harrison tell us that there is humanity. What is humanity but what Huxley himself declares it to be, "a herd of wild beasts." What is humanity to the individual? A grain of sand in the mountain pile when that individual throbs beneath the pressure of passion and is excluded from all the pleasures and promises of humanity.

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THOUGHTS ON THE SACRED HEART.

The devotion to the Sacred Heart should be the solace and comfort of all. St. Peter Damian says: "In this adorable Heart we find arms to defend ourselves against enemies, medicines for our healing, powerful assistance against temptations, the sweetest consolation in suffering and the purest joys in this valley of tears."

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REVELATION MADE TO BLESSED MARGARET MARY TO ESTABLISH THE FEAST OF THE SACRED HEART OF JESUS.

"As I was before the Blessed Sacrament," Blessed Margaret Mary writes, "on a day within the octave of Corpus Christi, I received from my God excessive graces of His love, feeling myself touched with a desire of making Him some return and of rendering Him love for love. 'You cannot make Me any greater return of love,' He said, 'than by doing what I have so often asked of you; and disclosing to me My Divine Heart, He said: "Behold this Heart which has loved men so much that it has spared nothing, even to exhausting and consuming itself, in order to testify to them His love, and in return I receive from the greater part only ingratitude by reason of the contempt, irreverence, sacrilege and coldness which they show Me in the Sacrament of Love. But what I feel still more is that there are hearts consecrated to Me who use Me thus. On this account I ask of you that the first Friday after the octave of Corpus Christi be set apart for a special feast to honor My Heart, by commemorating on that day, and making reparation to It by a solemn act, to repair the indignities which it has received during the time It has been exposed on My altars. I also promise you that My Heart shall expand itself to shed in abundance the influence of Its Divine Love upon those who shall pay It this honor and procure It to be paid. Thus the desire and command to establish the Feast of the Sacred Heart of Jesus and to receive Holy Communion came from the Divine Lips of Jesus Christ Himself. The great promise that the Sacred Heart shall expand itself to shed in abundance the influence of Its Divine Love upon those who shall pay It this honor and procure It to be paid. Thus the desire and command to establish the Feast of the Sacred Heart of Jesus and to receive Holy Communion came from the Divine Lips of Jesus Christ Himself.

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KIND WORDS.

Kind words are the music of the world. They have a power which seems to us to be a magic. There is hardly a power on earth equal to joy. It seems as if they could almost do what in reality God alone can do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgetting heart is a rare monster. Words have a power of their own for good or evil. Hence it is that an unkind word rankles longer in the heart than an angry gesture, nay, often than a blow.

Kind words are like revelations from heaven unravelling complicated misunderstandings and softening the hardest convictions of years. Why, then, are we ever else but kind? Kind in words? There are some difficulties. It is hard for the cleric man to be kind in his words. He has a temptation—a temptation bordering on the irresistible—to say clever things, and, somehow, clever things are hardly ever kind things. There is a drop over of acid or bitter in them. And on the whole, to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison—genius has all these things as well as the sting. A man who lays himself out to amuse is never a safe man to have for a friend or even an acquaintance. He is not a man whom any one really loves or respects. No one ever draws nearer to God by a sarcasm. Our Lord's words in the gospel should be our model.—Father Faber.

In all the crosses that come to us, if we have absolute confidence in God, none of them will be able to make us lose our peace of heart.

There is only one electric oil—When a man takes medicine of anything else, becomes popular, imitations invariably spring up to derive advantages never won on that which they themselves could never have won. Imitations of God? That never Electric Oil have been numerous but never successful. Those who know the genuine are not put off with a substitute, but demand the real thing.

THE SACRED HEART. What would thou strength for the heart? That we call life.

Fears gather thick. Shave into armed men. Around me close.

What am I, frail as I? When grief arise. No help from me. Or the cold skies.

Le! I can find no rest. No weeping burst. Shriveling alone. Shriveling alone.

Courage, thou truest. Grief thou must. Yet thou canst find. Will much dost. While thy Saviour. Seek for it.

A CONDUCTOR. The day was warm. There was no class. Season was spring. Was suddenly hot. Untempered, fell. But still looking. A month shut. Tenacity, the baked. The wind. The south, was fit. It was a dry. Which got into. Eyes and which. The bits of paper. Lay about in the. Out in the coun. Rows, and bunch. Were thick and. Where already. The fence come. Green by the. Said that with. A day or two. Said to lay a. Means, which. Before enduranc. John Flinn, e. The Plinn's. Taciturn, was m. Manulative. H. face, a man of. A month shut. Unkind beard. Glance that w. Glow of appreh. As a mule. E worthy. This. Him in a plac. Apparently bett. On his route f. Which he susp. Who knew about. That his wife. Day, and that. In his children. When he did n. Home in disor. Or crawling. React of their. Bucket was ar. A sandwich of. Both from the. Half a pint of. Place were. But he always. More homely. The men who. Beside him, r. Knew of his. Offered the f. Industry wit. Therein.

John Flinn through a n. The vast city. A square of. Plenty of er. Of which w. Where mater. Able, cheap. Being prepar. Who knew. Every other. Streets were. Less flourish. Often cast. For were not. Of his life?

