ng fruit and

St. John, N.B.

ing the Sick Child.

ill & Baumer Co. NDLE MANUFACTURERS SYRACUSE, N. Y.

m authentic sources. Published robation of His Eminence Cardi-Size 48x28; 1 of an inch thick; race type; seal binding; printed ic; thumb index. the 75 cts. Post Paid
THE CATHOLIC RECORD Office,

HTER OF NEW FRANCE. HTER OF NEW FIGURES.

RY CATHERINE CROWLEY.

The interesting and romantic novel catholic in tone—following closely and biographical records of the soft Canadian history, with an engalant Slour Cadiliac and between the control of the soft canadian history, with an engalant Slour Cadiliac and between the control of the catholic canadian history, with an engalant Slour Cadiliac and between the catholic canadian between the catholic ca

Catholic

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

VOLUME XXV

LONDON, ONTARIO, SATURDAY, OCTOBER 24, 1903

1305

The Catholic Record.

LOYDON, SATURDAY, OCT. 24, 1903.

GODLESS EDUCATION.

In a letter to the New York Sun Rev. Dr. Geer, Vicar of St. Paul's chapel of Trinity Episcopal parish, points out the dangers of education without religion, The theme is not new nor is the gentleman's presentment of it different from that which we have seen scores of he was zealous for the advancement of times, but his communication may have an influence upon those of our separated brethren who have still a veneration for Public schools such as they his piety and doctrine.

Catholic educators have ever denounced the suicidal policy of banishing God from the school-room, but they have been given little or no attention or dismissed as special pleaders. But now that non-Catholics score the Godless system of education the newspapers But during all these years of devotion to the upbuilding and safeguarding of his country he was ever mindful of his duties and dignity as a Bishop. From the duties and dignity as a Bishop. From the less system of education the newspapers Parsons in "Lies and Errors of His-himself designated to succeed him who nounced the suicidal policy of banish- But during all these years of devotion less system of education the newspapers and representative men are beginning to suspect that it is not so flawless as its friends would have it. Dr. Geer declares that education without religions fraught with menace to the State.

"Memoirs" of Richelieu, says Dr. Parsons in "Lies and Errors of History"—a book by the way which every to suspect that it is not so flawless as following particulars of the Cardinal's daily life while Minister. He retired ion is fraught with menace to the State. to suspect that it is not so nawiess as its friends would have it. Dr. Geer declares that education without religions fraught with menace to the State. It is bringing up all over the land a little bringing up all over the land a or four hours, called for his despatches, it is bringing up all over the land a little bringing up al lusty set of young pagans, who, sooner

would not be playing into their hands nearly as much as we are now doing by allowing them a substantial monoply of the whole field of Christian education, and of all the blessings which are sure to flow from the noble self-sacrifice they are making rather than wantonly expose their children to the inroads of

The rev. gentleman made no mistake when he penned the words Noble Selfsacrifice. The United States Catholic has, generally speaking, stood by the parochial school. He has built them and paid their expenses because he has been taught to look over the rim of the world and has, like every loyal Catholic, taken his instructions in this matter from his spiritual chiefs. All honor to him! Pastors and people, have indeed, given proofs of self-sacrifice, and their of history. Dr. Geer goes on to say that unless affairs take a turn for the better we will be flying as frightened doves to the windows, to the Roman Catholic Church as the greatest power which in troublous days will stand for law and order and the highest morality.

CARDINAL RICHELIEU.

One of our subscribers is, judging from a letter before us, in a state of perturbation about the character of Cardinal Richelieu. He has, we warrant him, been dallying with historical novels and has taken their chatter anent the belles amies of the Cardinal too seriously. But he ought to know that the historical novelist as a rule aims only at concocting a highly-spiced dish for his public. And so he chooses a historical period the names of these who figured in its making, mixes it all with heroes, villians, a damsel or two, and serves it to his readers, to the music of clashing sword blades. When he can bring in a churchman it makes the banquet all the more appetizing. And Cardinal Richelieu has, by grace of the historical novelist, played a part at such festivities. That, he was a statesman is undeniable. That he was the forefigure in the France of his day, strengthening it within and without, and laid the foundations of the glory of the reign of Louis XIV., is also ad-

mitted. But his moral character? Well an author has said some have claws only

and then wrote or dictated the replies.

