

THE EUCHARISTIC CONGRESS.

The well-known English Catholic publicist, Mr. W. S. Lilly, contributes to the current number of the Dublin Review, an article concerning the Congress which has just come to a close in London.

The event so long and so devoutly prayed and wished for by the great Cardinal Newman, has, the Reviewer says, at last come to pass, and whilst there is no disguising the importance which it bears on the present, the effect it cannot fail to have upon the English Catholic Church of the future is almost incalculable, for good.

The idea of a Eucharistic Congress first occurred to an artist, instituted by Monsignor de Segur, at Lille, in 1881. Since that time it has not in Avignon, Liege, Freiburg, Toulouse, Paris, Antwerp, Jerusalem, Paray-le-Monial, Brussels, Lourdes, Angers, Namur, Angoulême, Rome, Tournay and Metz.

Perhaps the most significant of them all is the Congress which met this year in London; and more particularly is this so when one reflects that less than a century ago, it was treason for a priest to say Mass in the same civic precincts, and perpetual punishment was the penalty prescribed for the offence.

The possibility of Catholicity being recognized in England, among the masses, as a religion, and the reverence in which it was held in pre-Reformation days, Mr. Lilly ascribes to the influence of the late Cardinal Vaughan, to his piety, and to the genius of the architect of the great nave at Westminster.

These men did not work in vain for their faith, and it was they who brought about the long-awaited moment and recompense for the spilled blood of countless martyrs, evident now in the flourishing state of the Catholic Church in England, thus supplying the answer to Cardinal Newman's pathetic cry: "Can we as religious men suppose that the blood of our martyrs, three centuries ago, and since, will never receive its recompense? Those priests, secular and regular did they suffer for no end? Or for an end, which is not yet accomplished? The long imprisonment, the fetid dungeon, the weary suspense, the tyrannical trial, the barbarous sentence, the savage execution, the rack, the gibbet, the knife, the cautery, the numberless tortures of those holy victims, are they to have no reward? Is this Thy way, O my God, righteous and true?"

Among the first fruits of the days of sorrow and tribulation, the Eucharistic Congress looms large. Among others, declares, in effect, a writer in the London Globe—one of the most Tory of all States, a stern upholder of Church-and-State traditions, yet with a broad-minded organ—is the happy sign of religious tolerance now evident among the vast majority of the English people.

"That an insignificantly small majority of anti-Catholic bigots exist, and expresses its open hostility, is perhaps good, inasmuch as it places, in the hands of the State, a power which will realize, at a glance, how much freedom from religious intolerance has been added to the happiness of the whole community, whilst the insignificance of the objectors will have the effect of promoting Parliamentary action in the matter of erasing from the statute-books laws that have now no meaning, and only serve to bring into notice self-advertising bodies which represent only a ridiculous portion of the national religious body.—N. Y. Freeman's Journal.

"The morality of the Christian, the wisdom of the philosopher, and the knowledge of the man of the world, favor early marriages. Marriage is the only natural, proper and safe state for the majority of persons living in the world. It is a sure promoter of domestic happiness—the only bliss of paradise that has survived the fall."

The law of Sparta required a man to marry when he became of age; if he did not he was liable to prosecution. The salutary effect of this was seen in the superior morality of the Spartans over the other people of Greece.

The morality of the people of Ireland is one of the brightest gems in the crown of the "loved Ireland of sorrow." The practice of early marriage contributes in great measure to this morality.

The pernicious practice of marrying late in life, which prevails generally in France, is one of the chief causes of the licentiousness of that gay and gallant nation. Unfortunately a tendency towards late marriage has been gradually growing among the American people, especially in our large cities.

This is one of the most dangerous and threatening signs of the times. It rises from a love of luxury and display which have overspread the land, and destroyed that simplicity of life and manners which was once the glory and strength of our nation.

Parents are unwilling that their daughters should marry young men who are not well-to-do, forgetting that they themselves were poor when they married, and that their wealth has been amassed by long years of constant toil.