Perhaps more cheer. Might have. Moods occa. Several year. Surrounding. Change. His way was. Characteris. Bility of. Did he kn. That it. Range of. Slept when. Tended to. Often exte. For his ho. Short and. Wife's dra. Teeth with. Self and h.

The wa. More than. Found th. Cynical h. He growl. Time that. His bell. Have sto. Oath as d. There. Ing his. Route, an. The mule; w. Flinn.

But al. As he ba. Even tr. Corner o. With a. It wa. Cases. Sage wa. The squ. Woman. Sudden. John. The car. And he. By the. The sh. The d. Child i. Down. She. Woman. Shabby. At all.



The Catholic Record.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

Agents or collectors have no authority to stop your paper unless the money due is paid.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1908.

To the Editor of THE CATHOLIC RECORD, London, Ont. For some time past I have read your estimable 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 faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. De LaSalle, Annot. Delec.

LONDON, SATURDAY, JUNE 13, 1908.

ASSUMPTION COLLEGE, SANDWICH.

The Closing Exercises of Assumption College, Sandwich, will take place on Thursday, June 18th, beginning at 9 a. m.

HON. JOHN COSTIGAN.

The movement on foot to present a testimonial to the Hon. John Costigan is one that will meet with the hearty approval of the Irish race throughout Canada.

No man in this country has done more to forward a cause so dear to every Irish heart. By his efforts in the House of Commons he has on more than one occasion secured the approval of the principle of Home Rule for Ireland.

The Canadian people, through their representatives in Parliament, have clearly demonstrated to the English Government that the only way to secure peace, prosperity and happiness in Ireland is to give to her the right to govern her own affairs which has proved so successful in Canada.

Writing to a friend, referring to Hon. Mr. Costigan's recent motion in the House of Commons reaffirming the principle of Home Rule, Mr. John Redmond, the leader of the Irish Parliamentary party, said: "The passage of the resolution will be of enormous value to us."

The consciousness that he has by his action forwarded the interests of Ireland's sacred cause, is, no doubt, to the honorable gentleman's mind, ample reward for his efforts in Parliament, and a complete recompense for the unfair personal attacks made upon him during the recent debate on his Home Rule resolution in the House.

The Irish people of Canada will, we know, be glad of this opportunity to in some way show their great appreciation of Mr. Costigan's steadfast devotion to Ireland throughout his long and honorable career, and their contempt for the malignant tactics of the few members of Parliament who had the bad taste to descend to unfair personalities and to thus attack him in the house.

Mr. Costigan's career as a public man in this country is a source of gratification and pride to his fellow-countrymen, and with that generosity which is characteristic of the Irish race we believe that will make the presentation to be given worthy of the man to receive it.

BISHOP-ELECT COLTON ON THE TEMPERANCE QUESTION.

Rev. Father Colton, of New York, who it is expected will be consecrated Bishop of Buffalo on the 25th July next, the feast of St. James, takes a very sensible stand on the Temperance Question.

Fred A. McGill, the New York correspondent of the Buffalo Union and Times writes as follows regarding the matter:

There are no fads in Father Colton's life. He strives for the improvement and elevation of his flock along the lines of regular Church work. On the subject of temperance, while he has not deemed it necessary to organize special societies to promote this virtue, yet on occasion he has made his opinions perfectly plain. No wine is used at his table and he discourages its use by clergy and laymen alike, upon grounds which he states with clearness and force.

Frequent recourse to the sacraments he teaches as the simple and direct means of overcoming intemperance. Those who approach the sacraments often, he said to the writer, need no other aid to enable them to lead temperate lives.

In his pastoral work he quite often administers the pledge against drink, many unfortunates calling upon him in order to invoke this means of resisting

temptation. In recommending the pledge of Father Mathew, the following, from Father Colton's pen, indicates his strong convictions:

"The 10th of October is the anniversary of the birth of Father Theobald Mathew, the great apostle of temperance. Some of the older ones of us remember the monster meetings he held in Ireland, England, and here in America, and the magnetic power he wielded for the holy cause of temperance over all who heard or saw him. He is one of the glories of the Catholic Church, and of the Irish people, and his memory should be ever kept green in our hearts."

"As a humanitarian who saved the lives of his people, he will never be forgotten by the friends of humanity the world over; whilst as a priest of God who saved body and soul through the virtue of total abstinence his memory should be dear to every son and daughter of Erin and to all descendants of the Irish race. But sometimes we forget those we love; or love is more like sentiment than reality; and this is surely the case with regard to Father Mathew."

"His name, once so great and powerful, is now little mentioned, and yet he gave the Irish people the charter of their liberty in the pledge he administered, and the talisman of their prosperity in the medal he bestowed in token of it."

"That cross ordered medal was worn on the hearts of our fathers. Should not their sons and daughters be animated by the self-same spirit?"

"Let's away, then, with the spirit of intemperance, and let's dash from our lips the intoxicating cup. If it be not an evil for us, it is for many of our brethren; and for the weak let the strong make the sacrifice and take little or none of those death-dealing drinks which are the relentless enemy of soul and body of those using them."

