

MAY 10, 1908.

## THE CATHOLIC RECORD.

5

TO THE EDITOR OF THE CATHOLIC RECORD.  
THE QUEBEC CELEBRATION.

Mr. Editor.—All Canada is interested in the Quebec celebration, and in a few months many distinguished visitors will be received in a becoming manner by the Church and civil authorities. The grand old city is famous for its hospitality and ingenuity in entertaining important guests.

The only circumstance that will make things unpleasant is the reception of the representative of the infidel government of France. No doubt he will be anxious to meet his countrymen and women.

It would be a graceful act on the part of those in charge of the reception to have at the banquet on the arrival of the Sisters in the Province of Quebec who were first robbed and then banished from France by the present government of that country. The good Sisters will offer this representative every kindness and courtesy and would be pleased to give him hospitality during his stay.

Besides, the representative could learn a few things about freedom and religion and charity that would be useful and beneficial to the government he represents.

AN OLD SUBSCRIBER.

Quebec, May 7, 1908.

WRITER FOR THE CATHOLIC RECORD.

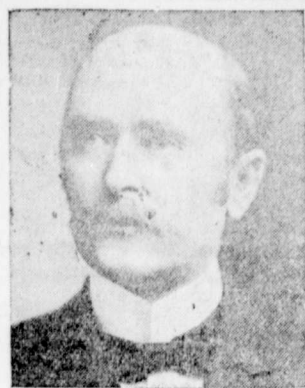
## FIRST IMPRESSIONS OF A CONVERT

CONTINUED FROM LAST WEEK.

So prevalent and so persistent has been the disdainful attitude of non-Catholics towards the use, by the faithful, of the Rosary, or prayer beads, and the use of them in connection with every idea and conception of methods of prayer, that it is somewhat surprising to note the readiness with which the average convert adopts them, and therewith clings to them. And the more so as their universal use is, though powerfully recommended by the Church, not a matter of obligation. But let our convert speak for himself. I have always been told by my former religionists, he said, that to pray with beads is to make of prayer a "mechanical act," having no spirit or life in it—closely allied in principle to the "prayer-wheels" of Buddhism. I now know this is not true, but how am I to account for the prevalence of this notion, even among unprejudiced non-Catholics, and there are many such? Because they know nothing about them. And a want of knowledge of any subject, and especially if accompanied by dislike, gives rise to wrong conjectures and absurd conclusions. What, for instance, does the average non-Catholic know of the spiritual meditations that constitute the very essence of the recitation of Rosary? And small blame to him, for his Church has, as a rule, been so silent upon the subject of meditation—at any rate as an absolute necessity—that he never suspects that the Catholic supplicant is engaged in much beyond seeking how quickly he can "count," or "tell." And what does he know of the beautiful subjects of the meditations, or the methodical and admirable order in which the most important events in the life of Jesus Christ and the formation of Christianity are arranged for intelligent and consecutive contemplation? And that, by their aid, the uneducated and illiterate as well as the person of good education need not be without his "Gospel in miniature" in his pocket? But not a thing does he know of this. He only knows that he has often heard from the lips of presumably competent and conscientious speakers that bead-prayers are "mechanical" and indicate a low type of spiritual devotion. He has no means of knowing that the zeal of those speakers outstripped their knowledge, and that they consequently spoke with assurance, where caution would have been safer, and much more in conformity with that charity which is "kind," and "thinketh no evil."

But are not some of the Rosary prayers a frequent repetition of the same words? They are, but so far from this being an essential fault, it is supported by the common practice of our daily lives. Who of us has not granted some request, at first refused, because of the earnestness implied by repeated applications? It is also Scriptural. When the disciples of Christ asked to be taught how to pray, He was at pains to suggest the efficacy of the repetition of prayer and supplications. (St. Luke 11:5-8) Moreover, two blind men received their sight at the hands of Jesus by constantly repeating certain words of appeal to Him. (St. Matt. 20:30-34) And our Blessed Lord Himself prayed three times in the Garden of Gethsemane, saying the same words. (St. Matt. 26:41) If there is one thing more than another which astonishes the convert to Catholicism, it is the undeniable scripturalness of those very doctrines and practices of the Church which are the most strenuously objected to by his non-Catholic friends! And this astonishment is increased when he reflects that they readily accept certain doctrines not clearly laid down in the Scriptures, as, for instance, the keeping the first day of the week holy, or the baptizing of infants, or that there are three persons in One God.