Themistocles when asked if whether he would prefer to marry his daughter to a poor man of merit, or to a worthless man of estate, replied: "I would prefer a man without an estate to an estate without a man."

The trend, in our country, is towards wealth and titles. Those who have but little of this world's goods seek to be adorned with wealth, and those who have wealth covet titles which are foreign to the simple tastes of a republic.

Neither appreciate real worth. The consequences of marriages arranged by ambitious parents, on the false basis, have been most lamentable. Divorces in high society to-day are proof abundant.

Daughters are unwilling to abandon a life of ease and luxury to share the fortunes of young men who though poor in a material way are rich in real worth and have that which will command respect.

A foolish young woman once refused to marry a young man on account of his poverty, whose death was mourned by two continents—the noble philanthropist, George Peabody, Napoleon III, when in poverty in London, solicited the hand of a English lady of rank; she refused him, and his comment on her rejection of his suit was, "Madame, you have refused a crown." Young women in refusing young men of talent, industry and virtue, on account of their present poverty, living on the hope of accepting worthless young men of fortune, frequently refuse a life of domestic peace and happiness.

This standard established by young women is so high that many young men despair of reaching it. These women have very expensive tastes, that make it very high impossible for a man of humble life to support them.

The reason alleged by many young men for deferring marriage is that they cannot afford it. When one mentioned, on one occasion, to Chief Justice Chase that lately a young man of his acquaintance had grown cynical and contemptuous because he was engaged, and could not afford to marry, his remark was that: "Any young man who can support himself can support a wife—that is if he is wise enough to select the right sort of person." The Chief Justice had married when he was young, poor, and unknown, and his success began with his marriage.

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before the doctors at Lourdes issue their official pronouncement of the matter. Hysterical phenomena are carefully counted out, and the doctors in charge of the Bureau invite the investigation of medical men in every part of the world. There were other cures during the few days I spent at Lourdes, and although these did not come directly under my observation, I heard of them from others whose word could not be doubted. These included a girl who had been blind from infancy, whose sight was restored after she had bathed in the healing waters. The following incident which was related to me will illustrate the fact that the spirit of piety which animated the pilgrims who made long journeys on foot in medieval times still survives:—In the early half of the year, a young girl residing in the north of France, suffering from an apparently incurable infirmity, made a vow to Our Lady of Lourdes that if she were cured she would make a pilgrimage on foot to her shrine in the distant Pyrenees. The girl's father thought she was insane, but in a few days she announced that her malady was gone and setting out on her journey walked several hundred miles to and from the shrine in heartfelt thanksgiving.

Many of the young men in America to-day are not satisfied to live comfortably; they must live luxuriously. They live as extravagantly as the idle sons of rich men. Necessarily they must live up to, if not beyond, their means. They can afford to marry if they will give up expenses which are always useless and often dangerous.

Our American youth owe a duty to their Church and their country which they neglect with criminal indifference. An early marriage is the best beginning for the majority. It gives at once an object and aim to life. Marriage is a holy state, established by God, as the ordinary means for the happiness and salvation of the greatest number of the faithful. As a rule it is the safest state for persons living an ordinary life, and for many it is the only one that is safe.

A MINISTER'S EXPERIENCE. RESULTS OF HIS EFFORTS TO CONVERT A CATHOLIC. The following taken from the Atechison Globe of a recent date gives the experience of the Rev. Mr. Twine, a Methodist minister:

