

The Catholic Record.

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

VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, MAY 11, 1912

1751

CATHOLIC NOTES

The consecration of Rev. Austin Dowling, rector of St. Peter and Paul's Cathedral of Providence, as Bishop of Des Moines, Ia., occurred on Thursday, the 25th ult.

The length of the Vatican Palace, not counting St. Peter's Basilica, is 1,500 feet, and its width is 1,000 feet, including the gardens it covers an area of 24 acres.

According to statistics just published the Catholic population using the German tongue in the German empire, its colonies and in Luxemburg, Switzerland and Austria, amounts to 41,450,385, with over 43,000 priests, secular and regular.

The Right Rev. J. J. Hogan, Bishop of Kansas City, observed on April 10, the sixtieth anniversary of his ordination to the priesthood. He was consecrated Bishop of St. Joseph, September 13, 1858. Although somewhat bowed physically under the weight of years, he is mentally strong and vigorous.

There was a second preparatory session of the Congregation of Rites on April 16 to examine into the heroic virtues of Msgr. Neumann, the first Bishop of Philadelphia. All the cardinals and consultants of the Congregation of Rites were present at the session, at which Cardinal Mantinelli presided.

The Rev. W. E. Purcell, of St. Raphael Church, Glasgow, Mont., while a passenger on a stage coach, expostulated with a man, who was using profane language in the presence of several women. When he received a sneering reply, the priest landed a short-arse jab on the jaw of the profane one, silencing him effectively. These on the stage applauded the clergyman's act.

Hon. Henry C. Dillon, one of the most prominent Catholics of Los Angeles, Cal., and whose death occurred recently in that city, was a convert to the faith. A native of Wisconsin, he was at one time a student in Nashota Seminary, intending to enter the Episcopal ministry, and while there was a companion of the late Rev. John B. Tabb, the well-known post-priest.

The daughter of Hon. Richard C. Kereans, American Ambassador to the Court of Vienna, was the recipient of a marked distinction on May 18, when she received her first Holy Communion from the hand of His Holiness, Pope Pius X. She was afterwards confirmed by the new American Cardinal Falconio.

The clergy list in the Diocese of Portsmouth, England, totals 455 seculars and regulars. Of the total, however, 168 are exiles and others not engaged in mission or parochial work. The Catholic population is estimated at 45,000. There are 135 churches, 42 convents, and 60 schools, in which 5,914 children are being taught. The charitable establishments total 9.

For the first time in the history of the State of New York a Catholic priest has been appointed to the position of official chaplain of a State penal institution. On Friday, April 5, the Rev. William E. Cashin, assistant at the Church of the Holy Innocents, in New York, was notified of his appointment as official chaplain of Sing Sing Prison.

A distinguished passenger who arrived at Washington on May 2, on board the Steamer Koenig Albert from Naples was Archbishop Giovanni Bonzano, who has been appointed apostolic delegate to the United States. Monsignor Bonzano received his first welcome to America by wireless while the steamer was at sea to day. It was from President Taft and extended the greetings of the president.

Pictures representing medieval monks in wine cellars drinking old vintages "on the quiet," were assailed on May 23 by the Rev. P. J. O'Callaghan, C. S. P., of St. Mary Church, before the Irish Fellowship club in the Hotel La Salle, Chicago. "These monks were ascetics, and stood for self-sacrifice, rather than for indulgence," he said. "It is gross libel to portray them as epicureans. A crusade for their suppression should be started by all friends of the Church."

The Right Rev. Bishop Harkins of Providence, R. I., proved anew his right to the title "The Bishop of the Poor," affectionately conferred upon him for his charity to the needy, in the disposition made of the testimonial presented to him, on the recent occasion of the silver jubilee of his episcopate. His grateful priests and people offered him \$64,000 as a gift, and he immediately bestowed it on charitable organizations.

Cardinal Gibbons, who is Chancellor of the Catholic University of Washington, was the recipient, recently, of a gift of \$25,000 for the University. The donor is a wealthy Hebrew from the Middle West, but his name is withheld. The Vatican contains 22 courts, 12 halls, (two of them Chapels—one 100x38 feet); the Clementine Hall is 90x60 feet; the Sixtine Chapel is 135x43 feet. In the Vatican are 50 great stair cases and 200 smaller ones, and 1,000 rooms, the galleries not counted.

Dr. Finlow Alexander, formerly a noted physician, Anglican minister, and of late years a convert to Catholicism, whose death occurred on Thursday, March 28, at the Hotel Dieu, Montreal, was born at Walthampton, Viarage Devonshire, England, on April 17, 1834. He was the son of the late Rev. Daniel Alexander, vicar of Bickleigh, Devonshire. He studied medicine at the Middlesex Hospital, London, from 1850 to 1855. In 1857 he received the diploma of the Royal College of Surgeons of England. He was for a time surgeon upon a steamship of the Peninsular and Oriental company, in China, and the Philippine Islands. In 1860 he came to Canada, and practiced medicine for a few years at Rice Lake, Ont. He was one of the editors of the Jesuit "Relations."

still larger number of more or less instructed Catholics. We were obliged to secure a larger hall for the rest of the course, which covered a period of 8 weeks, averaging 3 instructions of an hour and a half each per week. At the conclusion of the course, 33 of the 34 non-Catholics were received into the Church, the lone 1 remaining outside much against her will, but of necessity on account of the bitter opposition of relatives. It is unnecessary to say that the Catholics who followed the instructions were renewed and strengthened in their faith.

"Within 3 weeks after the close of instructions 12 applications were received from non-Catholics to enter the next class, and we felt obliged to inaugurate another course. The first evening we listed 22 non-Catholics, and several Catholics. This course resulted in 20 non-Catholics being received into the Church. This was followed by a class of 24 non-Catholics, 19 of whom were received before the holidays, the remaining 5 being on prospect for admission, having been unavoidably absent from some of the instructions.

"The result of the years' experiment was 72 converts and a larger number of untaught Catholics renewed in their faith. The Knights of Columbus aided materially in the work by extending invitations to their non-Catholic friends and acquaintances. Members of other Catholic societies are growing interested in the work and have volunteered to co-operate during the present year."

In regard to the instructions prior to marriage, it is Father Dunne's opinion that the Catholic party should be obliged to take the course with the non-Catholic, making their efficiency more potent, and he also thinks that the prescribed instructions are too few.

"These statistics, I believe, amply justify the following conclusions:

CONCLUSIONS DRAWN

"First, that we cannot prevent a certain percentage of our Catholic young people from forming affectionate alliances with non-Catholics. Countless efforts have been made along that line and have proved to be more or less ineffectual. It is not high time for us to recognize this fact, and learn to take conditions as they are and 'make to ourselves friends of the enemy' mixed alliances—and compel them to serve the conversion and conversion of countless souls?"

"Second, that 7 out of every 8 non-Catholics would gladly enter the Church if they but knew her as she is, and not as she has been caricatured to them from their infancy by inimical pulpits—and compelled them to serve the conversion and conversion of countless souls?"

"Third, that the work of the American priest is only half done if he confines his zeal to the care of his Catholic flock."

INSTRUCTING NON-CATHOLICS

Speaking further of this lamentable ignorance of things Catholic on the part of Protestants generally, Father Dunne said: "Are the seminaries of this country doing their full duty in equipping the laborers to do effectual work among the 'distressed' and shepherdless multitudes? I fear not. The average neo-priestly issuing from the portals of our seminaries seems to be incapable of understanding the non-Catholic mind and less capable of presenting Catholic truth intelligibly to the honest inquirer. Consequently their efficiency in the harvest field is greatly handicapped. Let us hope however that the day will come, and very soon, when every seminary in America will have a special 'Chair of the Good Shepherd' for the thorough development and training of the young Levites for the glorious task of equipping Jesus Christ in bringing the other sheep into the one fold and to a happy knowledge of the one Shepherd."

"We hear much nowadays about missions to non-Catholics; and it is well. They accomplish great good; but we should not forget that the non-Catholic missionary par excellence, the one ordained and commissioned to that work by our Lord, is the parish priest. It is he who lives and mingles with non-Catholics every day, in social, civic, and business relations, and consequently learns to know their beliefs and non-beliefs, their prejudices and misconceptions, and above all their sub-conscious yearning for that truth and beauty and security to be found only in the Church of Jesus Christ. In his work it is not one or two weeks of crowded academic lectures on the unprepared and untutored minds of unknown individuals, but a life-to-life and heart-to-heart mission, teaching in season and out of season, slowly perhaps but surely, the various truths of our holy religion, and thus dispelling here and there some shadow of prejudice or misunderstanding, and all the time drawing under God's grace the souls of the 'other sheep nearer to the fold."

"But there is a more specific work which can be done by the parish clergy, and that is bringing the other sheep into the one fold and to a happy knowledge of the one Shepherd."

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WHAT IS CATHOLICISM

Right Rev. Mgr. Hugh Benson, son of the late Archbishop of Canterbury, in a recent lecture delivered in the ballroom of the Hotel Astor, New York, before 1,500 people of various creeds, answered the question "What is Catholicism?" in the following manner: "It is that faith that has all the chief beliefs of all other religions. It is that religion that has been many times pronounced as dead—by Luther three centuries ago and others before him. It is that faith that after being declared dead had been entombed, so to speak, and a heavy stone rolled up to the entrance and a contingent of guards stationed on the outside to watch, fearing that its disciples might come and open the way. It is that faith, that although all these things have been done, time and time again, that has always risen and stands to-day as the largest institution in the world."

After the lecture Mgr. Benson held a reception, and more than half of those who heard him talk were introduced to him.—Catholic Truth Society.

"In that time we had a total of 48 non-Catholic fiancés, 15 of whom voluntarily took the instructions and were received into the Church, previous to their marriage, while 33 declined to take the instructions, leaving us 33 mixed marriages, for that period of time."