So far as I can judge, there seems to be an absence of a certain religious self-censur among Catholics, and this is observable even among the most pious and devoted. What is the cause of it? It is because of the constant reiteration by the clergy of the lesson that all, even the best, are sinners in need of mercy, and are "unprofitable servants." Humility and charity are foundation stones. Pride and presumption are deadly sins, and these facts are impressed upon them from childhood; hence the rarity of exhibitions of spiritual pride. All Catholics are bound, and justly so, to maintain the oneness and innerness of the Church as the infallible creation of God, but, as for themselves, that is another matter, and they may not busy themselves with the impression that they are better than their neigh-



HON. F. R. LATCHFORD.  
Lately appointed Judge of the High Court of Ontario.

hors, but rather, with humility of demeanor, should remind themselves constantly of their short-comings. I understand that many Catholics wear scarapins about their necks, or also a religious medal. Is there anything superstitious about this practice? No. If he who wears them is guilty of ascribing a power to them of a superstitious nature he commits a sin against the first commandment. But to carry them as badges of some special devotion, or as stimulants to greater zeal and fidelity in religion and morals, is only not superstitious, but very praiseworthy. If, however, you take careful note you will discover that many people who denounce a scarapin, or religious medal, as superstitious, will themselves contrive to avoid walking under a ladder, or making the thirteenth at table, or commencing a journey on Friday; or will seriously consult a fortune-teller, which is an abomination in God's sight! (Deut 18:12)

I have observed that in many cities there are Catholic hospitals, and I have heard it hinted that they are erected for the purpose of gaining proselytes. Is this true? By no means, though the accusation may sound very plausible at first mention. There are various reasons for their erection, and principally they are religious ones. No one in his senses, will find fault with the idea of the advantage of general or secular hospitals, for they are a necessity. In most instances, and a motive which prompts their establishment is charitable and humane. But there are some considerations which experience has shown are much more important to Catholics than they appear to be to the mass of Protestants. No criticism is involved in this; it is simply a matter of doctrine, and especially of a real administration of the sacraments to sick and dying. The idea of hospitals is closely connected with the idea of death. And the idea of death is inseparably connected in the minds of Catholics with the idea of the timely presence of the priest and his administration of certain sacraments. Now it would be folly for anyone to argue that there is nothing to prevent their being duly dispensed in a general hospital. In many cases, it is admitted, no obstacles have been interposed; but in many others, prejudiced physicians and nurses, at whose mercy the dying patients lay, have failed to warn them of their approaching end, or lulled them into their last long sleep with narcotics, or paid no heed to their call for a priest. There are other cases, some of which came under the writer's observation, where Catholic and other patients were neglected for hours through the night, and left to expire alone and unattended. Other cases again where new-born infants, evidently unable to survive, have been permitted to die unattended, by nurses who cared naught for other people's belief in infant baptism. And then there is the matter of good nursing. No one wishes to dispute that there are, in general hospitals, many splendid nurses, unexcelled in their profession, but unhappily there are also many others who are nurses for revenue only; whose thoughts are less concentrated on the helpless patients in their charge than upon dress, and amusement, or upon this doctor, or that medical student. And how can they hope to win such laurels for good and careful nursing as the members of the religious sisterhoods, who have been assigned hospital duty, for life because of a divine vocation for it, whose salary costs them no thought because they get none, whose attraction towards personal adornment is nil because their religious habit serves all purposes, and whose holy vows preserve them from distractions towards matrimony? One has only to seek the opinions of the non-Catholic physicians, wherever there is a Catholic hospital, or to refer to the patients of all creeds who have been the subjects of their untiring ministrations, in order to learn the reasons for their universal fame as nurses. A little further inquiry among the non-Catholic patients will amply demonstrate that, unless clearly and specifically requested to do so, their Catholic nurses refrain from trenching upon the subject of their religious belief.