"For a good many years, as a pious Methodist, I have found fault with the people for not accepting my doctrine. I have often quoted St. Paul who ranks heresy with murder and idolatry, and who declares that the authors of sects shall not possess the kingdom of heaven. I have believed, of course, that Methodism is the true doctrine. When Christ said, 'I pray for them also who through their word shall believe me; that they may be one, I believed that he prayed for the followers of his disciples, and that they should be united in the Methodist faith. Our Savior said 'Upon this rock I have built My Church,' He said nothing about the Baptist, Presbyterian or Lutheran church, but of His church; the Methodist church, we Methodists have always thought. It is clear that Jesus intended that His church should have one common doctrine which all Christians are bound to believe, and I have always urged not only sinners to join the Methodist church, but Presbyterians, Baptists, Lutherans, etc., as well, to the end that we may agree with Cor. xiv-33; 'God is not the God of disorder, but of peace.' I have always regretted that there are five different kinds of Methodists, five different kinds of Baptists, two different kinds of Presbyterians, etc., and I have always been in favor of church union. I admit that I believe that a general move with this end in view would result in all Christians becoming Methodists, as our doctrine has been considered so sound that to investigate it must bring conviction. I have been so full of church union that the other day I approached a Catholic neighbor, and suggested that we all go together in the near future, and agree on one doctrine, and sweep the world with it. I have never thought much of Catholics, but I was feeling so friendly that day that I was willing to try in everything. Well, the fellow sat down on a dry goods box, and wanted to talk the matter over, and I have always been rather good at arguing, I thought I would bring the work of a universal Church by showing him that he could not get away from the Methodist doctrine. We talked for an hour, and instead of converting him, he about made me believe that I was a heretic of the worst kind. In the first place, he said that his Church was founded only thirty-three years after Christ died, while mine was founded over seventeen hundred years later. His Church, he said, was founded by Saint Peter, who received his authority from Christ Himself. He claimed that Peter, the prince of apostles, and the successor of Christ, was the first Bishop of Rome, and that there is not a link lacking in the chain which binds the humblest priest in the land to the prince of apostles. Jesus said to His apostles: 'As the Father hath sent Me, I also send you.' The man explained that Peter was the first head of his Church, and the father of the Church, and that he was the one who had made the world a universal Church. That is the meaning of the word Catholic—universal. For sixteen hundred years the Catholic Church was accepted as the Church of Christ; the Church founded by Peter, of whom our Pope is the legitimate successor. Our faith has always been the same; we receive our doctrine from the apostles, who received it from Christ Himself. When you accept the Bible as the Word of God, you receive it on the authority of the Catholic Church, which was the sole guardian of the Scriptures for fifteen hundred years. Peter himself tells us that no prophecy of Scripture is made by private interpretation; but many, you see, what you call the Reformation, that is, four words of the gospel: 'This is My body,' have over four hundred different interpretations. Jesus said to Peter: 'I will give to thee the keys of heaven; consequently the true followers of Christ, all Christians, must be in communion with the See of Rome, where Peter rules in the person of his successor. His name always stands first in the list of apostles, while Judas is invariably mentioned last. Peter is the first apostle who performed a miracle. Peter is called the first Bishop of Rome, because he transferred his See from Antioch to Rome, where he suffered martyrdom. John Calvin does not hesitate to re-echo the universal voice of Catholic history that our Church descends directly from the apostles. 'Therefore,' continued my neighbor, 'the universal church is already established. It has been established over eighteen hundred years, and all that is necessary is that you heretics come back, after your little excursion of the sixteenth century. Catholics have made many mistakes, but their doctrine has always been the same; we are teaching to-day just what Christ taught, and the head of our church is his legitimate successor.' 'Then my neighbor went his way. I have been thinking of what he said. Is it possible that I am a deserter from the true faith? Is it possible that I have lacked the true religion all these years? Is it not a little odd when I started out to convert a neighbor that I am accused of walking in the broad road myself? I have looked upon Catholics with scorn and pity a good many years; I wonder if the Baptists, Presbyterians, Lutherans, etc., have the same scorn and pity for me that the Catholics have?"

EARLY MARRIAGES. SHOULD BE ENCOURAGED IN MANY INSTANCES.

Early marriages should, as a rule, says the Catholic Transcript, be recommended and promoted by those who have authority and influence over young people. The mature and deliberate opinion of great minds in the world's history has been in favor of early marriages. Profoundly convinced that early marriage is the great safeguard of youth, and the preserver of purity, they have strongly advocated the early marriage of young men.