PREBYTERIAN REVISION.

A despatch from Los Angeles, California, where the General Assembly of the Presbyterian Church of the United States is now in session states that the Committee on Bills and Overtures, to which the question of the Revision of the Westminster Confession was submitted, received and adopted the report in favor of Revision. There is now no doubt that this question which has been several years under debate will be settled as was expected by explaining the doctrines of predestination and reprobation as not taking away man's free-will.

Hitherto the Presbyterian teaching in regard to the operation of God's grace and power on the will of man made the elect do God's will independently of any act of themselves, whereas the reprobate, or those destined by God to eternal destruction were fore-ordained to follow evil ways.

To this all Presbyterians held until, of recent years, the doctrine became unpalatable to many who saw that it made of God a tyrant who requires us to obey laws which are beyond our power, and punishes us for non-obedience; and further, man who feels himself in his inmost consciousness to be a free agent, is rendered by this doctrine a mere machine who cannot help himself from doing good or ill, according as it has been predetermined from all eternity.

It has been the growing feeling of Presbyterians for years that this teaching is not reasonable or tenable, and a few years ago Dr. Hillis of Chicago denounced it as degrading man and befouling the nature of God. Many years ago the Chicago Interior, the chief organ of Presbyterianism in the West, declares that the majority of Presbyterians, lay and clerical, repudiated it already notwithstanding that it was clearly taught in their Standard of Faith.

The fact was generally denied by the Presbyterian organs; but the recent test by which the question of revision of that standard was put before the Presbyteries has shown that the Interior was correct in its statement, as about 91 per cent. of the Presbyteries of the country assembly reported themselves in favor of revision, and the present action of the General Assembly is a consequence of that vote. It is well known that the most important revision which is to take place is the practical elimination of the predestination and reprobation clauses of the Confession.

We certainly do congratulate the Presbyterians on their advance toward truth by their return to the Catholic doctrine which was so strenuously opposed by John Calvin and the Covenanters of old; and our congratulations are all the more freely given inasmuch as it is understood that it is proposed also to expunge or at least explain away the absurd and insulting reference to the Pope found in the 25th chapter;

"The Pope of Rome . . . is that anti-Christ, that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God."

This allusion was admitted by the late Rev. P. Schaff to be based upon a mistaken interpretation of Scripture, and it is some credit to the Church that it is now disposed to correct its time-honored errors.

But the Rev. Mr. Van Dyke, the chairman of Committee, greatly marred

the good effect which a simple and candid acknowledgement that the Church having greater light than it had in a less enlightened age, is disposed to correct certain errors into which it had thoughtlessly fallen.

But instead of this that gentleman tells us that the corrections are to be made under cover of an explanation that the Confession means something different from what it has always been understood to mean.

In this way, the Confession is to be apparently retained as it stands, while the explanation will turn its meaning to something else.

The purpose of this evasion of the case is evidently to avoid admitting openly to the public that the Church has been in error for over three hundred years. It is evidently expected that this mode of procedure will leave the impression that the description of the Church of God as given by the Apostle of Christ is applicable to the Presbyterian Church, even in what ever changes it may undergo, and that it is truly "the pillar and ground of truth," and that this character belonged to it even while its adherents were taught the doctrines which are now to be repudiated.

The Catholic Church cannot resort to such tricks simply because she is really the Church referred to by the Apostle as "the pillar and ground of truth," and her doctrines must therefore be unchangeable, and she has not departed, and will never depart from the "doctrine once given to the Saints."

It is to be noted here that the Free Presbyterian Church of England has for some years had its difficulty solved in another way, as it issued a shorter Creed which left out the most objectionable passages of the Westminster Confession, with the declaration that the profession of faith in the new Creed shall suffice for membership in the Church. Thus, also, the same end will be attained, without positively admitting that there was any error in the past.

The object of both these Churches was evidently the same, but it appears to us that the procedure of the English Presbyterians was somewhat shrewder than that of the Americans, as the time will come when it will be practically forgotten by the public generally, and even by the majority of Presbyterians themselves, that their Church ever taught the doctrines which are now admitted to be false. In the American Church, on the other hand, the old formula will remain as a monument to attest what was the old discarded belief—that is, it will remain till it is laid aside entirely as useless lumber, for, no doubt, the day will come when people will ask, "why cumbereth it the ground?" When this day comes it will assuredly be laid peacefully at rest.

AN IRISH AMERICAN INDUSTRIAL LEAGUE.

An association has been started in New York under the name of the "Irish Industrial League of America," the purpose of which as announced in its prospectus is to aid in the promotion of industrial, commercial, agricultural, technical, and artistic pursuits in Ireland, to promote and develop the material resources of that country by the advancement of Irish industries; and for the purpose of carrying out these objects, the League has become an incorporated body under the laws of New York State.

It is said that the League will not collect any funds in aid of political agitation in order to obtain political concessions which are known to be impossible of attainment at the present time, as this is regarded by the promoters of the League to be a waste of energy; but it will accept donations of contributions in money or property real or personal, to be disbursed for the encouragement of industrial enterprises of any kind which will commend themselves to the promoters of the League as being calculated to improve the industrial condition of the people of Ireland.