OBLIGATORY INSTRUCTIONS

During the following 5 years, under the law of obligatory instructions, we have had a total of 87 non-Catholic fiancés. Eighty of these took the instructions (the other 7 being unable to attend because they were non-residents). Sixty-five of the 80 were received into the Church immediately after instructions; 10 were prevented from doing so by the bitter antagonism of relatives; and 5 declined, or rather were not encouraged to enter as the instructor did not consider them imbued with the proper spirit, or endowed with sincere faith.

"Thus we had, out of a total of 80 non-Catholics who took the instructions, 65 converts and 15 mixed marriages. Of these 15 non-converts, 5 entered the Church later; that is, after marriage, leaving at the present time, a total of 40 mixed marriages of 80 fiancés who took the instructions."

"The following figures comparison of results may prove instructive: 'Instruction optional 1902 1907, fiancés 48; converts, 15; mixed marriages, 33. Instruction obligatory, 1907 1912, fiancés 80; converts, 70; mixed marriages, 10. I believe, amply justify the following conclusions:

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WHAT WAS ACCOMPLISHED IN ONE DIOCESE IN THE MATTER OF MIXED MARRIAGES

In a most interesting article in the Ecclesiastical Record on "How to Counteract Mixed Marriages in the United States," Rev. Arthur B. C. Dunne, of East Olean, Wis., gives a comprehensive statement of efforts made in that direction in the La Crosse diocese, which bore excellent fruit.

The remedy tested in that diocese was the one which obliges a six weeks' course of instruction previous to marriage for the non-Catholic party.

"This city," says Father Dunne, "may be considered typical of the average American community. In a population of about 20,000, it contains the usual assortment of religious bodies, with a Catholic population numbering 20 per cent. which is the estimated percentage of Catholics to the entire population of the country. Thus, an experience with obligatory instructions previous to marriage will fairly indicate what results may be expected from them in the average American parish. We shall take a period of five years previous to the introduction of obligatory instructions, as representative of conditions, which you obtained before the rule was established."

The Milwaukee voters league in a printed pamphlet, circulated before the election, confirms this record by saying: "The Seidel administration was controlled by securing which is the real governing body—a condition intolerable and subversive of the true principles of popular government." Nevertheless the voters' league was fair-minded enough to admit that the Socialist administration "had given this city and country the temporary benefit of a more efficient government than has been recently enjoyed." But it follows this up with the following scathing arraignment of the principles of Socialism:

"Its dangerous doctrines of class hatred and bitterness; its narrow partisanship; its lack of respect for the law; its denunciation of the motives and integrity of the judiciary; its unfair and undemocratic policies, and its hostility to American political institutions, in our opinion point the sure path to political, social, industrial and economic disaster."

Nothing could be more complete and wholly true than this denunciation coupled with a regard for the temporary good accomplished under false colors.

As the Socialists are endeavoring to draw victory out of defeat, it is becoming ridiculous to know that the number of Socialists in the Reichstag will be reduced from the largest among the parties to a medium one, if the Conservatives and Liberals make a common stand against them as they did in 1907. Thus it is clear that the Social Democrats would consider it a great disadvantage if by any means the army and navy bills were negatived; for in that case the Reichstag would be dissolved, and at the new elections the Social Democrats would be nowhere, as always when national questions were laid before the country."

It is quite certain that patriotic Germans can carry in the Reichstag the bill for navy and army expenses in spite of Socialistic howls. As this semi-official organ puts it: "It is absurd to speak of Germany as now losing her aggressive character in consequence of Socialistic successes, since she never had such a character. On the other hand, there is no ground for the supposition that the number of Social Democrats in her parliament will be any hindrance to such strengthening of the German armament as is intended to enable the country to resist any attack from the outside. The army bills and the navy bills will be introduced in the new Reichstag with the same vigor as the Reichstag of the past. Even the most sanguine Socialists do not doubt that the bill for increasing the armament will be carried by large majorities. As there is even now a sure majority for an army and navy bill, why should the government hesitate to carry out its policy?"

It is well, therefore, to remember, that in spite of the extravagant claims and boasts of its adherents, Socialism is still very much in the minority in all civilized countries. As a system it is not a progressive measure, but rather belongs to the governments in vogue among barbaric and savage peoples, where the state in the person of a chief or ruler apportions everything equally among his subjects, irrespective of their individual merits or earning capacity. But if Socialism is growing, it is not without striking an alarm among those who will fight against its propaganda of evil to the last ditch. Its temporary progress means the rousing of the militant spirit of countless Christians, and countless non-Christians, who still believe in religion and a personal God. If needs be, let the lines be drawn closely—and the choice be made between Jesus Christ, the crucified and the crucified, and the crucified and the crucified.—Intermountain Catholic.

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earthquake and on every angry ocean. The heavens above us teem with His myriads of shining witnesses. The universe of solar systems whose wheeling orbs course the crystal paths of space proclaim through the dream of space only the glow and power and dominion of the all-wise, omnipotent and eternal God.

MR. KIPLING'S POEM

The outburst of anti-Catholic bigotry in the poem of Mr. Kipling from which we quoted last week, has received its deserved reproof, not merely from Catholics like Mr. Mark Sykes, M. P., and from Professor Kettle, but also from a Protestant and an Ulsterman, Mr. George Russell, known on his title-pages by the initials "A. E." In prose which will outlive all the noise of party politics, Mr. Russell takes Mr. Kipling to task, less in anger than in grief, to speak to you, brother," he begins, "because you have spoken to me, or rather you have spoken for me—I am a native of Ulster. I call you 'brother,' for, so far as I am known beyond the circle of my personal friends, it is as a poet." But it is as a witness to the toleration of Catholics in Ireland that Mr. Russell speaks with all timeliness: "I am a person whose whole being goes into a blaze at the thought of oppression of faith, and yet I think my Catholic countrymen infinitely more tolerant than those who hold the faith I was born in. I am a heretic, judged by their standards, a heretic who has written and made public his heresies, and I have never suffered in friendship nor found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have intervened in a quarrel of which you know the merits like any brawling bully who passes, and only takes sides to use his strength. If there was a high court of poetry, and those in power jealous of the noble name of poet, and that none should use it save those who were truly knights of the Holy Ghost, they would hark the golden spurs from your heels and turn you out of the court." And then there is that notice of "copyrighted in the United States," which shows, says Mr. Russell, that Mr. Kipling, the most successful man of letters of the time, is not above making profit out of the perils of his country. It is interesting to recall that when R. L. Stevenson had to abuse the tradition of Father Damien, he refused a fee for his work—he sent his noble letter to Mr. Henley, saying it was for him and everybody.—London Tablet.

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of the furniture was not extensive and its quality was not remarkable. But then in this part of Dublin furnishing was not a strong point.

The Murphys were a large family, including those who were "buried" there were ten, but eight children survived. One of the eight looked, according to the neighbours, as though he would not "be in it long." This was Josie Murphy, a boy of ten, who arrived on crutches, supported by his sister Liz, a girl of sixteen, who, Mary, Peter, and Thomas trailed behind them.

Within the house, Mrs. Murphy, dirty and bedraggled, was settling her household goods. Her face brightened when she saw Josie.

"Isn't it the grand little place at all?" she asked rather wistfully. "Glorious to God," said Liz, but gave no further opinion.

Josie, resting on his crutches, looked round the room. It was hopelessly untidy and far from clean. But as he had rarely seen houses in other conditions, he was satisfied.

"It'll be fine when we have the place up," said his mother. "Your Da will like put them up when he's back from work. The Pope can go over the fireplace, and the one of 'Pat' after his death, near the dresser: it'll be real tasty."

"It's the yard takes my fancy," said Ned, a big boy who was in a perpetual state of seeking work.

The whole family looked to the yard and stood surveying it with the interest proper to landowners.

It was a fine autumn day and the sun was bright. Some trees were visible beyond the wall, their leaves were touched with gold. A meagre bush of veronica grew in one corner of the yard, and there was an undoubted beginning of a rockery.

Some former tenant, probably "put out" for lack of the rent, had conceived the scheme: a heap of bricks, mortar and broken crockery. But a naturalist was growing there, and the possibilities of a landscape garden dawned upon the Murphys.

"We've a right to be making a garden," said Ned.

"Wouldn't it be well for Josie to be sitting there in the sun," answered Mrs. Murphy, "an' he no moldered wid all them children next door that hasn't a notion of behaviour, starting as though they'd never seen a crutch in this wicked world, an' a pity it is for their manners not to be teaching them manners!"

"We might be running up an arbour where Josie would sit," suggested Liz.

"We'd grow scarlet runners over it," said Josie.

His eyes brightened at the thought. "Ivy would be nice," said Ned.

"Sweet peas," suggested Peter. "One of them little pinky roses," chimed in Liz.

"It'll be a fine place yet," exclaimed Mrs. Murphy hopefully. "Josie'll be getting his health fine in the spring, an' be sitting out there watching the cloud."

Josie smiled cheerfully. He still hoped with each new season that he would be "getting his health" soon. The future remained for him a time of unfamiliar vigour when he should play in the streets, whip his top, and go to Mass with the strongest of them.

The present however, was a time of ill health. Josie had nearly forgotten how it felt to be well. The long that was the source of all his trouble was in plaster until some vague time when he should go to the big Dublin hospital to have another operation. In the present he slept ill, but still the future was radiant with possibilities.

Josie, sitting on a chair near the fire, gave himself up to dreams about the yard. He would make friends with gardeners, beg for cuttings and seeds. In a year that yard would be a blaze of colour. Roses would grow over the roof, clematis would cover the walls. Flowers of all sorts would make splendid little spaces of earth. There might also be useful things like cabbages and potatoes. The surplus stock could be sold and help to pay the rent, or to buy boots for Ned, or a skirt for Liz, or a coat for Peter, or a dress for Mary when she went to school. Josie found much to think of, and this was well for him, his amusements being restricted by the necessity of sitting still most of the day.