POLYCARPUS.

TO BE CONTINUED.

## Devotion to Mary.

The May intention is devotion to Mary. And by devotion we mean a true, faithful, practical devotion. It is not enough to sing her praises, to say her Rosary, to deck her altars, to crown her statue, to celebrate her festivals. We must imitate her example, her lowliness, her holiness, her patience, her fidelity, her purity, her love for God and for men; our lives must be echoes of her loyal answer to her Creator: "Be it done unto me according to Thy Word." In praying for devotion to Mary, we should mean such a devotion as shall make us resemble her; and thus may we hope to draw other souls to His love and service, even as she has drawn us nearer to Him.

## EXODUS TO ROME.

## PREDICTION OF AN EPISCOPALIAN MINISTER.

Philadelphia, Penn., April 29.—Rev. Sigourney W. Fay, Jr., canon of St. Paul's Cathedral in Fond du Lac, Wis., former Archbishop in the diocese of Fond du Lac, and at present Professor of Dogmatic and Moral Theology at the Episcopal Seminary at Nashotah, Wis., when shown the account of the reception into the Catholic Church of Rev. John George Ewens, attributed the change of faith on the part of Mr. Ewens to the passage of Canon 19, which took place last October at the General Conference of the Episcopal Church at Richmond, Virginia.

"One of two things," said Mr. Fay, "is bound to happen. Canon 19 must be repealed for its true interpretation must be fixed by the Bishops, or there will be a disruption in the very midst of the Episcopal Church and a secession to the Church of Rome larger than any since 1845, when Cardinal Newman and a number of distinguished clergy men of the Anglican Church were received into the Catholic Church in England. All through the Episcopal Church in the West, from where I have just come, as well as in the East, there is widespread dissatisfaction and unrest which is increasing every day."

When asked if he thought the crisis would take place soon, he answered: "I should say within a year or six months, as no man can live in such a state of uncertainty."

## THE CENTENNIAL CELEBRATION IN NEW YORK.

SERMON BY CARDINAL GIBBONS.

At one of the functions of the great celebration in New York, Cardinal Gibbons delivered the sermon of the day. He ably reviewed the history of the diocese and paid a splendid and deserved tribute to the immigrants, particularly the Irish, who have made possible the amazing development of the Church in this country.

"The most impressive sermon ever preached in this church," said the Cardinal, "is delivered by the Catholic Church itself. It is a sermon in marble. It preaches in silent but eloquent language to the immigrant daily arriving at your harbor."

Let us imagine a foreigner coming to-day to New York from Germany, Switzerland or sunny Italy. As he walks through the streets of your city he feels that he is in a strange land, a stranger to your country, to your institutions and even to your language. But when his eyes fall on this Cathedral, with its cross-shaped spires pointing to the heavens, he feels that he has discovered an oasis in the desert; he has found one familiar spot in a foreign land. And entering the church while tears run down his sunburnt cheeks, he is impelled to exclaim with the Psalmist: "How lovely are thy tabernacles, O Lord of Hosts!"

A SCENE FAMILIAR TO ALL CATHOLICS. He sees the paintings of the saints and of the Lord of saints, whom he was accustomed to venerate at home. He sees the baptismal font, which reminds him of his regeneration in the waters of baptism. He sees the confessional, where he knelt at the feet of the Lord's anointed and heard these saving words: "In peace; thy sins are forgiven thee." He sees the altar, where he beholds the altar ablaze with lights. He sees the officiating pontiff clothed in his sacred vestments—those quaint old robes so strange to the eye of the outsider, but to the eye of the initiated as familiar as his mother's face. He sees the ministering and attending clergy; and mingled with them he contemplates the sons of Augustine and Benedict, the sons of Dominic and Francis, the sons of Ignatius and Alphonsus, the sons of Paul of the Cross and of Paul the Apostle, all clothed with variety.