We are not prepared to say whether or not the present proposition is in the hands of persons who may be thoroughly trusted to administer honestly and capably the funds which may be put into their hands. This must be ascertained by persons sincerely desirous of improving the condition of the people of Ireland, and who are at the same time in a position which will enable them to know the ins and outs of the proposition, and that the managers are above suspicion who are engaged in carrying out this plan. We may safely say that much good can be effected in this direction if the management of this League is in good hands, and if the honesty and ability of its promoters can be vouched for by those who shall have carefully studied out its plans. However, it does not commend itself any less to our mind on account of the fact that it is not intended to aid in promoting political agitation.

In the end, Ireland must have Home Rule. We are, in fact, convinced that the British Parliament has too much business on hand to devote its time to the consideration of the details of the government of Ireland in local matters, but even if it had the time at its disposal, we know by the experience of the past that it will not devote sufficient attention to Irish affairs to master the needs of Ireland so as to govern Ireland intelligently. Ireland should, therefore, be left to govern itself as do the Australian and Canadian colonies, at least in all matters of merely local interest.

But at the present moment so great a benefit as is offered by the Land Purchase Bill for the immediate amelioration of the condition of the people ought not to be neglected nor even endangered by throwing obstacles in the way of its becoming the law.

It is conceded by all parties and classes in Ireland that this is a measure which must within a very short time, make the people proprietors of the soil on easy terms, which they never could have become unless by means of so drastic a measure.

We fear that political agitation for Home Rule at the moment when so great an improvement in the condition of the people is to be expected, would tend to delay the adoption of the Land Purchase Bill, especially if such agitation were conducted in a violent or unconciliatory manner; whereas the passage of the Land Purchase Bill would ensure the greatly increased prosperity of the people, and thus prepare the way for the advocacy of Home Rule hereafter in a more efficient way than ever.

The British public, thanks to the interest King Edward VII. has shown in the pacification of Ireland, are now more disposed than ever to do justice to Ireland, and the present great stride made toward this end is a much greater advance toward making Ireland prosperous than any which has been made since the Legislative Union of the kingdoms which took place but a few years more than a century ago. It is our belief that the greatest hope for Ireland now lies in the development of Irish industries under the new conditions, and if the new League will help toward this development without taking part in political agitation, it will do more good than anything which such agitation could effect.

It is true that industries have been slow of development in Ireland. Various causes have been assigned for this fact, and some have been attributed to the religion of the mass of the people. They say that the Catholic religion is an obstacle to their progress. But those who make such an assertion shut their eyes to the fact that in Australia, New Zealand, Canada, the United States, and even in certain Irish colonies in Brazil and other South American States, the Irish have pushed forward to the front rank, and are found among the most successful merchants, lawyers, physicians, architects, builders, etc., of the various countries in which they live.

The obstacle to their progress must, therefore, be looked for as local to the country of their birth, and not to anything in their race or religion, which is the same in whatever land they may dwell.

It is not owing to their religion that the population of the country has diminished one-half in sixty years, while all other civilized countries have prospered and increased in population during the same period. The fact is that Ireland's industries have been uniformly overtaxed and have thus been unable to compete with the industries of England and other countries.

A Royal Commission reported only a few years ago that the overtaxation of Ireland amounts annually to £3,000,000 or \$15,000,000, while the police service of Ireland costs three times that of England in proportion to population, though it is a fact which cannot be disputed that Ireland is almost a crimeless country.

It is the case year after year that the judges holding their Quarter Sessions throughout Ireland find scarcely any criminal business to transact, and the proverbial "white gloves" are constantly presented to them to signify that there was an utter absence of criminal cases to be tried in most of the counties, while in other counties the white gloves were not presented merely because there was some trivial prosecution which stood in the way of their presentation.

Statistics published by the Imperial Government also show that the average drink bill of Great Britain is \$20.79 per head of the whole population. In Ireland the bill was \$14.59 per head, in England \$22.50, and in Scotland \$16.85. It is thus seen that in Ireland drunkenness is much less prevalent than in either of the sister kingdoms.

Why, then, is so large a police force necessary in Ireland?

Its purpose was to enforce coercion laws prohibiting political meetings, or

to pursue poor people for trivial offences apparently in order to make it appear that the police were earning their pay, or to take part in evicting the people from their homes, and then it was necessary also to have a large police force to keep the evicted from taking up their abode in some other dilapidated cabin on the estate from which they had been violently ejected.

It is naturally expected that the Land Purchase Law will create a new era in the country, and that new era seems to be already arranged for, as it has been announced that a great reduction in the police force is to be made with as little delay as possible.

Whatever the proposed "Irish Industrial League of America" may do towards the resuscitation of Irish industries may be of very great benefit, and we trust that its mode of operation will be carefully examined by some true friends of Ireland so that it may not prove to be a mere delusion.

HON. JOHN COSTIGAN TESTIMONIAL FUND.

We have been requested to state that the presentation of the Testimonial to the Hon. John Costigan, in recognition of his life-long devotion to the Irish cause, and the banquet to be tendered to him by his friends, has been postponed until Thursday, the 25th June.