Meanwhile Liz went out. She held her head high because the neighbors were watching her. Liz was at the self-conscious age, and she remembered faintly that the crown and the brim of her hat were nearly parting company. Also her boots were down-trodden and two sizes too large for her. Properly dressed she would have been a handsome girl, but food came before dress in the Murphy household, and there was never enough for both.

Liz went boldly to the backs of the terrace houses that stood within some hundred yards of their new dwellings. A field ran behind these houses, and weeds and garden rubbish were thrown there out of the back doors. With deliberation but a certain nervousness, she investigated these heaps. A dog snarled at her. She was, he seemed to say, encroaching on his professional rights. But Liz went on. She had already found a number of half-withered branches that she called cuttings, some broken geraniums, a tulip bulb, a potato, and some bits of honesty with seed vessels.

With these she returned, braving the curious glances that she met at every open door. She retired at once to the yard and planted her treasures. For spade she used the coal shovel, and her work was hard, for the soil of the future garden was like a millstone. A dog snarled at her. She was, he seemed to say, encroaching on his professional rights. But Liz went on. She had already found a number of half-withered branches that she called cuttings, some broken geraniums, a tulip bulb, a potato, and some bits of honesty with seed vessels.

"If you let on to him I'll kill you," she said, "so let you mind yourself."

She went with heavy feet upstairs. "Josie, Josie," she cried, "the old thing's in flower, lovely scarlet heads on it like o' well . . . well . . . a little the like o' begonias. 'Tis the wonder of the world it is! I'll carry you down to see it!"

Josie's eyes brightened. His arms clung to his sister's neck as she carried him down the stairs.

"I knew it would flower for me," he said.

"How did you know?"

"Didn't you say it would, Liz, and I prayed it might?"

Liz squeezed him passionately and held him. But he made no sound. She held him in her arms at some distance from the plant.

"It would be a pity to touch it," she said. "It's terrible brittle."

"Glorious to God! Well that's a strange rare plant," said Mrs. Murphy, who had but faintly seen it.

Liz resisted the temptation to steal it would be hard to say. But all that she brought home with her was wisdom—she had seen sand put on the bulbs, or manure round the roses, and so on.

With the spring the horticultural zeal of the Murphys was quickened to a passionate interest. Green leaves showed above the poor soil. The tulip gave definite promise; a roof of parsley showed a little green, two or three crocuses even went in flower. What might one expect? The stalk of rhubarb might yield a pie. The shrivelled little gooseberry bush, assisted by the Providence whom the Murphys constantly invoked, might yield them a gooseberry a piece.

But heaven, so it seemed, sent them a blessing unexpected and mysterious. It was Josie who first saw the strange green leaves above the ground. Peter, grown sceptical with experience, pronounced it a dirty old weed. But the greater wisdom of his father denied this. The plant was certainly something uncommon and worthy of a garden.

Maybe God sent down to us special," Josie suggested to Liz, in a moment of confidence.

"Why wouldn't He?" asked Liz. It seemed to her that heaven must appreciate the patience and sweetness of Josie, for, as usual, the future becoming the present brought him no new health.

But the obstinate trouble that had lamed him continued its ill work on his hip.

Whatever its origin, the unknown plant was a source of constant interest to the Murphys. During the spring it threw out large leaves at the base. Then a delicate stem rose. This, by the beginning of the summer, had branched into several smaller stalks. Each of these bore green tassel-like buds. On these buds Josie rested his hopes. He was confident that the most lovely flowers would reward their long waiting.

For nothing had been spared the strange plant, a sup of water and cold tea had been given to it at all hours. The time of blossoming was tardy in its arrival. The tassel-like buds still kept the secret of their rare perfection. And meanwhile it was necessary for Josie to go to the Dublin hospital for another operation.

"If it would but flower," said Josie. Liz examined the buds with angry eyes.

"'Tis the rascally old crowsy," she exclaimed, "an' it coked up with all manner of treatment. But never you mind, jewel, it'll flower yet for you."

But for all that Liz said the unknown seemed disinclined to bloom before Josie's operation. Liz was not too truth-telling to contemplate the plant. She was a declared solemnly to her brother that he should see his treasure bloom. Josie was too ill and weary to ask questions. He waited.

The next morning Liz was down by 6 o'clock. She went straight to the yard to contemplate the plant. The morning sun shone warmly on some candytuft, three carnations, four poppies, and the unknown thing which she cherished. Three of the tassel-like buds were open. But the flowers—what were they? Poor meagre mauve-colored things, with nothing marvellous or strange about them. Angry tears started to the girl's eyes and rolled down her cheeks.

"Is that all you can do, you rascally old chate?" she asked. "You've a right to be put out of it in the dust cart, deavil!" a poor child the way he thought you'd dropped from heaven."

Liz glared at the flower. She was, after all, unjust. For it was but a species of sea thistle, a graceful thing but incapable of any display. Liz turned away.

"I'll be even with you yet," she exclaimed.

She went off to the station as usual for her newspapers. However sore her heart, weary her feet, and overstrained her nerves, the papers had to be left at every house.

Liz had a very sore heart that morning. Josie was the centre of her life, his aim and object, and that day Josie was to go to the hospital. She had a sad and sad face of the hospital, never having stayed in one.

At one house the roses were in bloom, at another the violets were fine, at a third a bed of begonias was splendid in the sunshine.

Liz paused to admire. Then an idea came to her. She went to the bed and tapped at the window and frowned.

"'Tis only the fallen ones I'm after picking," said Liz, appealingly. Her hand was full of scarlet flowers that had dropped. She hurried off with them and bore them home.

To her mother's questions she made no answer.

"Ah! whist!" she said crossly. Her mood was far more pleasant that day.

Mrs. Murphy peered from a sallow window.

"For God's sake!" she exclaimed, "what's taken her? She's after sowing them begonia heads onto the quare plant."

Liz with a flushed face returned to the kitchen.

"If you let on to him I'll kill you," she said, "so let you mind yourself."

She went with heavy feet upstairs. "Josie, Josie," she cried, "the old thing's in flower, lovely scarlet heads on it like o' well . . . well . . . a little the like o' begonias. 'Tis the wonder of the world it is! I'll carry you down to see it!"

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comfortable bed, and a kind nun stood beside him. Liz sat by him on the other side. Her face was strained and set. It seemed to her that her own life was going out with Josie's.

"I've told Mother Mary Aloysius about the flower, Liz," he said at last. The nun nodded.

"It was just a miracle," she said, "and yet there's some think they never happen."

"I knew I'd see it . . . and I did," Josie sighed, with a sense of great satisfaction.

"I wonder if the king has got the likes of it in his palace," he suggested.

"I'm sure he's not," Liz answered. "Some miles away the poor sea thistle still kept its place in the yard, and the drooping begonia heads showed the ootton that held them to their stalks."

W. M. LETTS.

ASCENSION DAY

THURSDAY, MAY 16

The Feast of the Ascension shows us the work of God in its completion. Hence it is that the Church in the Canon of the Mass calls to mind the Passion of our Lord, His Resurrection and His Ascension. It is not enough for man to hope in the merits of His Redeemer's Passion which cleansed him from his sins; it is not enough to add to the commemoration of the Passion that of the Resurrection, whereby our Redeemer came back to life, and was not yet saved, he is not reinstated, except by uniting these two mysteries with a third, the Ascension of the same Jesus Who was crucified and rose from the dead. During the forty days of His glorified life upon earth, Jesus was still an exile, and like Him we also are exiles until such time as the gates of heaven, which have been closed against us, shall be thrown open both for Him and us.

Close by Bethania, that favored village where Jesus used to accept hospitality at the hands of Lazarus and His sisters, was the part of Mount Olivet which commands a view of Jerusalem. There on that wonderful morning were gathered the disciples, with Jesus and Mary His Mother. The sight of the Temple and the palaces made the apostles proud of the great city and its memories. For the moment they forgot the curse that had been uttered upon it; they forgot also that Jesus had just made them citizens and conquerors of the whole world. They began to dream of the earthly grandeur of Jerusalem, and turning to their divine Master, they ventured to ask Him: "Lord, wilt Thou, at this time, restore again the kingdom to Israel?"

But Jesus had not come for the purpose of earthly gratification. To His mind the grandeur of universal conversion swallowed up all lesser considerations, and as a last lesson He reminds His disciples: "Ye shall receive the power of the Holy Ghost, and ye shall be witnesses to Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth." He blessed them, and was raised from the earth, and ascended. The eyes of all followed Him, until the clouds intervened and hid Him from their sight.

Jesus was gone! The earth had lost her Emmanuel. For four thousand years He had been expected; the patriarchs and prophets had desired His coming. He came. His love made Him a child, an exile in Egypt, a Victim of evil. But now, entered into His glory, the whole sad drama of suffering and exile is over. But even in going He leaves a message significant of that love which made His whole life. He is not gone forever. He will come again, in the ages after in all His glory—in the days that follow even to the end of time. He will come daily in the clean oblation of the altar, and thus the angels who appeared at the moment, said to the watchers upon the Mount: "This Jesus, Who is taken up from you into heaven, shall so come as ye have seen Him going into heaven."

A CATHOLIC DEFENSE OF SOCIALISM

Under the above heading the National Office of the socialist party has issued for general distribution a speech of Hon. Charles Russell, son of the late Lord Russell, of Killowen. Several months ago a leaflet containing passages from this speech was printed by the socialists of New York. The National Committee has now taken the matter in hand and has published a new propaganda edition, which is being widely distributed among the Catholic working men of the United States. The enemy has taken advantage of an honored name to sow, as he hopes, the tares of discord in the field of the Church.

It has been well said by a true Celtic heart, that where force has failed to wrest the faith from the children of Saint Patrick, in their Isle of Saints, trickery is to-day making inroads on this faith among the Irish laborers in our own land. The campaign of Protestantism against the faith of Irish immigrants in the early history of our country is now taken up under the same deceptive plea of friendship, and with a most insidious cunning, by the intensely anti-Catholic leaders of socialism.