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CELIBACY OF THE PRIESTHOOD.

Both the Protestant who asks, "Why don't priests marry?" and the Catholic who has never given the idea a moment's serious thought will profit by some recent observations by the Abbe Felix Klein.

"Experience," he says, "proves that whatever celibacy exists, and where it is generally practiced, it also increases the influence and prestige of the priest. And it is most significant that in Christian societies, like the so-called Orthodox Church in Russia, for example, which admit both a married and unmarried clergy, the latter far surpass the former in the confidence and esteem of the people.

"Finally, reason is in harmony with experience. From the material point of view it is plain that the unmarried priest is much less dependent on economic necessities, holds himself in greater readiness for duties or emergencies, is, in a word, more adjustable than the clergyman charged with a family, concerned for the health of his wife, the career of his sons, the marriage of his daughters. 'Happy will those be,' wrote Perreye at twenty years of age, 'who are not burdened with the things of the world, when need of activity and freedom arises.'"

"There is pride and happiness for the priest of the parish in seeing the children whom he has baptized grow up around him, to whom he has prepared catechism, whom he has sustained in Communion, whom he has sustained in perseverance, consoled in bereavement, blessed on their marriage day; and of these a number, great in proportion to his merits, will preserve for him a filial attachment. And as for the priest in the professor's chair, there is no love in the world which would prefer to that of his pupils, when they are at once his friends, his disciples, his sons."

He has this to say of the seminarist: "The cause which has drawn a young man to the priesthood, and which becomes more and more dear to him as he grows in grace, is above all the most sublime, the most alluring. If many of our contemporaries, some of whom regard the life of the Catholic priest with pity, some with horror, could hear there large seminaries and could hear there the many expressions of sincere love for the people, for science, for progress, these cavaliers might not embrace the religious convictions of this pure young manhood, but they could not resist loving it."

In conclusion he says: "God and Christ, the great causes which work for the happiness of mankind, their friends, their spiritual sons, their earthly family. If it be true that the heart of the priest may quench its thirst at all these sources of love, I have no fear that it will dry and wither in the lonely selfishness to which Michelet and many others see it condemned. It is not, indeed, to the consecrated priest that is applicable the mighty words of St. John: 'He that loveth not abideth in death.'"

Manning's Mother a Catholic. It will be news to many to learn that Cardinal Manning's mother was a Catholic. The London Tablet publishes some recently discovered letters written by the Cardinal's father, Mr. W. Manning, M. P., and concludes:

"We seem in these letters to get a little nearer to the father of the Cardinal. Who will make us better acquainted with the history of his mother, of which he himself knew little? That she was the member of an Irish family that had held land and slaves in the West Indies is perhaps generally known; but the secret of her profession of the Catholic Faith, preserved from motives of policy while she was alive, has come very fully to light in an interesting diary kept in Worthing by a gentleman who married her sister.

DEATH OF WILLIAM TOBIN OF PETROLIA. It is only eleven months since the death of Thomas Tobin, father of Rev. J. V. Tobin, of St. Mary's church in this city. The father of the young man who was taken by the eldest son, William Joseph. Sad to say he too was removed from this life on Thursday, Sept. 24th, after two weeks' illness with typhoid pneumonia. William Tobin was born fifty-two years ago on the homestead farm near Petrolia, where he died. He was a hard worker, an industrious farmer who contributed his full share to the great transformation which has taken place in that part

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of the country in the last half century. He was born in the depths of the forests primeval of Enniskenil and he died in the midst of one of the finest agricultural sections of Ontario.

He leaves behind him an aged and widowed mother who is prostrated with grief over his death; four brothers, and two sisters at home, Patrick, Richard, Mary and Margaret, two brothers in this city, Rev. Father Tobin of St. Mary's Church, and Robert of 377 Ontario St. and another sister who is a relation, Sister M. Sophia of St. Joseph's Hospital, Chatham.