"He listens to the psalms of the organ and the chant of the choir. He hears the plaintive notes of the Kyrie Eleison and the joyous anthem, the Gloria in Excelsis Deo. He hears the words of the everlasting Creed. He hears the words of the Preface, that masterpiece of musical composition, so simple yet so sublime; so familiar yet so majestic. He beholds around him a multitude of kneeling worshippers like himself, and he feels in his heart of hearts that he is in the presence of brothers and sisters who have with him 'one Lord, one faith, one baptism, one God and Father of all.'"

"If we investigate the principal causes that have contributed to the growth and expansion of this metropolitan see we must acknowledge that under God you are chiefly indebted for this result to the tide of immigrants that for the last century has steadily flowed to your harbor. They have come to your city from the British Isles, from the German and Austrian empires, from France and Italy, and other portions of Catholic Europe."

"A word in conclusion to you, my brethren, who are the heirs of the faith of your fathers. It is your sacred mission to see to it that the glorious prophecy of Isaiah will be amply fulfilled and that the twentieth century will emulate the century that has closed by the growth and expansion of the Church of Christ. This result you will accomplish by co-operating with your Bishops and clergy in promoting every good work undertaken in the cause of religion and humanity."

"Take an active, loyal, personal interest in all that concerns the temporal and spiritual welfare of your beloved country. No man should be a drone in the social beehive. No one should be an indifferent spectator of the social, economic and political events occurring around him. As you all enjoy the protection of a strong and enlightened Government, so should each man have a share in sustaining the burden of the commonwealth."

## THE CONFESSIONAL VIEWED THROUGH OTHER EYES

NON-CATHOLIC TESTIMONY CONCERNING THE NATURAL BENEFIT OF THE TRIBUNAL OF Penance.

S. V. D. in the Catholic Transcript.

An institution so essentially Catholic as the tribunal of penance has not, of course, met with universal favor on the part of those whose very religious life is organized in protest against things Catholic. Yet in this case at least it would be untrue and unjust to charge all Protestants or all non-Catholics with uncompromising hostility or with failure to appreciate or unwillingness to acknowledge the great utility and convenience of the practice of confession. True, a little upstart now and then is moved with righteous indignation at the thought of the un holy practice, froths at the mouth in public and betrays a bent of mind towards the unseen. But there is evidence a plenty that his views are not shared by the sane and healthy minded portion of his flock. But if there were a solid mass of the sane and healthy minded of the great Leibnitz alone would more than suffice to rule them out of court.

Leibnitz, undoubtedly the greatest Protestant philosopher of modern times, speaks thus: "It cannot be denied that the whole institution of confession is worthy of the divine wisdom. And, indeed, if there is anything beautiful and mysterious in the Christian religion, it is certainly this institution which was adapted even by the Chinese and Japanese. For the necessity of confession differs many from sin, especially those who are not yet thoroughly hardened, and it vouchsafes great consolation to the fallen. As I believe a good, earnest and prudent confessor to be a great instrument of God for the salvation of souls. His advice is useful for the regulation of the passions, for the warning against crime, for the avoiding of the occasions of sin, for the restoration of stolen goods, for the reparation of damage, for the atonement of the depressed mind, finally for the extirpation of mitigation of all the ills of the soul. And if on earth there be hardly anything more precious than to possess a true friend, how much more important will such a one then be for us when he, by the inviolable sanctity of a divine sacrament, is bound to be ever faithful and to administer help."