"Let us but get them into our party," they say, "and we will give them within our ranks the logical consequences of our explanation of society and nature"—materialism and atheism.

Mr. Russell is not a socialist. With a true Catholic instinct, in spite of a faulty logic, he is earnestly fighting against the movement. His main mis-

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If you would like to have a copy of this book, address Philip Harding, Dept. F601, Box 1301, Philadelphia, Pa.

Mr. Harding requests that no one write simply through the mail, but that you be a member of the Catholic Church; the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

take is that from a superficial acquaintance with it he fails to perceive its real religious significance and takes upon their face value the ovation of socialist—constantly denied in practice and fact—that they are not concerned with religious issues. Mr. Russell would not be seriously considered as an authority upon the labor question. It is his misfortune to be thrust by socialists into the "bad eminence" they wish him to occupy, to be made by them an Israel in the Catholic camp.

The speech in question was at once repudiated by the Catholic press as in nowise an expression of Catholic thought. The severe criticisms to which it was then subjected should have been sufficient for socialists to permit it to rest in peace.

We are sorry, therefore, that the few men who leave no means untried to vilify both Church and priest-hood should now again force us to return to it.

Dealing with the accusation, which personally he does not make, that socialism means the expropriation of the property of individuals, he declares his doctrine itself to be neither un-Christian nor un-Catholic. From the right to take by taxation a portion of the private properties of individuals, where the common good requires it, he argues to the right of expropriation with respect to us as well for the same purpose.

"Where does virtue cease and vice begin?" he asks, "I submit that it must logically follow that the right to tax must necessarily involve the right to take."

Taxation is merely meant to enable the commonwealth to do for the individual what the individual cannot do for himself. Its precise object is to safeguard and maintain private rights, and among these the right to private property. When taxation goes beyond the limits of this purpose, for which alone it exists, it ceases to be taxation and becomes expropriation, and State robbery. The rights whose abrogation Mr. Russell would not consider un-Catholic are pronounced by Pope Leo XIII, in his encyclical "On the Conditions of the Working Classes," to be inherent in human nature and founded upon justice itself. It is a robbery, therefore, to suppose that the common good can ever require a general disregard for them. There is no parity whatsoever between taxation and expropriation without compensation.

Such confiscation, Mr. Russell holds though defensible, is really not a socialist tenet. Here again a lack of insight into the general question is apparent. Many socialists undoubtedly do not advocate expropriation without compensation.

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theory, then we do, and must denounce such a party, then no Catholic can strengthen or support it with his vote unless he would be guilty of the basest disloyalty to his holy faith. Such is the nature of the socialist movement as it actually exists among us.

Pope Pius X. recently warned the bishops of Italy to preserve Italian emigrants from falling into the toils of socialism. It was not against an economic fallacy, but against a religious menace that he warned them. Our own Cardinals and Bishops, whom Almighty God has given to guide us in matters of religion and morals, have distinctly raised their voice against socialism upon the same grounds. It is worse than folly to suppose that the entire hierarchy, who by natural learning, no less than by divine vocation are the reliable exponents of Catholic doctrine, should have been childishly mistaken in their verdict upon so important a question and in so patent a manner.

But here, as elsewhere, we can safely trust in the spirit of our own Catholic laity. Whether speaking through the Federation of Catholic Societies, or through the councils of the Knights of Columbus, or through the widespread Central Verein or newly-founded Militia of Christ, they have but one word to say: that socialism and Catholicism are forever irreconcilable.

Only recently, at the session of a special committee of the American Federation of Catholic Societies, as is announced, "socialism was declared by all the members present to be not only a menace politically in the United States, but religiously as well." The same cry is raised by Catholics throughout the entire world. Eighty thousand Romans, fighting against the Catholic Church, fight against any manifestation of Christianity; it is the program of socialism according to the official pronouncement of the Centre Party.

Mr. Russell fears that we shall bring upon ourselves the attack of the entire socialist movement. The party has long ago in practice declared its war upon us. It is not of our choice. We are called upon to defend the interests of Christ and of His Church. In this we know neither fear nor compromise. What is true in socialism we willingly embrace, what is false we will fight to the end. It is not true, as Mr. Russell thinks, that socialism alone holds the field. The Church was there well nigh two thousand years before and will still be there when socialism has ceased to be. To-day we have but to reduce to terms of practical service the working program given us in the famous encyclical of Pope Leo XIII.

If socialists wished us to know their real attitude towards the Catholic Church in the United States, what need was there to cross the ocean in order to find it in a rejected speech? Their entire press has long ago made it plain to us. Mr. Berger, their most representative authority, has clearly voiced for us the common sentiment of his party. Opposing the Militia of Christ, as every Catholic enterprise is always systems, a really opposed by socialism, he wrote under date of August 12, 1911, in his organ, the Social-Democratic Herald, of Milwaukee:

"The Militia of Christ was founded by the Roman Catholic Church to regain its lost hold upon the Catholic workers in America. Its mission is to fight everything that looks like enlightenment, progress or education. Its mission is to help everything that looks like darkness, retrogression and superstitions tulle in Roman Christianity. It is characteristic of the Roman Church that it keeps the masses in ignorance and bigotry and thus in submission to the ruling class. . . . The next Reformation would combine the spirit of the French Revolution with the new spirit of socialism, which has never asserted itself so far. This is a warning to the Holy Catholic Church (the Militia of Christ) to be on its guard against the danger of being between capitalist exploitation and Roman Catholic exploitation, we prefer the former, no matter how bitterly we must fight it."

We leave it to our readers to judge who is better qualified to determine the attitude of American socialism towards the Catholic Church: Mr. Berger or Mr. Russell. Yet Mr. Berger was one of the men who spoke most eloquently in favor of inserting into the socialist platform the clause: "The socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief." This was passed by a majority of one vote, as a measure of political expediency. It is safe to conclude from the minutes of the meeting that of the men who voted for it there was possibly not one who did not entertain, to a greater or less extent the sentiments of Mr. Berger. Certainly there was not one who could logically differ with him—America.

Uto St. Joseph, the "just man," the humble head of the Holy Family, we should often turn. His life was one that is full of lessons for all those who as husbands and fathers are endeavoring to fulfill their God-imposed duties to wives and children.

Cures Caked Udders Over Night
Saskatchewan Stockman's Experience with Douglas' Egyptian Liniment

The stockman, and more particularly the dairy farmer, has to keep a sharp lookout for caked udders, for he knows how seriously trouble of this kind is likely to affect the milk production of his herd.

Mr. W. Robinson, of Ituna, Sask., does not worry about it any more, however, for he has found a quick and certain cure. He says:

"I have used your Egyptian Liniment with splendid results. I have had cows calve at night with their udders so badly caked that it was impossible to milk them, but after one application of your Liniment they were all right next morning."

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Advertisement for teachers, situations wanted, etc. to each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion except in the usual condensed form will please give old as well as new address.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 240 Maine street.

LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have been with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a truly Catholic spirit. It strenuously defends Catholic doctrine and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good to the welfare of religion and country, and I will do more and more, as its wholesome influence reaches more and more. I therefore, earnestly recommend it to all Catholics. I therefore, earnestly recommend it to all Catholics. I therefore, earnestly recommend it to all Catholics.

Yours very sincerely in Christ, Archbishop of Ogdensburg, Ontario, Canada, March 27th, 1909.

Mr. Thomas Coffey

Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published, its matter and form, and its truly Catholic spirit. I can recommend it to the faithful with pleasure. I can recommend it to the faithful with pleasure. I can recommend it to the faithful with pleasure.

Yours faithfully in Jesus Christ, M. D. FALCONE, Arch. of Leiria, Spas. Deleg.

LONDON, SATURDAY, MAY 11, 1912

CATHOLIC TEACHING AND THE PRICE OF LABOR

While the recent coal strike in Great Britain focussed the world's attention on the portentous power of labor organization, many and varied were the comments on the underlying principles of Political Economy. The CATHOLIC RECORD gave the Catholic teaching with regard to wages, which in the circumstances was of unusual interest. A correspondent questions the soundness of our position and intimates that it is not that of the Church. Taking into account the importance of the question in itself, as well as the fears of our perturbed correspondent, we shall, even at the risk of some repetition, show that the RECORD was entirely right in the lines of the best Catholic thought and most authoritative Catholic teaching on the subject.

The commonly accepted principle governing wages is based on the assumption that labor is merchandise. The laborer has something to sell—his labor; its price will be regulated by the law of supply and demand. Holding this commonly accepted doctrine as to labor it is not surprising that many writers of editorials and serious articles contended that for Parliament to fix a minimum wage was "economically unsound"; that Parliament has no more right to fix a minimum price for labor than it has to fix the price of bread or boots. This, however, is not the Catholic position. Catholic principles of philosophy and theology applied to economic questions lead to a view of labor and wages fundamentally different from that commonly accepted. The Catholic teaching is that wages should be determined by the natural right of the workman to live a decent human life—i. e., to be housed, fed and clothed in a manner befitting human beings. Now hear those who speak with authority on the subject. The menace of Socialism is real; the evils it pretends to be able to remedy are real. The answer to the Socialist's appeal to the workman must be along practical lines. Nothing can be more practical than the question of wages. There is an organization in England, "The Catholic Social Guild," whose object is precisely to deal with the issues raised by Socialism and the labor question in a practical manner.

Addressing one of its meetings Bishop Keating, of Northampton, placed the Living Wage as the first item on the Catholic programme of Social Reform: "First comes the question of the living wage. It would be difficult to suggest a subject of more vital interest or which lends itself more readily to our methods. The older 'orthodox' economists treat labor as they might treat coal or iron. In their eyes it is a commodity, subject to the sacred law of supply and demand and liable to be cheapened down to the lowest figure in the open market. This seemed to be common sense, and still finds favor with those who pride themselves on doing business on business lines. Catholic Christianity, on the other hand, has always maintained that the support of the laborer in reasonable comfort is the first charge on the fruits of industry. Instead of being the most squeezable item in the cost of production, the laborer's hire, by God's law, ought to be the one sacrosanct and intangible factor."