The following is a list of subscriptions so far received. Further subscriptions may be sent to John Daly, Treasurer, St. Patrick's Hall, Ottawa, or to this office, and will be acknowledged in this paper:—

Table listing names and amounts of contributions to the Hon. John Costigan Testimonial Fund. Includes names like M. P. Davis, Hon. Wm. Harry, Hon. Chas. Fitzpatrick, etc.

WHAT SHALL WE DO IN IRELAND?

Mr. G. Wallace Carter of Lincoln, England, has issued a small pamphlet which under the above title tells his experience of the sufferings of the poor tenantry of Ireland, and especially of what has been and is being endured by the tenantry of Lord De Freyne, which being a case of recent occurrence shows that even now with the Local Government Act and the Land Acts which have been passed since 1881 it is still the case that if a tenant improves his land or even whitewashes his house or makes it comfortable in any degree, the rent is immediately raised, and this happens even though the recent Land Acts declared that the buildings constructed by the tenant are his own property over which the landlord is to have no control, and for which he cannot demand rent.

It is noted that under the Bill now before Parliament by which Irish tenants are enabled to buy out their landlords, 62,241 tenants have taken steps to purchase their holdings. The present situation is thus explained:

"Where a landlord is willing to sell, and a tenant willing to buy, the Government having satisfied themselves through the Land Commission officials that the farm is security for the sum agreed upon, loan the money for its purchase, retaining for a certain period, if necessary, a portion of it as a guarantee for its repayment."

Forty thousand pounds sterling will be advanced by the Government, if required, to make the purchase of the land possible; and the tenants will for forty-nine years pay 4 per cent. to the Government to reimburse it for the outlay, and after the end of this period the land will belong to the tenant.

The manner in which this law is expected to operate toward producing a tenant proprietorship on easy terms is that the annual per centage will be less than the rents now paid, with no hope that the tenants will ever become owners of the land.

The re-payments shall be made half yearly, and thus it is expected that the tenants, after the time mentioned above, shall become absolute proprietors of their holdings.

The De Freyne estate adjoins that of

Lord Dillon, the two extending for twenty miles through the counties of Mayo and Roscommon. These estates are on bog land which has been reclaimed by the tenants, and made partially habitable and productive, though not sufficiently so to give the tenants a living. The men were, therefore, obliged to go over to England to earn a precarious and insufficient living for themselves and families while more than the whole production of the land went to pay the landlord.

Recently the Dillon estate was sold under the existing land acts to the tenantry, and when this was the case, the tenants immediately set about improving their property, which they would not have done so long as the law gave the improvements to the landlord who was sure to raise the rent when the property was thus improved.

This property is included within what is called the congested districts, and the farms are but small plots usually of from two to four acres in extent. Indeed they can hardly be called farms at all, but were plots of land usually planted with potatoes and oats, the modes of cultivation of which were extremely primitive. In a good year, the inhabitants could do no more than escape hunger, while in a bad year arising from a complete or partial failure of the crops, they were in a condition of semi-starvation.

Notwithstanding these drawbacks, the Dillon tenantry improved their condition greatly when the land became their own under the Land Purchase Law as we have indicated above, since 1890.

On this estate, Mr. Carter found a new order of things existing. The new owners of the land showed an energy in improving their property, which many people maintained not to exist in the character of the Irish peasantry.

A tenant explained to him: "You see, sir, it's different now. Before, we never knew but our rent would be raised, or maybe, that we might have to go out. But now, it's our own, and so we are trying to make the best of it. It's so good to feel the land's our own, and all we do to it is for ourselves and for our children."

The most astonishing part of the matter is that these tenants are paying as interest on the purchase money, 6 shillings and 8 pence less than they were paying as rent to Lord Dillon. And, further: the situation of these tenants is still not so favorable as it would be if the system of drainage were carried on to a large scale. If this were the case, the drainage would be both more effectual and less costly.

The tenants of Lord De Freyne, side by side with the Dillon tenants, are living in wretched hovels, paying an ever increasing rent for the bog which they have themselves reclaimed from the swamp, and while the Government has saved the Dillon tenants from the grasp of the harsh landlord, it is paying the police to collect Lord de Freyne's rack-rents, and is evicting with cruelty those tenants who have fallen behind in payment of rents because the land will not enable them to save enough to pay the debt they owe.

Mr. Wallace Carter's pamphlet compresses within ninety-eight pages a bird's eye view of the Irish Land Question, and enables his readers to grasp the situation through the living examples he gives of the sufferings of the people under the present working of the law.

The new Land Purchase Act when passed will make the evil much less extensive, and so far it will be a great boon to the tenants of Ireland. It has already been seen that the fruits of the Land Purchase laws already in operation have been very beneficial, but they all fall short of what is really needed in this respect, that but few of the landlords have sold their estates under the dual ownership. What is wanted is that the dual ownership of the land should cease through the complete purchase of the landlords' claims. This alone would settle the tenantry on the soil, and do away with the arbitrary power which is now exercised by the landlords over their tenantry. It is to be feared that even the Land Purchase Bill now before Parliament will fall short of what is required, as it does not provide for compulsory sale. Yet so far as it goes it will be a vast improvement on the existing state of affairs. It is to be seen how far its operation will extend.