Another distinguished Protestant layman, in a discourse on prejudice against the Catholic Church, writes as follows: "Who can deny that millions of Christians have derived from this institution (confession) the impulse to a change of life for the better, consolation and peace of the soul, that millions, guided by the hand of a humane leader, have been brought back to the road of salvation, from which they had been removed by their frivolity and passion? What the most powerful public sermons would not bring about has frequently been effected by private admonitions. The celebrated Dean Liddon wrote from Christ Church, Oxford, to a friend in 1883: 'I have myself used confession whenever I have needed it ever since 1847, and have never regretted it. I think it braces the soul as nothing else does. \* \* \* It helps us, if we will, to repent and make a great moral effort which is not made so easily when we are alone.' And this extraordinary testimony from a champion of religious thought outside the Catholic Church we might add that of another staunch Protestant, Naville, the renowned Egyptologist, who thus exclaims: 'Who has not cast envious eyes on the tribunal of penance? Who has not longed, in the bitterness of remorse, in the uncertainty of divination, to hear from lips that could speak with the power of Christ. 'Go in peace, thy sins are forgiven thee!'

Now listen to Voltaire, that arch-enemy of the Catholic Church, who did so much to overthrow all religion in France. "Confession," says he, "is an excellent thing, a restraint upon inveterate crime, a very good practice to prevent the guilty from abandoning themselves to despair and relapsing into sin; to influence hearts ulcerated by hatred to forgive, robbers to make restitution. The enemies of the Roman Church who have opposed so beneficial an institution have taken from man the greatest restraint that can be put upon crime."

Plato, the sage of ancient Greece acknowledged and proclaimed the necessity of confession, and taught it to his disciples. Such are his remarkable words: "If one has committed an injustice, he should betake himself where he may receive as soon as possible proper correction; he should hasten to the judge as to a physician, lest the distemper of evil confined within his soul beget a secret corruption that will become incurable. I know of but one way to make philosophy useful, which is to accuse one's self as soon as one has done wrong, not to keep it secret, but to make a better breast of it so that it may be punished and atoned for. Let him be the first to give testimony against himself." As for Plutarch, the fathers themselves never offered a finer apology of the

Catholic sacraments: "Beware of concealing thy life even when it is evil; rather make it known, so as to recover thy health and correct thy faults. Ye who advise concealment have a care to whom this advice is given. Is it to a vicious, ignorant or foolish man? It is as though you said to a sick person, 'Whatever is thine ailment, mind well not to mention it to thy physician, so that no one may know that thou art sick. As for those who deny their faults, who hide or disguise them, they simply succeed in plunging themselves deeper in the mire.'"

Such testimony, and much more that might be adduced, goes to prove, better than any reasoning could do, the natural beneficence of confession of sins as it is practiced with us in the sacrament of penance. Those men of acknowledged superior wisdom had either no love for or no knowledge of the Catholic Church; they uttered from the depths of their sincerity the fruit of their unbiased judgment. Their words mean much, and confirm strikingly what we know to be true, that God in His Church deals with humanity.

## COMING BEATIFICATION OF VENERABLE MOTHER BARAT.

AMERICAN PILGRIMAGE TO ROME FOR CEREMONY OF MAY 21.

In honor of the coming beatification of the founder of their order, Venerable Madeleine Sophie Barat, the Religieuses of the Sacred Heart, Arch street, will have a Pontifical Mass in their chapel on Monday, May 25, of which Bishop Pendergast will be celebrant.

The ceremony or beatification will take place in the Vatican on May 24, and will be attended by representatives of the order from all parts of the world. Mother Barat, superioress of the Arch street convent, together with superiors of other houses in this country, took passage Wednesday, 6th inst., on the Maconna of the Faure Line from New York. Accompanying them are Mrs. Nancy Bakewell Monroe, of De Soto, Mo., and other lay Catholics.

Mrs. Monroe will figure conspicuously in the ceremonies at Rome, because she is one of three persons upon whom miracles were performed through the intercession of Venerable Mother Barat. She will be accompanied by one of her daughters. Besides these, many other Catholics are now journeying toward Rome, and pilgrimages will be made from all parts of Europe for the occasion.

The beatification will take place on the forty-third anniversary of Mother Barat's death, which occurred in Paris in 1865. She was born in Joligny, Burgundy, December 12, 1779.