Father Vaughan, S. J., delivered a series of Lenten discourses on Socialism in St. Patrick's Cathedral, New York. Fully conscious of the far-reaching effect of his utterances this brilliant Jesuit, we may rest assured, weighed his words carefully, yet we find he has spoken almost the same words as used by the RECORD: "To wage earners, men and women, I would say: You have a right to form unions and by means of unions enforce your just demands for a living wage and human conditions both in your workshops and in your homes."

Father Liberatore, S. J., spent his life as a Professor of Catholic philosophy and theology. Towards its close he published Principles of Political Economy. The article on Wages is too long to quote in its entirety, but an extract or two will suffice: "First of all, to look on labor as merchandise, and wages as its price, is a false manner of considering it, and the source of grave errors. God said that man should have bread through the sweat of his brow. The sweat of his brow means labor or work. Bread means all that is necessary to life here below—food, clothes, lodging. Man means the human pair, male and female, and their family. Virtually, therefore, work is to the workman that which is necessary to the maintenance of himself and his family. By such reckoning current wages ought to be regulated."

The most comprehensive, and at the same time the most authoritative statement on the labor question, is Leo XIII's immortal encyclical on this subject. Speaking of the particular phase of the question under consideration, the Pope says: "Now if we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, he is free to accept a small remuneration or none at all. But this is a mere abstract supposition; the labor of the workman is not only his personal attribute, but it is necessary; and this should freely agree to wages; nevertheless there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage earner in reasonable and frugal comfort. If, through necessity or fear of a worse evil, the workman accept of harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice."

Again, large numbers who are counted to play its follies at; a stock for the world's laughter; a ball for its game of mockery; a tool for the knave's chistry; an instrument in the hand of hell's malignity. The madman is placed in security; he can be guarded against injuring himself or others. The drunkard is let loose upon mankind, like some foul, ill bodied, and noxious animal, to posture, torment, and disgust everything that reasons or feels; whilst the curse of God hangs over his place, and the gates of heaven are closed against him."

Listen again to what some of the most eminent judges in England have uttered concerning drink and the drunkard in relation to crime of all classes and grades: "Lord Chief Justice Coleridge, 1877.—"I think it is in the course of my duty to say that, within my experience as a judge, and having lived some considerable time in the world among other judges, and judges of much larger experience than myself, it is certainly the case that if we could make the country sober we might shut up nine tenths of the jails."

Some recent happenings have shocked the civilized world by their tragic suddenness, their terrible consequences, and the appalling, heart-rending sufferings that followed in their wake. It is but natural that the human heart, if it be human at all, should sympathize with sorrow, and extend to suffering fellow-beings the hand of sweet sympathy. It is but human that tragedy enkindle in the human heart a wave of sorrow and a sense of horror. A few days ago the awful fate, on its first voyage across the Atlantic, of the finest and greatest steamship in the world—the Titanic—stunned millions of people by its unparalleled swiftness and unprecedented awfulness. Criticism, rightly or wrongly, has been severe, strong and pronounced. Hot words of fierce condemnation have been hurled forth by thousands, and on all sides censure has been conspicuous, which is but quite natural, because of the fearful death-roll.

True, this most recent disaster has been an overwhelming one, and has awed the whole world by its far-reaching hand of destruction; yet, the same manner of thing—a huge death-roll—is going on daily all over the world, and around about us—tragedy in the form of homicide, suicide, plunder, robbery, vile, abominable crimes, unspeakable in their disgusting loathsomeness, revolting in their atrocity, and many sit with folded arms watching the tide of destruction fiercely doing its weird work, and raise not a finger to help in the rescue of myriads of human souls who cannot help themselves. What is this dreaded thing that is causing such havoc, causing such loss of life, such disaster to humanity? It is drunkenness, vile and horrible, seething upon all sides—in the boudoir, in the hovel, in the gilded palace, in the humble cottage, in the Christian streets of what are called forsooth public cities. Yet how many there are who not only condone this abomination, this scourge, worse than any plague, but also by their attitude of apathy and indifference encourage it. Is it an evil? Is it a sin, detestable in the sight of God? If so, then surely it must be grappled with; it must be stemmed; the causes that lead to it must be annihilated, must be severely condemned in the pulpit and in the home; on the platform and in the classroom; but of all places the most effective, in conjunction with the pulpit, is the confessional.

The Church has had, and still has, many foes, many enemies, to contend with; but none greater or more to be dreaded than drunkenness. No form of Socialism ever invented is so menacing to the Church; no anarchy so threatening; no scheme that hell could devise so potent to wage warfare of the most diabolical nature against the Church than drunkenness.

The drunkard—when reeling beneath the merciless hand of strong drink—is either a fool or madman. If the former he causes the blush of shame to rise to the cheek of his fellowman, his fellow Catholic; the stab of pain to his heart. If the latter, then no crime is too horrible, no act too debased to be perpetrated by him. Listen to the awful words of the saintly Archbishop Ullathorne. Speaking of the drunkard he says: "The drunkard is a self-made wretch, who has gratified the depraved cravings of the throat of his body, until he has sunk his soul so far that it is lost in his flesh, and has sunk his very flesh beyond comparison lower than that of the animals which serve him; a self-degraded creature, whose degradation is made manifest to every one; but himself; a self-made miserable being, who, whilst he is insensible to his own misery, afflicts every one else with misery around him or belonging to him. He differs from the madman only in this—because the madman has not caused his own calamity, whilst this man has; because the madman is innocent, whilst this man is guilty. The madman is an object for pity and compassion, and all the cares of humanity; whilst the drunkard is an object of ridicule, scorn, contempt; a butt for the world

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in the Order. . . . A member falling to continue to be a practical Catholic shall be expelled.

PROTESTANT MUTATION

There is no particular form of error to which Protestants have uniformly adhered. Neither Luther nor Calvin would now know his own. Who now adheres to the Westminster Confession of Faith? All forms of Protestantism have been fashioned, modified, altered, almost as soon as made.

NOTES AND COMMENTS

WE REFERRED two weeks ago to the publication of Mr. Henry J. Morgan's new volume of "Canadian Men and Women of the Time," which we characterized as an indispensable compendium of Canadian biography.

IT WOULD be impossible within the brief space at our disposal to give any idea of the part Catholics have in this important work of reference. A glance over its pages, however, makes it sufficiently evident that as a people we have done our full share in the building up of the nation, and that in this connection Mr. Morgan has known no narrow restrictions in the assembling of his material.

A DISCUSSION has been under way recently in English exchanges on the subject of the religious affiliations of the great orator, Edmund Burke. Burke himself has generally been regarded as at least a non-Catholic (his Protestantism was, it seems to us, altogether a matter of environment—he had little or no sympathy with Protestantism, per se).

BURKE'S WIFE, Jane Nugent, appears to have had a Catholic father, but to her mother is usually attributed attachment to Presbyterianism. And as seems to have been the custom in some parts, even in Ireland, in those days, the religion of the parent determined the religion of the child according to sex—

for Burke's loss to the Church. There is no doubt that his mother (a Nagle) was a Catholic, but his father was of the Protestant Episcopal or (as it was until 1868) Established Church. Whether Burke himself had been reared as a Catholic and fell away in his early manhood is extremely doubtful, though Horace Walpole, in his "Last Journals," states distinctly that "he had been a Catholic." However this may have been, that in later life he had strong sympathies with the Church and in her recognized the only unswerving exponent of Christian belief, no reader of his speeches and writings will be disposed to question.

THIS RECALLS another discussion as to the religion of Gibbon, the historian of the "Decline and Fall of the Roman Empire." That Gibbon was for a time a Catholic, at least nominally, is well-known. What is more, he was a convert to the Faith and that in an age when to be a Catholic meant something. It was to this latter fact, confessedly, Gibbon's release is to be attributed.

GIBBON'S "CONVERSION" (one of the intellect, not of the heart) came about in this wise. "The Indifference," says W. H. K. "so rife all over Europe in the eighteenth century, shocked Gibbon, the undergraduate at Oxford, who thereupon read himself into the early Church on the subject of miracles, and was historian enough to see that the Early Church was not represented by the cool Calvinism with which he was surrounded; so he consulted a Jesuit priest and was received into the Church.

ST. MARTIN'S CHURCH LONDON

ANOTHER BEAUTIFUL EDIFICE DEDICATED TO THE SERVICE OF ALMIGHTY GOD

THE CATHOLIC RECORD offers congratulations to His Lordship the Bishop of London upon the opening of still another large and substantial structure which will for generations to come be a centre of Catholic Faith and Catholic worship in the southern part of London city. But two years have elapsed since the advent of Right Rev. Dr. Fallon in our midst. The remarkable energy which he has displayed since that time in promoting the interests of the Faith in London diocese—the number of sacred edifices of which he has laid the cornerstone and which he has dedicated to the service of Almighty God—betokens remarkably bright future for the Faith in this western part of Ontario. He is truly a church-builder, and in all his undertakings zeal and prudence go hand in hand. He had implicit faith in Divine assistance and in the wholehearted co-operation of his priests and people and he has not been disappointed.

On last Sunday at 10:30 the dedication ceremonies took place. Long before that hour large numbers of people congregated about the new church and through the doors were opened over one thousand worshippers entered the sacred edifice. The pews were found to be inadequate to accommodate those present and numbers of chairs were utilized.

London, Rev. T. J. Valentin, London, Rev. T. West, P. P., St. Thomas, Rev. J. Rooney, the Cathedral. Solemn Pontifical Mass was celebrated, His Lordship the Bishop being assisted by Rev. J. Hanlon, deacon, Rev. J. V. Tobin, sub-deacon, deacons of St. V. Tobin, Rev. Fathers West and Valentin; assistant priest, Right Rev. Mgr. Aylward; master of ceremonies, Rev. Father Tierney.