Mr. Wallace Carter's pamphlet is for sale at the Catholic bookstores at 12 cents. The profits derived from the sale, if any there be, will be given for the relief of the De Freyne tenants.

PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The Ontario Pilgrimage to Quebec and St. Anne de Beaupre will be held on

TUESDAY, JULY 21ST.

It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Twomey of Tweed. Rates, time, limit, etc., will be about the same as last year. Further information will be given in a later issue of the CATHOLIC RECORD.

1286-4

THE WAY TH RITUALISTS

"A Catholic member of England" writes to

"We use Catholic cause as members of Church we feel that we right to it.

"We use the rosary devotion, and observe Sacred Heart because observed by the English Church. The same may be said."

"Of course we pray. Primate of the west, patriarch of the west, fully accept any indulgences, the faithful."

It is surprising to us men who can write this side the one fold where is found. It is also a how our anti-Catholic Anglians are in one persons holding such Anglican Bishops rep and disown those who to them, yet they are rapidly increasing in of CATHOLIC RECORD.

CARDINAL GIBBON'S UAL LIBE

James Creelman.

When Cardinal Gibbon American people he attention, but when against the oppressor workingman by the as he did in short with him recently—impressive significance

"A SWEET AND VICTORIOUS PRIMATE OF THE AMERICAN SAT IN THE room of his residence sweet and venerable case bore the count Newman. Through caught a glimpse branches.

A slender, nervous black coat with a high, pointed, high cheek bones, w lines about the kind—a straight, wrink hair issuing from his cap. The America eight years old, by address and patriot boy. His gray eyes as he talks. His si have been raised in tions, are extraordinary and refinement.

The whole person modesty and sincere golden chain and cross, the flashing of the princely scabbard bears the honors meekly, that he is simple-hearted, deen. Love of coun his whole character

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THE WAY THE LATEST RITUALISTS WRITE.

A Catholic member of the Church of England writes to the Tablet: "We use Catholic ceremonial because we feel that we have an innate right to it."

EXAMPLES OF SELF-ABNEGATION.

Examples of the noblest virtues abound among those 'other sheep' of whom Our Blessed Lord once spoke.

CARDINAL GIBBONS ON INDIVIDUAL LIBERTY.

James Freeman, in N. Y. World. When Cardinal Gibbons speaks to the American people he always commands attention.

PRIEST FOR MAYOR.

Dean McNulty, of Paterson, N. J., the vigorous and venerable priest who has acquired a reputation for his personal enforcement of the Sunday closing ordinance.

PRIEST'S MOTHER A CONVERT.

Rev. Thomas S. Major, pastor of the Church of the Good Shepherd, Frankfort, Ky., recently enjoyed the inestimable pleasure of receiving into the true faith his mother.

RIGHTS OF THE NON-UNION MAN.

"The third factor in this situation is the non-union workingman. He, too, has his rights, which must be maintained."

New Invocation in Litany.

According to the Rome correspondent of the London Catholic Times, a decree of the Congregation of Rites, hearing the date of April 22, but only recently made public, orders the insertion of the invocation "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us) after the words "Mater Admirabilis, ora pro nobis" in the Litany of Our Lady.

MARRIAGE.

GILLIGAN MURRAY. On Tuesday morning, June 9, a pretty marriage ceremony was performed in St. Mary's church, London, the contracting parties being Mr. Wm. E. Gilligan and Miss Mary Murray, both of this city.

THE SHRINE OF BEAUPRE.

The auspices of the Bishop of Kingston and the Rev. Father Rates, time, limit, the same as last year.

PRESENTATION TO REV. FATHER MCKEON.

On Thursday evening, June 11th, a number of gentlemen presented a magnificent blue bouquie of the best manufacture by the well-known firm of Wm. Gray & Son, Chatham, Ont.

OBITUARY.

MR. GEORGE JOHNSTON, WESTMINSTER. Mr. George Johnston died at his home, 8th Conway street, Westminster, on Sunday evening, May 31st in his sixty-fourth year.

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"The third factor in this situation is the non-union workingman. He, too, has his rights, which must be maintained."

New Invocation in Litany.

According to the Rome correspondent of the London Catholic Times, a decree of the Congregation of Rites, hearing the date of April 22, but only recently made public, orders the insertion of the invocation "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us) after the words "Mater Admirabilis, ora pro nobis" in the Litany of Our Lady.

MARRIAGE.

GILLIGAN MURRAY. On Tuesday morning, June 9, a pretty marriage ceremony was performed in St. Mary's church, London, the contracting parties being Mr. Wm. E. Gilligan and Miss Mary Murray, both of this city.

THE SHRINE OF BEAUPRE.

The auspices of the Bishop of Kingston and the Rev. Father Rates, time, limit, the same as last year.

ARCHDIOCESE OF MONTREAL.

The biennial election of the principal officers of the Congregation of Notre Dame was held in the Mother House of the Order, Montreal, His Grace Archbishop Bruchési presiding on Thursday, the 11th inst., resulting as follows:

DIocese OF LONDON.