The funeral took place on Saturday, Sept. 26th, to St. Philip's church, Petrolia, where a solemn Requiem Mass was celebrated with Rev. P. J. Gann, P. P., as celebrant. Rev. J. J. Craven, of Galt, first cousin of the deceased, and deacon, and Rev. P. J. McKoon of London as subdeacon. Rev. D. Forster was master of ceremonies. Besides these there were present in the sanctuary, Rev. J. Tobin, Rev. Father Hogan and Rev. Father Dunn, Father O'Neil of St. Peter's Cathedral in this city presided at the funeral services. He spoke very kindly of the deceased, told how every person whom he had met had a good word for him and hoped that he was now enjoying the reward of a truly Christian life based on Christian principles. He referred also to the death of the father and the premature death of the mother. "But," said he, "just as Christ's death was but the prelude to his glorious resurrection, so also the trials and afflictions of the good Christian, as they do but prepare them for a glorious triumph in the world to come."

After the absolution had been given the large funeral cortege proceeded to Mt. Calvary cemetery, Wyoming, where the interment took place. Father Gann delivered the eulogy. Rev. Father Hogan, who was an exemplary Catholic young man, a good son of a good father, and a generous contributor to the funds of the church. His good works have gone before him. Let us therefore hope that his lot is the lot of the saints in light. "May he rest in peace."

DIocese of Hamilton. ADDITION TO ST. JEROME'S COLLEGE, BERLIN, DEM. CATED YESTERDAY. Toronto Globe, Oct. 1.

Berlin, Ont., Sept. 30.—This was a red-letter day in the history of St. Jerome's College, when the handsome new addition erected this summer at a cost of \$20,000 was formally dedicated with impressive ceremonies. In addition to practically all the members of the diocese in close proximity to Berlin, there were present His Grace the Archbishop of Toronto, Bishop Dowling of Hamilton, Rev. John Schaeffer, C. R. of St. Joseph's, Hamilton, Chicago; Rev. Frank Dembinski of Holy Mary of Angels, Chicago; Rev. Rev. F. Rohleder, Toronto; Rev. Father Kild of Toronto; Rev. Father Sirocher of Zurich; Very Rev. W. J. McColl, Peterboro; Rev. Father Lehman of Midway, and others.

The ceremonies opened with Pontifical High Mass in St. Mary's Church, which was celebrated in the presence of a large concourse of people by Bishop Dowling assisted by Archbishop McEvoy and a score of clergymen. During the progress of the service a complimentary address was presented to the Bishop of Hamilton by Messrs. W. J. Motz of Berlin and J. E. Day of Toronto, on behalf of the Alumni Association, in which reference was made to His Lordship's undiminished interest and deep concern which he has always manifested during his entire career, in sound Catholic education in general, and in the beloved alma mater as an exponent of higher Catholic education in particular. Bishop Dowling responded in suitable terms.

The new addition was formally blessed by Archbishop McEvoy and Bishop Dowling, after which a banquet was tendered to the Alumni visitors, which was attended by about two hundred persons.

Rev. Dean Mahoney of Hamilton, president of the Alumni, presided, and after a brief congratulatory speech by Bishop Dowling an address was presented to Archbishop McEvoy of Toronto by the faculty, congratulating him upon his new honor. His Grace delivered an eloquent address in reply. Speeches were also made by Rev. W. J. McColl of Peterboro; Dr. H. G. Lacker, M. P.; W. L. Mackenzie King and R. Rev. Mr. King, in an excellent address to the young students, referred to the great need of young men in public life, and manifested that the candidates in North Waterloo had agreed to conduct a clean campaign, and hoped to show all Canada that elections can be conducted on a higher and more creditable plane.

"OPPORTUNITY IN RAILROADING." No doubt the greatest industry in the country to-day is Railroading. On the American continent thousands of miles of track are laid yearly. In Canada alone these lines are extending until it is only a matter of a few years before the Dominion will be a network of rails. To equip these systems orders for rolling stock aggregating many thousands of dollars are being placed yearly, and many of the large locomotive and car building shops are continuously working over time to complete their contracts.