Rev. J. V. Tobin, of St. Mary's, London, was the preacher of the day. The following is a full report of the instructive and impressive sermon he delivered on the occasion. It was listened to with rapt attention: And the gentiles shall walk in thy light and kings in the brightness of thy rising. (Isaiah 60: 3).

The dedication to the service of God of this substantial and beautiful church, at which we are assisting this morning, sets up another milestone marking the onward march of the Catholic Church in this fair city and in the whole of London. It is but so very long ago that some of you do not recollect the time when the whole city and the contiguous townships formed but a single parish. But we are opening to-day the third parish church erected in the Forest City and, please God, before the May Michaelmas shall have been reared to the honor of the one, only and ever-living God. These with the four convent chapels will give to our Eucharistic Lord eight tabernacles in the midst of His children who dwell within the gates of this city.

This splendid temple of the Most High has been dedicated to God by His Lordship the Bishop under the patronage of St. Martin—a name emblazoned in letters of gold on history's page. It is a far cry from Tours in France in the fourth century to London, Canada, in the 20th, but the link which binds the two is the fact that the Catholic Church is the Church of all centuries—one and identical with that of the first ages of the Christian era.

This, my brethren, should be a day of joy and gladness, not only for St. Martin's congregation, not only for the whole of non-Catholic citizens as well. I am well aware that the latter may not be able to see why they should rejoice because a new Catholic Church has been reared in their midst. They may even think that the day bodes ill for them and for the country at large since our Holy Church in the things of our day is the enemy of many things dear to the people of this prosperous and happy country—an enemy of education and of science, an enemy of civil and religious liberty, an enemy of progress and advancement.

I begin with the broad statement that if there be anything good, anything desirable, anything ennobling, anything conducive to happiness, celestial or terrestrial, in the civilization of to-day it can be traced to the teaching, the influence and action of the Catholic religion on human society. This is a fact admitted not only by the children of the Church but by many of the profoundest minds outside her pale, for it is only half-educated and prejudiced persons who deny the fact that the British statesman not long since dead, one whose labors for the redress of Ireland's wrongs are now bearing fruit: "Since the first three hundred years of persecution," he says, "the Roman Catholic Church has marched for seven hundred years in the head of human progress, as the horses of a triumphant chariot, the chief intellectual forces of the world, its art the art of the world, its genius the genius of the world, its greatness and glory and grandeur and majesty, have been almost, though not absolutely, all that the world has known and had to boast of." But only a few, and these not the most important of the benefactors of the Catholic Church, are noted in these words of the Grand Old Man of England in the nineteenth century. The Church has not only marched at the head of civilization, but has created the civilization of to-day, and out of the ruins of to-day are growing up the pillars of the Catholic religion and the Catholic Church is the sole divinely appointed exponent of that religion. To the Catholic Church alone was given the commission to teach the religion of Christ to the nations sitting in darkness and in the shadow of death. Go teach all nations, said the Divine Founder of Christianity to the apostles who were the first bishops of the Catholic Church. Hence the true Church of Christ must needs be a teaching church. We often hear it said in our time that the day of dogmas and of creeds is passed forever. I admit that it is gone in the non-Catholic world; but not in the Catholic. For the Church of Christ her very reason d'être, the reason for her existence, is to teach. Like her Divine Founder, she must teach with authority. She must speak as no other religious organization can or dare speak. She cannot be silent by an act of her own volition without becoming recreant to her sacred duty; she cannot be silenced by the injunctions of civil rulers because her mission is from God. Hers is the voice of the Divine Master Himself resounding down through the ages and telling men precisely what they must believe and what they must do if they wish to save themselves from their wrath to come. All her articles of faith are prefaced with the words "Thus saith the Lord" of the prophets of old. She is the undaunted defender of the faith once delivered to the saints against all the isms andologies of the pseudo prophets of every age. She stands like an impregnable rock in the midst of the waves of doubt, agnosticism and unbelief that surge around her. She stands unmoved and immovable against the rising tide of Materialism, Socialism and neo-paganism which are the natural offspring of an undomesticated Christianity. Nor have the enemies of God and His Christ, whose avowed aim it is to extinguish the lights of heaven, been slow to recognize that the Catholic

Church is the only formidable obstacle to the realization of their dream of a world from which the Creator has been evicted by His creatures. The struggle of the distant future will be between Catholicism—Catholicism that is both Roman and Papal—on the one side, and on the other, not emancipated forms of Christianity, but that other, world-power of to-day, atheistic Socialism, which is the most perfectly organized movement ever inaugurated amongst men for the annihilation of the Christian religion. Yes, my brethren, if human society is to continue to be Christian its preservation will be effected by the influence and action of the Catholic Church, the only conservative and constructive religious force in the world to-day as the defender of Divine Revelation against the insidious attacks of that Modernism condemned by Pius X. as the synthesis of all errors.

The mission to teach, my brethren, which Christ gave to His Church was understood by her to embrace not only the teaching of religious truth but also the teaching of useful knowledge as well. During the ages of persecution the education which she imparted was essentially domestic—that is given in the homes of the people. In those early days every Christian home was a school. But as soon as the edict of toleration was published by Constantine at Nicaea in the year 313, an event the sixteenth anniversary of which the Holy See is now preparing to commemorate with great splendour—as soon, I say, as the Church emerged from the catacombs, she began at once her mission of providing a Christian education for her children. Hard by every episcopal residence sprang up a school for the education of the youth. Then came the great monastic schools of the fourth and fifth centuries. Next came a serious setback, the incursion of the barbarians from the North. The Goths and the Visigoths, the Vandals and Huns and other war-like tribes moved over the central plains of Europe, destroying in their devastating march almost every vestige of civilization and culture. And in those dark days the much-maligned monks of the Catholic Church alone held aloft and saved from extinction the torch of learning.

In the sixth century the light appeared on the stage of a world man, a Catholic monk who is justly considered as the father of popular education and the founder of modern civilization—the great St. Benedict. He established his wonderful teaching order on Monte Cassino, in Italy, from whence it rapidly spread over the great part of the continent from the sixth to the eighth century. From the ninth to the eighteenth century the learning shone brightest in the British Isles and especially in the Isle of Erin. The school of Armagh in those distant days had 7,000 students, double the number of those in attendance at the University of Toronto today. A little later came the Jesuits, devoted to high studies and established by Charlemagne, the Catholic, and Alfred, the Catholic King of England. And bear in mind, my brethren, that in connection with the monastic schools there were industrial schools, technical schools and schools of manual training. The twelfth century saw the rise of the great universities of Europe, the pride of intellect and the glory of the world as her own offspring or at least as that of her immediate predecessors. But history proves that they are of much earlier origin and of Catholic parentage.

At the end of the eleventh century we come to the beginning of that wonderful period which saw the birth of the great universities of Europe. And the moving spirit in that new development of education was the great Pope Gregory VII, a most magnificent patron of all the arts and sciences. During the three centuries that followed no less than 72 universities were founded in Europe, among others, the University of Aberdeen and Edinburgh, Glasgow and Aberdeen, some of them with as many as 50,000 students. And do not forget that the original charters of all those famous seats of learning were granted by Roman Pontiffs, Innocent IV., Alexander IV. and others. Do not forget that they were founded in the middle of the Middle Ages, when the Dark Ages do not forget that they had flourished for five centuries before the great religious revolt of the sixteenth century, erroneously called the Reformation, from which all refinement and intellectual culture dates according to the traducers of the old Mother Church since that day 46 new universities have been set up in Europe and America under the auspices of the Roman Pontiffs, making a grand total of 118. What a glorious record this is and what a crushing refutation of the charge so frequently made against the Church that she loves darkness and fears the light!

At this very moment, my brethren, I am standing almost under the shadow of a great seat of secular learning, one of which we are all proud, the London Normal School. But how many of you know, how many of the students who daily through its halls know, how many of your fellow-citizens know, that the Normal Schools are the invention, if I may use the expression, of a Catholic priest? The first Normal School for the training of lay teachers was opened in France in the year 1688 by the Catholic, Baptist de la Salle, a canon of the Cathedral of Rheims, and founder of the great teaching order of the brothers of the Christian Schools and originator, too, I may add, of the idea of free libraries.

And so we see, my brethren, that the Catholic Church has always been the friend, the promoter and the patron of education in all its branches of primary and higher education, of philosophy, of historical and scientific research, of theology the queen of all the sciences, in a word, of all and of more than all that is now signified by that term so much misunderstood in our day, the blessed word education. And what she has done in the past she is doing in our day. We have only to open our eyes to the educational work which is being carried on by her in every part of the world. By her system of parochial schools, by her colleges and convents, her seminaries and universities, she is doing unaided for the enlightenment and uplift of humanity a work that is usually passed, if it is even equalled by the

secular institutions which have unlimited resources at their command. And yet, forsooth, this is the Church which is often caricatured as the enemy of enlightenment and progress, the foe of scientific research, the abettor of ignorance and obscurantism.

Another great work of the Catholic Church, my brethren, for the betterment of human society is what she has done for the elevation and protection of woman. She found her woman the only man, the only man of his fancy and the object of his lust. She found her cast down from that high eminence on which the Creator had enthroned her on the morning of creation. She found her sunk to the deepest depths of degradation. And she saved her once more to her rightful place in the world. She has proclaimed and maintained her equality with man in origin and in destiny. She has placed her in an enchanted circle—the family circle—where she reigns as a queen, and she bids men bow down and do her reverence. And how has this nobility of woman been accomplished? First, by holding up before womanhood for their imitation the Ideal Woman, the peerless Mother of our Blessed Redeemer. And the influence of Mary Immaculate in the moral regeneration of woman can hardly be exaggerated for she is the perfect combination of all the good and noble in womanhood with no taint of aught that is carnal or seductive or degrading. Hence by honoring her and by promoting devotion to this most pure Mother the Catholic Church has accomplished wonders for womanhood and for the moral elevation and purification of the human race.