REMEMBERED IN MOUNT CARMEL. Rev. Father Traher was not forgotten by the pastor and parishioners of Mount Carmel amongst whom he labored so zealously for a number of years.

ARCHDIOCESE OF OTTAWA.

A grand ordination ceremony was held in the Cathedral of Notre-Dame on Saturday morning, 6th inst., being the first of the kind since the death of His Grace Archbishop Desjardins.

ST. JOSEPH'S ACADEMY, LINDSAY.

On Friday evening, the 29th ult., one of the most successful musicals in the history of St. Joseph's Academy was presented by the pupils of the academy before a large and delighted audience.

KNIGHTS OF ST. JOHN CONVENTION.

The tenth annual convention of the Ontario Grand Commandery of the Knights of St. John was held in O'Neill Hall, Toronto, Wednesday, June 3rd, by Grand President and Sir Knight Joseph Kelly.

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JUNE 13, 1903.

THE CATHOLIC RECORD.

CHATS WITH YOUNG MEN.

A man recently made a fortune by picking out specks of gold from the heaps which the miners had cast up and abandoned. They were in search of nuggets, and despised the smaller grains which rewarded their perseverance. And how frequently the richest findings of philosophy are in the commonplace incidents of life!

The fellow who fights alone. With every hand at hand. With every eye at eye. With every foot at foot. With every voice at voice.

The fellow who fights the world alone. With every hand at hand. With every eye at eye. With every foot at foot. With every voice at voice.

The fellow who fights alone. With every hand at hand. With every eye at eye. With every foot at foot. With every voice at voice.

The fellow who fights alone. With every hand at hand. With every eye at eye. With every foot at foot. With every voice at voice.

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observant child. Said a father to his erring boy, "My son, your misconduct necessitates punishment. I am willing to receive it, on my own person, if you will be more impressed than if you were punished." The son asked to be comprehended the spirit of his parent. Harsh, angry punishment would only have intensified the spirit of rebellion. Self-control taught him a lesson he never forgot.

Out of self-control comes patience, the most important quality that can be cultivated. Success is often more dependent on this than any other quality. The remark has often been made that patient plodding is, after all, true genius. The brilliant thought may be elaborately wrought out. The idea, so full of inventive suggestion, must be laboriously and often expressively followed through many details till success is reached. And self-control is essential to this. The person who so completely controls self as to compel mind and body to work out his plans of life realizes in a large measure life's success. This may not be equally ambitious in all cases. To one success is merely the holding the plane of action on which circumstances have placed him. To make an honest living, act an honorable, useful part, set a pure example or train a family to pure manhood and womanhood is success. Another may have a larger sphere; and to fill it well is success. And thus along the entire range of life. To meet well the duties of each day, and grow with our opportunities is real success. And this uniformly results in patient plodding. It has in it more elements of success than anything else. The spasmodic efforts of so-called genius are of the nature of gambling. Men gain fortunes and success at times by a happy stroke of fortune; but more fail than succeed. And those who succeed by speculation are rarely to be envied. The strain attending the uncertainty of gambling ventures wears him away very rapidly. Many who spend a few years amid the excitement of speculation find life rapidly ebbing away. But patient industry, while it may gain slowly, has after all, the promise of long years. And when it makes its current it flows on in widening scope year by year. With the young it is usually a hard lesson to learn. The warm blood of youth seeks too much effort, quick success. But by a brilliant dash, quick success. But too much effort, quick success. But by teaching this truth, that by plodding patience life's success will come certainly, and it slowly it will be all the more sure to stay. And the basis of this plodding patience is self-control as regards habit, appetite and temper. This learned and we have received a valuable lesson.

OUR BOYS AND GIRLS. TIMOTHY'S FIRST COMMUNION SUIT. BY MARY ST. CLEMENT.

Fort Sisseton was a big frontier army post on the banks of the "Big Muddy," as the Indians call the Missouri River way off in South Dakota, sixty miles from the nearest town and railway. And here Timothy Finnegan had been born and lived the whole twelve years of his young life.

He had never seen a railroad, street car, nor the big shops and residences of even a moderately sized country town. Occasionally a small steamboat, a freighter," came puffing up the river, finding it hard work to run against the swift current, and almost impossible to land the numerous sandbars that would actually form over night.

Timothy was always the first one in the garrison to hear the whistle of the Rosebush, and he would fly around like a wild creature telling everybody that he met that "the boat was a comin'."

He knew the probable dates of her arrival, and spent hours down by the primitive landing, for the pleasure of seeing her first.

Timothy's father had been one of the oldest sergeants in the Thirtieth Infantry, so when the old soldier had died, two years ago, leaving a widow and five little ones, the colonel of the regiment kindly gave Mrs. Finnegan permission to occupy the little tumble-down house where Tim and all the other children had been born, and the post surgeon, a kindly old bachelor, who said he had no other children, gave Mrs. Finnegan the job of hospital patron—in other words, she was landlady for the hospital.