The operation of these trains requires a large army of men and this demand, coupled with the natural scarcity of men, has led to the tradesmen one of the very best channels of obtaining a good livelihood. The work is steady and few classes of labor pay the exceptionally large salaries as does that of railroading.

The work to-day is no more hazardous than many other trades, due to the railroad companies installing improved apparatus and being careful in the selection of healthy, sober, honest, and so far as possible TRAINED men. With the latter (trained men) in view, THE DOMINION RAILWAY SCHOOL, WINNIPEG, MAN., was organized. Young men physically fit and mentally sound would do well to write them for their free catalogue outlining their system of instruction. Address Dept.—THE DOMINION RAILWAY SCHOOL, WINNIPEG, MAN.

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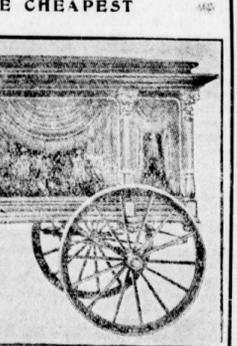
"OPPORTUNITY IN RAILROADING." No doubt the greatest industry in the country to-day is Railroading. On the American continent thousands of miles of track are laid yearly. In Canada alone these lines are extending until it is only a matter of a few years before the Dominion will be a network of rails. To equip these systems orders for rolling stock aggregating many thousands of dollars are being placed yearly, and many of the large locomotive and car building shops are continuously working over time to complete their contracts.

The operation of these trains requires a large army of men and this demand, coupled with the natural scarcity of men, has led to the tradesmen one of the very best channels of obtaining a good livelihood. The work is steady and few classes of labor pay the exceptionally large salaries as does that of railroading.

The work to-day is no more hazardous than many other trades, due to the railroad companies installing improved apparatus and being careful in the selection of healthy, sober, honest, and so far as possible TRAINED men. With the latter (trained men) in view, THE DOMINION RAILWAY SCHOOL, WINNIPEG, MAN., was organized. Young men physically fit and mentally sound would do well to write them for their free catalogue outlining their system of instruction. Address Dept.—THE DOMINION RAILWAY SCHOOL, WINNIPEG, MAN.

DEATH OF WILLIAM TOBIN OF PETROLIA. It is only eleven months since the death of Thomas Tobin, father of Rev. J. V. Tobin, of St. Mary's church in this city. The father of the young man who was taken by the eldest son, William Joseph. Sad to say he too was removed from this life on Thursday, Sept. 24th, after two weeks' illness with typhoid pneumonia. William Tobin was born fifty-two years ago on the homestead farm near Petrolia, where he died. He was a hard worker, an industrious farmer who contributed his full share to the great transformation which has taken place in that part

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MARRIAGE. O'Connor-Kernahan. On Wednesday, Sept. 24, 1908, at 9 a. m. in St. Basil's church, Toronto, by Rev. Gregory Kernahan, A. M., second daughter of Mrs. James Kernahan to Wm. O'Connor.

DIED. FITZPATRICK.—At West Luthar, on Sept. 26, Patrick A. Fitzpatrick, aged fifty-eight years. May his soul rest in peace!

NEW BOOK. Graduate Sacerdotes Romanæ Ecclesie. De Tempore et de Sanctis, S. S. D. N. P. L. X. Pontifici Maximo, Jussu Restitutum et Editum, Cui addita sunt Festa Novissima. Published by Frederick Fetzner & Co., New York. Price \$1.80 net.

TEACHERS WANTED. TWO TEACHERS FOR SEPARATE SCHOOL. Douglas, Ont., for year 1909. One to teach Fourth and continuation classes with second class professional or better qualification. The other to teach lower classes with third class or better qualification. Apply stating salary and experience in Ontario to John McEachen, Sec. Trcas., Douglas, Ont. 1908-9.

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