In the second place, my brethren, the Catholic Church has conferred a great boon on the female sex by vindicating the sanctity and the indelibility of the marriage bond and the holiness of the marriage bond is the palladium of woman's dignity, restored through the mystery of the Incarnation, while polygamy and divorce involve her in that bondage and degradation in which she was held by the pagan nations of our day would reduce her once more down through all the ages since the dawn of Christianity the Catholic Church has taught, as she teaches to-day, that matrimony is one of the seven sacraments instituted by Jesus Christ. Our Saviour, that is, the one who has made marriage the corner stone of human society and therefore has been condescended by its Divine Institutor not to the mercy of civil governments but to the maternal care of His One Holy Catholic and Apostolic Church. She has not hesitated to warn emperors and kings, states and governments against infraction of the primal law of marriage—"What God hath joined together let no man put asunder."

The enforcement of this Divine law has been maintained against frightful odds and has caused her many a grievous wound. But in the whole history of that age-long struggle the closest investigation will fall to the credit of the Catholic Church who has proved herself to her sacred duty or failed to pronounce her anathemas against those who would set at defiance the wise laws of the Supreme Legislator of the universe. And what she said in the past on this question, so fundamental to the interests of society, that she repeats in the twentieth century. She is the only power in the world to-day which stands like a wall of brass against the onrush of human passion, and wherever her influence is impaired there the flood-gates of immorality have been opened wide as impartial statistics prove. She claims on all questions relative to the valid and licit reception of the sacrament of marriage that she indeed willingly concedes that the civil rights and obligations of married people may be regulated by the civil power. But all the power of all the parliaments of men can never deprive her of what she holds from the commission of the King of kings—the guardianship of the sacrament of matrimony. Human laws which may legislate until their statute books equal in bulk the pyramids of Egypt but they will never be able to make her admit as valid in the sight of God marriages which she declares to be invalid and adulterous or vice versa.

The Catholic Church, my brethren, is and always has been the friend, the promoter and the guardian of the liberty of liberty, political liberty and liberty of conscience. When that Church, so often misrepresented as the foe of human liberty, began her divine work in the world she found the greater part of the human race in fetters. In those early days the laboring man was a slave. But the Church began at once the herculean task of freeing him from his chains. It was arduous work but she persevered and "in the transition from slavery to serfdom and in the transition from serfdom to liberty she was the most zealous, the most unwearying and the most efficient agent," as more than one non-Catholic historian testifies. And it is the same to-day. Any honest observer of our times must admit that the truest friend and staunchest defender of the rights and liberties of the toiling masses is the Catholic Church. The immortal encyclical of the late Pope Leo XIII. on "The condition of the working classes" has been declared by sociologists of all religions and of none as the soundest and most transparent pronouncement ever made on the questions arising out of the perennial strife between capital and labor.

Again, my brethren, the Catholic Church has always battled not only for the liberty of the individual but also for the defence of the individual against the whole history of the Church and her Supreme Pontiffs is the history of an incessant struggle against the absolutism, the tyranny and despotism of civil rulers. Time and time again have the Popes resisted the insatiable greed and ambitions of tyrannical sovereigns—the Pagan Emperors of Rome, of Attila, Alaric and Genseric, the barbarian successors of the Caesars, of Frederick Barbarossa, of King John of England, of Napoleon, and the rest. In a word, the voice of the Catholic Church has always been raised in the name of Christ against the oppressor and on behalf of

the oppressed of all nations and of all times. And if to-day, my friends, we Canadians are a free people living in a free country we owe it, yes, I repeat, we owe it entirely to the uncompromising stand taken by the Catholic Church in past ages in the cause of civil and political freedom. All English liberties, all British liberties, the Magna Charta, the great charter of British freedom, was wrung from King John by the Catholic barons and bishops of his kingdom. It was written and sealed by Catholic hands. Representative government is Catholic in its origin; so too are trial by jury, fixed courts of justice, the Habeas Corpus Act, taxation only by the consent of the people, and so on to the end of the litany of our liberties as British freemen. And it is a remarkable historical fact that of all the European States which came into existence after the fall of the Roman Empire that state in the formation of which the Catholic Church exerted the greatest influence was England and England has always been in her constitution the freest state in Christendom, if we except the three centuries which have followed her violent separation from the Mother Church. So you see that the motto of the Catholic Church has ever been that of one of her illustrious sons: "Give me liberty or give me death."

Strange and paradoxical as may have seemed to some, many of the things which I have already said, the last point which I am about to emphasize will no doubt seem stranger still. It is this, my brethren: The Catholic Church is and always has been the defender of religious freedom or freedom of conscience. How preposterous the statement! I say the man whose knowledge of the Church has been obtained from a perusal of the public press and the accusations a thousand times refuted, of anti-Catholic lecturers. But it is true nevertheless. Be sure you are not misled, for we must understand what is meant by freedom of conscience, properly so-called. The non-Catholic world to-day would define it to mean the freedom to think as a man pleases, to speak and write as he pleases, to do as he pleases—the right of self-will. But, my brethren, that is not freedom, that is not liberty; that is license and as such is condemned and rightly so by the Catholic Church. True freedom, true liberty is something very different. It is the right of a man to serve God according to the dictates of his conscience. True liberty is based on law, on the law of God and means nothing more and nothing less than the right of the individual to obey the voice of His Maker, or what he considers as such, speaking to his heart and conscience. Liberty is not then the right to do what a man pleases, but on the contrary the obligation of doing what his conscience tells him is his duty to God. Conscience is the voice of conscience, the right to sin, the right to depart from God and His holy laws, the right to send the soul to perdition and to involve others in its ruin.

Now, my friends, taking freedom of conscience in its true sense I say that the Catholic Church has never violated it, but always defended it. And if certain facts in history seem to prove the contrary, it will be found on examination that what the Church opposed was not liberty but license. She punished those who wanted to get away from God not those who wanted to draw near to Him by the observance of His holy law, which she claims the right to stifle the voice of conscience, the right to sin, the right to depart from God and His holy laws, the right to send the soul to perdition and to involve others in its ruin.

Did I not speak of the opening of this new church should be an occasion for rejoicing for you and for all the people of this section of the Province of Ontario? And I know that you do rejoice to-day and I know that you have the best wishes of all the best citizens of London no matter where you are, they wish you every success. May this new Catholic community prosper and be enlarged. May the blessing of God descend upon this parish, upon the sheep of this fold, and upon its zealous pastor, who has been instrumental in erecting this dwelling place of God amongst men, and who is one of the dearest friends I have in the world. May the benediction ever rest upon this sacred edifice and upon the school which is the nursery of the Church and of the Christian commonwealth. May an abundance of Divine favors be ever showered upon this new centre of Catholic enterprise and activity in this corner of the vineyard of the Lord for the honor and praise of God, for the glorification of Jesus Christ, for the salvation of souls, for the sanctification of society and for the peace, prosperity and happiness of our beloved Fatherland.

At the conclusion of Holy Mass His Lordship the Bishop of London addressed the congregation. His words were of a warm, congratulatory and encouraging character. He said he wished to associate himself intimately with the great joy of witnessing the opening of St. Martin's Church in South London, and he felt assured that the pastor and people would work together in all harmony and unity for the interest of the Church and for the glory of God. He expected to see ere long a Catholic Church in every town and village in the diocese where Catholics resided. He asked the congregation of St. Martin's to give a whole-hearted encouragement to their pastor.

Solemn Vespers were sung in the evening. His Lordship the Bishop of London occupying a seat on the throne. Father McKeon was celebrant and Fathers John Hogan and James Hanlon acted as deacon and sub-deacon respectively. There were also present in the sanctuary Right Rev. Mgr. Aylward, Rector of St. Peter's Cathedral; Father D. J. Downey, P. P., Windsor; Father Brady, P. P., Wallaceburg; and Father Rooney of the Cathedral. Rev. Father Nagle, P. P., Simcoe, preached on the "Growth of the Church." We hope to have next week to give a full report of his splendid discourse. The collection taken up on the occasion by the pastor, Rev. F. X. Lauren-

dean, was a most generous one, showing that the people not only of St. Martin's parish but elsewhere in the city took a warm interest in this latest addition to London's pastoral charges. The regular choir was augmented largely by talent from the choirs of the other churches of the city. At the close of his address the Right Rev. Bishop warmly commended the members upon the excellent rendition of the Mass. The sweet and powerful soprano voice of Miss Katie McLaughlin was a notable feature of the occasion.

CHESTERTON ON NEWMAN

Newman, had he marched with his age, would have been inevitably recognized as the greatest of all children. Instead he chose deliberately to set himself against his age. No one will ever understand the greatness of the man who does not realize that he lived in a time when for an intelligent man to join the Catholic Church was regarded as an outrage on common sense or common honesty. Kingley probably had the general opinion with him when he said bluntly that a man who professed to believe in the intercession of saints or in miracles worked by relics must be either a hypocrite or a fool. For all the representative men of that era, however different their talents, temperaments, or opinions, for Dickens, for Macaulay, for Carlyle, for Mill, for Huxley, the Catholic Church was not so much an enemy as a thing simply left behind. We have left all that behind. People may still think the Catholic doctrine untrue. But no one is now surprised at an intellectual man having their own care of a generation which has seen, in England, in France, everywhere, the ablest minds one after another returning to the old European philosophy. But all this should not make us forget to honor a man who accepted it when its acceptance presented itself to the mass of well-educated people as an alternative between lunacy and lying. The intellectual revival of Catholicism which these days have witnessed was in no small degree his work; but to that work his own fame was sacrificed—and he hardly lived to see it accomplished.