Soon after her death the long process of proving her saintly life and character was begun. In 1879 she was declared Venerable and the process of beatification introduced. After this stage has been completed she may be spoken of as Blessed, and may be mentioned in the prayers of the devout. The next stage will be her canonization. This final step in establishing the Venerable Mother's ultra human character and virtues probably will not take place for several years.—Philadelphia Catholic Standard and Times.

## RECTOR AND AIDS MAY TURN TO ROME.

SON OF THE LATE DR. LOBBELL OF THIS CITY AND OTHERS, OPPOSING OPEN PULPIT EDITION, RESIGN.

New York, May 4.—A dispatch to the Herald from Philadelphia, says: "Failing in his efforts to have the Protestant Episcopal church evoked the edicts passed at the recent conference of the church, and which permits clergy men of other denominations to, at stated times, occupy the pulpit in Episcopal churches, the Rev. William McGarvey, rector of the St. Elizabeth's Protestant Episcopal church has tendered his resignation as rector of that parish."

At a special meeting of the vestry held after the morning services yesterday the resignation was accepted, as was that also of Samuel P. Woodward, the chief warden of the church, who was in thorough sympathy with the rector.

Dr. McGarvey's resignation means much to the church, for he has served for that with him will go the three curates, appointees of the rector. All of them take the same stand upon the open pulpit question as does the rector.

It was stated that Dr. McGarvey with his assistants, will make a formal application to join the Roman Catholic Church, although last night the

## ALMOST GIVEN UP

"FRUIT-A-TIVES" SAVED HIS LIFE.

Mr. Dingwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Commissioner for Glengarry—and Tax Collector for Charlottetown—for fourteen years continuously. Read how strongly Mr. Dingwall comes out in favor of "Fruit-a-tives."



Williamstown, Ont., April 5th, 1907.

I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up. I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

Sgd JAMES DINGWALL.

"Fruit-a-tives"—or "Fruit Liver Tablets"—are sold by dealers at 50c a box—6 for \$2.50—or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa.

rector refused to positively confirm this, preferring to state only that he intended to take a long rest.

Recently with a number of other prominent high churchmen, Dr. McGarvey held a conference in New York and at that time a plan was proposed by which these dissatisfied clergymen of the Protestant Episcopal Church would ask that they be permitted to conduct services in the English language and yet be admitted to the Catholic Church.

Dr. McGarvey is superior of the religious order known as the Companions of the Holy Savior, and the headquarters of this order is at St. Elizabeth's Church. Where its future home will be is not yet definitely decided.

In a sermon preached at the evening prayer service last night, the retiring rector severely condemned the open pulpit doctrine and said that in allowing the men who had not been ordained according to the methods prescribed by the canons of the church, the gospels had been tampered with.

"When we see men who have not been ordained according to the directions of our Saviour," continued the rector, "allowed to enter the pulpits of our church, our hearts are filled with sorrow. It is a betrayal of Christ. Woe, woe to the church that permits it."

The clergymen who will depart from the parish with Dr. McGarvey are M. L. Cowd, who was the retiring rector's predecessor as head of the parish; the Rev. W. L. Hayward, who has been connected with the church for fourteen years, and the Rev. F. D. Lobdell.

## Good Example.

The apostolate of good example senses a power greater than we can conceive. If Catholics could set a value of good example, many of them would lead different lives. The Washington, the General, gains Church, the Post-office Department, of a clerk in Mass the Postmaster General, a Protestant, went into the Catholic living the lives there won in the world.

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You see, I want to prove to every spectacle-wearer on earth that the Dr. Haux famous Perfect Vision Spectacles are really—and I am going to give away at least one hundred thousand pairs of the Dr. Haux famous Perfect Vision ten karat ROLLED GOLD Spectacles to the lucky number of spectacle-wearers in the shortest possible time.  
Write to day for my Free Home Eye Tester and ten karat ROLLED GOLD Spectacle Order. Address—  
DR. HAUX SPECTACLE CO., Block 193, St. Louis, Mo.  
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