Of course they were very poor, but Tim had never minded his patched clothes and bare feet until he went to Father Wynne's first Communion class. The good priest drove fifty miles from his mission once a month to say Mass at the fort, for there were quite a number of Catholics amongst the officers and men.

says there ain't a better hand with horses round here than me." Jones was the sergeant in charge of the stable. Dr. Warren was enjoying his cup of black coffee in conjunction with a fragrant after dinner cigar when the colored cook who had followed his fortunes ever since the doctor had been in the army came in and announced that "one of de welsor Finnegan boys wanted to see the doctor."

"Bring him in, Lucinda, his mother has probably sent to complain of the size of the hospital washing." "Well, my boy, what is it?" called the doctor, as Tim stood respectfully at the door; "come in, come in."

"Please, sir, I hurd you wanted a hired man." "So I do; a man, not a beast." The doctor was very hard on intertempence. "Were you thinking of applying for the job?" said the doctor jokingly. "Yes, sir," then Tim began eagerly to explain, but he hurried so in his excitement that all Dr. Warren could make out was something about Sergeant Jones, a new suit of clothes, First Communion, and he did not exactly understand this last meant, so he had Tim sit down and go over the whole thing again.

The result was that a few days later Tim found himself engaged as assistant to the soldier who was to take the principal care of the doctor's thorough-breds. His salary was to be \$3 a month, and there were two full months before the class was to make their First Communion.

Tim had six bright silver dollars carefully tied up in an old pocket handkerchief, stowed away safely in a fine hiding-place, the grain bin, in the doctor's stable. It was Wednesday, and on Sunday next the happiest event in his life was to take place, and thanks to his Mother in Heaven, he would appear at the Sacred Banquet properly attired.

Thursday his mother was going to send into Springfield, the nearest town, by the stage driver, for new shoes, hat and suit of dark blue clothes. And for sufficient white satin ribbon for a band around his coat sleeve, and a big rosette.

"I would not like to receive our Blessed Lord looking like a little beggar. I want to have on my 'wedding garments' when Jesus comes to me," thought little Tim, reverently. Father Wynne had preached from this very text on his last visit, and the sermon had greatly impressed the child.

Imagine Tim's horror and dismay when, on putting his hand down in the accustomed place, he found his treasure gone. For a moment he was stunned; then his heart-broken cry brought old Dennis, the stable boss. Tim called him on the scene.

Tim had soon poured forth his trouble into the old man's sympathetic ear. Dennis turned the oats out of the box and searched and searched for the missing money, but nowhere could it be found. Dennis would have carried the story straight to the doctor, but Tim would not hear of it. "He'll think I'm begging; he's done enough for us already," he said. "Father Wynne says when Jesus sends us a cross we must bear it willingly like brave soldiers."

He had not knelt down, but had thrown himself on his face, so that his thoughts might not be distracted by the fascinating sights and sounds around him. For this poor, ignorant little boy was an ardent lover and student of nature, though perhaps he could not have understood the meaning of these terms at all.

The second jovial mystery was just ended; already Tim felt greatly comforted when the sound of laughter and merry voices struck his ear. Presently he saw Marjorie Harrington with her nurse and the little Lloyd girls emerge from the path. They carried long fishing poles and a big tin bucket, evidently expecting to make a big catch. They did not see Tim, who remained quiet. They went directly down to the boat landing, and Tim went on with his beads.

He had just finished the last decade when a piercing scream rent the air, followed in quick succession by cries for help. Rushing in the direction of the cries, Tim saw Nora, Colonel Harrington's nurse, screaming and frantically waving her arms, while the Lloyd children followed her example. He reached the river bank just in time to see Marjorie's white face and dripping golden curls appear on the surface of the water, while the swift current whirled her rapidly round.

In an instant Tim was in the water, striking out with bold, swift strokes for the spot where he had seen the child disappear. The current would carry him along as swiftly as it would her, so that when she rose again he would be near enough to seize her. Certainly his Heavenly Motherhood felt his feeble arms, for in an instant Tim had the drowning child safely in a firm grasp.

She struggled violently, however, and clutched him with both little hands, so that it was all he could do to keep afloat. Nora had disappeared, and Tim knew she had run for help, so he gave up making any effort to swim. His arms felt as if they were breaking, his head was on fire, everything seemed turning dark, and yet he did not let go of Marjorie.

Then came a dreadful moment when he felt the water sinking, as if in a dream he heard shouts. "Hold on, we're coming, just a moment," cried the voice mockingly; a moment, no, not a second, for with the shouts in his ears Tim felt the cool dark waters rush over him.

Tim knew nothing more until he awakened to find himself in a pretty cool room, with dainty white curtains blowing to and fro, and on the wall, right where his eyes rested, was a beautiful photograph of the Holy Mother and the Divine Child.

The mother's eyes looked at little Tim tenderly, and the child held out his arms as if to embrace him. Mrs. Finnegan, in her best black gown, sat looking anxiously at her son. "Is Marjorie safe, mother?" he murmured, drowsily. "Yes, dear; thanks be to God who gave you the strength to hold on to her."

"Are my beads safe?" was his next question. "They were in your pocket, dearie, and only got a bit wet." "I'm glad, for they're all I have for my Holy Communion. I've lost all my money, mother; some mean thief has stole it."

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