Now, of course, the situation is in the acutest degree reversed. Newman, so far from being sneered at as a reactionary, is often acclaimed as the founder of "Modernism." The accusation is fully as unjust and much crueler. Newman was certainly never a Modernist. Even before his reception he had put his finger on Pantheism as the worst works out of a Pantheist. It is true that the Modernists have tried to use some of Newman's ideas ("the easier one" as Matthew Arnold's Arminius said) but Newman would certainly have hated the middle-headed thing as he would have scorned the absurd notion of a Catholic organization in England that regarded Newman with a tinge of distrust, and that he was not given a free hand as might have been wise. For this reason his genius never, perhaps, produced all the effect that it ought to have done in defence of the Church to which he was passionately loyal.—N. Y. Freeman's Journal.

Most of us have had moments of thinking that the work that has been given us to do is beneath us. But if the work in itself be commonplace, all the more reason why we should devote our thoughts to the task of dignifying it. There can be beauty and worth in every life. If we bear in mind that we are to render service. "There is no danger that the service will not be dignified."

THIS WASHER MUST PAY FOR ITSELF.

ANY man who has ever done any washing knows that a good washer is worth its weight in gold. It saves you a great deal of money and a great deal of trouble. It is the best investment you can make. It will wash you out of all your dirty clothes in a few minutes. It will wash you out of all your dirty clothes in a few minutes. It will wash you out of all your dirty clothes in a few minutes.

Let me send you a "1000 Gravity" Washer on a month's free trial. I'll pay the freight out after the month's trial. If you pay for it after the month's trial, I'll take you back and pay the freight too. Surely that is a fair enough, isn't it? Doesn't it prove that the "1000 Gravity" Washer must pay for itself? It will save you a great deal of money and a great deal of trouble. It is the best investment you can make. It will wash you out of all your dirty clothes in a few minutes. It will wash you out of all your dirty clothes in a few minutes. It will wash you out of all your dirty clothes in a few minutes.

Drop me a line today, and let me send you a book about the "1000 Gravity" Washer that washes clothes in six minutes. Address me personally—X. Bach, Manager 1000 Washburn Street, Toronto

MAY 11, 1912

CHATS WITH YOUNG MEN

MAKING A VACATION PAY

What a miracle of change is wrought in our great city population between the months of June and October!

Many men of great natural ability go through life, doing mediocre work most of the time, because they never learn the secret of re-creating, refreshing, renewing themselves.

Most men underestimate the tremendous importance of mental freshness and vigor. Good thinking can only come from a clear brain, and a clear brain is dependent upon pure blood.

It is force, vigor, robustness, spontaneity, that count in one's creative work. If these qualities are absent, the product must be inferior.

Men who have never learned to live heartily and have spent their lives strenuously in a business or profession have a very hard time to learn to occupy the mind in an enjoyable way while not at work.

I know a man who takes his vacation just as people take a disagreeable medicine, not because he wants to, but because he is forced to.

WE OUGHT NOT TO NEED VACATIONS Every day ought to be a holiday. It is all wrong to look upon life as a drudgery, as a hardship.

People who work all the time become as dry, and parched and dreary as a desert without rain.

Do not think, my friend, that because you are hustling every minute, because you "keep everlastingly at it," you are accomplishing the maximum.

NO MUSTS IN A VACATION I know people whose idea of a vacation is an opportunity to write a book, paint a picture, or to do something which they have not had time or opportunity to do before.

To get the most out of your vacation, keep the "must" out of your play, to frolic; be a boy again, forget your vacation, forget the past, be free.

Kellogg's TOASTED CORN FLAKES. Say that to your grocer-man, and get more value than ever you get before.

ing and cultivating, what will give you interest, occupation, and happiness in your declining years.

I know a multi-millionaire who with all his wealth is absolutely incapable of real enjoyment, because he can not slow down, he can not shut off steam from his mental machinery after he gets through producing.

He does not know how to stop. All he can do is push on. He has done it so long that he can not slow down, every nerve and fiber in him is pitched to the pace that has been his life habit.

Many men seem to think that they are accomplishing something if they keep their minds on business even when not at work, but they really accomplish less than nothing, because they are wasting precious mental energy.

AN EXPENSIVE ECONOMY No, do not be niggardly in the matter of your vacations. If you are, you will rob yourself of what you can never get back.

Supposing you do make a little more money, or a little more, sell a few more goods by omitting your vacation?

There are plenty of rich, broken-down men in this country, who would give half their fortunes if they could go back to the time when they were young and healthy.

Many a millionaire who has bartered his health for dollar signs in vain for that which his wealth can not restore.

What'er of work, of care, of strife Day brings to me!

Business and professional workers do not get very much benefit from their vacations because of their mental handicap.

OUR BOYS AND GIRLS

Outdone by a Boy

He looked very small for a boy of ten as he stood before a group of men. And asked for work with a modest air.

"You are built," said one, "on a limited plan— You never will make a full grown man."

"I'm small," said he, "and I'm only ten. And you are grown up and know a lot, but I can do something that you cannot."

"What's that?" they cried "It will be a strike as dumb." Selected To be cast in the shade by young Hop o' my thumb."

"I can keep from swearing," the boy replied. And the little form grew dignified.

He turned, but he did not hear one say, "That's a sermon I'll not forget to-day."

THE LUCK OF A LITTLE VAGABOND

A wharf is not a pleasant place for a home, especially on raw, wintry days when one is nearly frozen and half starved.

On one particular morning the little fellow had been poking his nose everywhere for a bite or bone. It seemed a fruitless search though he did not appear at all discouraged.

But something happened. A cook on a tug-boat dumped a pail of luscious bones over the side of the boat and they fell on floating ice.

EARNING A QUARTER Winslow Homer was a great painter who had the unusual good fortune to have his merit appreciated early in life.

In a little while a voice shouted from the wharf that a dog was going down the river on a cake of ice.

Then another very funny thing happened. The men who had kicked him began running around and trying to find a way to get out to him.

THE ACCURATE BOY The small boy stood in the doorway with his battered hat in his hand.

OUR LADY'S MONTH All the months and all the years belong to God, and some of these are more especially his, in human regard.

PURE MADE WHOLESOME IN CANADA MAGIC BAKING POWDER CONTAINS NO ALUM RELIABLE ECONOMICAL

tongue on your hand, and watch its joyous antics, and see its tall almost wag of if you haven't, you have missed something in life.

"The habit of decision" "You will find, Stevey," said Uncle Hiram to his hopeful young nephew, "a great satisfaction and a great help in being able to make up your mind."

"Don't be a dilly-dallyer, always undecided, never knowing what you want to do. You don't want to jump at things without thought; you want to be sure you're right, but you don't want to be too long about it; you want to be able to make up your mind. Better to blunder now and then than to lack decision."

"This is a point to which some people can never bring themselves. They weigh things pro and con till they get confused and don't know what to do. This weighing things over, Stevey, when unduly prolonged, not only confuses us, it saps and dissipates our very energy, literally leaves us weak and nervous."

"But whether or not this shall prove so, whether or not you shall discover yourself blessed with the great gifts of sound common sense and a clear vision, don't dilly-dally over things. Make up your mind! In this power and its exercise you will find a great inward satisfaction and a great help, and so strengthened yourself, you will be all the more helpful to other people."

Mary's glory is her childlike trust and belief. He placed an eternal diadem of more than angelic lustre upon her brow in the court of heaven.

Horror of sin As Catholics we know that there is only one real evil in this world, and that is the commission of sin, the willful violation of God's laws.

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CHURCH'S Alabastine COLD WATER. It won't Rub Off. Write for full particulars about our Free Stencil offer and the service our decorators are giving Alabastine users in the way of Free Color Sketches.

The Alabastine Co., Ltd. 55 Willow St. - Paris, Ont.

those inside. If greater care were exercised in this particular the possibility of scandals arising from such dances would be less.—Sacred Heart Review.

THE DANCE PROBLEM AGAIN

In these days when certain forms of dancing are so sensationally immodest as to receive the condemnation of people who are not ordinarily squeamish in such matters, it would be well for young Catholic men and women to bear in mind what St. Francis de Sales said about dancing:

"With regard to dances I say what doctors say of mushrooms, the best are good for nothing; and I say the best balls are scarcely good for much; if however, you will eat mushrooms, take care to have them well dressed. If circumstances render it obligatory for you to go to balls be careful of your dances. How so? See that they are modest, dignified and have a pure intention."

The doctors say of mushrooms, the best are good for nothing; and I say the best balls are scarcely good for much; if however, you will eat mushrooms, take care to have them well dressed.

"All who love to dance should bear in mind this practical advice of the great and learned Bishop of Geneva, which is to be indulged in with a great deal of circumspection and moderation."

"Persons who attend public balls and dances are wanting in that prudence counselled by St. Francis de Sales. The public balls, in which any who desire may take part, are often frequented by persons who are bent on evil. Any one who dares wish to rush recklessly into a dance, always be sure that the persons invited to the dance have regard for propriety and decency."

The Archbishop here touches one of the weakest spots in the whole problem of dancing. Even Catholic societies are far from being as careful as they should be in providing for the exclusion of "undesirables" from their dancing parties.

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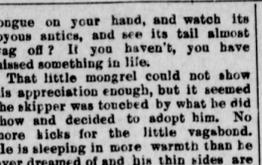
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Well, Well! THIS is a HOME DYE that ANYONE can use. I used DYOLA ONE DYE FOR ALL KINDS OF GOODS. CLEAN and SIMPLE to Use.



An IHC Manure Spreader Saves Valuable Fertilizer

The farms of Europe have been worked for centuries, yet the average production of wheat from those farms is nearly 30 bushels per acre; more than double the average yield of American farms.

IHC Manure Spreaders Corn King, Cloverleaf

make one ton of manure go as far as two tons spread by hand. By pulverizing the manure and spreading it in an even coat, light or heavy as may be needed, all over the land, they insure a perfect combination of the plant food elements with the soil.

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