United States paper. The article in question is from the pen of Rev. Dr. Robertson of Venice, whom we

but an echo of bye-gone times when hatred and prejudice moved men more than a desire for truth.



New York Freeman's Journal. THE FIRST ENCYCLICAL Of Pope Pius X. By Divine Providence

TO THE PATRIARCHS, PRIMATES, ARCH BISHOPS, BISHOPS AND OTHER ORDIN-ARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

PIUS X. POPE. Venerable Brothers: Health and the

A postolic Blessing. Addressing for the first time from the Addressing for the first time from the Chair of the Supreme Apostolate to which we have, by the inscrutable disposition of God, been elevated, it is not necessary to remind you with what not necessary to remind you with what tears and warm entreaties we exerted ourself to remove from us this formid-able burden of the Pontificate. Unequal in merit though we be with St.
Anselm, it seems to us that we may with truth make our own the words in which he lamented when constrained against his will and in spite of his against his will and in spite of his struggle to receive the honor of the episcopate. For to show the dispositions of mind and will with which we

in the art of covering up their tracks, allowed their failings to be noised abroad. Richelicu, however, has been acquitted by historians of anything that savoured of immorality. Voltaire appeared against him in this connection, but he has been ruled out of court these many years.

With regard to his character as a love of the save and the savoured to his character and greater resistance to the save who fixed their gaze on my face on that day could not fail to see it. I, in color more like a dead than a living adoubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the will or no, that the judgments of God oppose greater and greater resistance to lusion of his triumph, rises up with most lusion of his triumph, rises up with most lusion of his triumph, rises up with most lusion of his triumph. that savoured of immorality. Voltaire appeared against him in this connect ion, but he has been ruled out of court these many years.

With regard to his character as a Bishop there is nothing to show that he ever sullied the craine by ary unworthy action. As Bishop of Lucon he was zealous for the advancement of learning among the clergy, energian out abuses, charitable to the poor, and distinguished both bis plets and ductine. His work as Prime Minister of France is writ large on the annals of the time. His work as Prime Minister of France is writ large on the annals of the time. But during all these years of devotion to the upbuilding and safeguarding of his country he was ever mindful of the tother was very moment by he we seem of the country he was ever mindful of the care of the country he was ever mindful of the country he was even mindful

SOCIETY'S MALIGNANT DISEASE - APOS-

or later, they, or their children, will make havoc of United States institutions. Lynchers, labor agitators, and law-breakers generally are human guide posts with arms, hands and fingers, wide extended and voices at their loudest pointing to us the ruin which awaits society if we persevere in the road which we are now taking. He advocates a distribution of the school fund between Catholics and the supporters of other creeds.

Here is the opportunity, he says, for Protestants of all kinds to cry aloud. This would be playing into the hands of the Roman Catholics. It is what they have been demanding and working and then wrote or dictated the replies. At 6 he slept again, and at 8 arose. After prayers his secretaries came for instructions. Then he received the ministructions. Then he received the Ministers of State until 11. At midday he heard Mass celebrated by Friar Joseph, etc.

When near his last hour the priest in attendance recited the principal articles of faith and asked him if he believed in them all. "Absolutely," he replied. "And would that I had a thousand lot would that I had a thousand of the Roman Catholics. It is what they have been demanding and working of the good of religion and then wrote or dictated the replies. At 6 he slept again, and at 8 arose. After prayers his secretaries came for instructions. Then he received the Ministructions. The hereived in law the Ministructions. The heart of the Ministructions. The heart of the Ministructions. The heart of the mail to see that society is now, more than in any past age, suffering from a terrible and deep rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understa TASY FROM GOD. they have been demanding and working for many years past. Granted; but it would not be playing into their hands

PICS' PROGRAMME — TO RESTORE ALL THINGS IN CHRIST. Since, however, it has been pleasing Dr. Robertson of Venice, whom we have referred to before in these columns. The gentleman says that the election of Cardinal Sarto was to a certain extent a foregone conclusion because a druggist in Rome wrote a friend in Venice to that effect. And then our revered friend, with an artlessness that is delightfully touching, informs us that if a humble druggist could thus write, the election was pretty well determined. Comment would mar the beauty of that logic.

That Leo XIII. was unloved and unloveable, as the doctor states so positively, is an assertion that will be looked. fight for the faith, despite jeers and taunts, carpings and criticisms, will afford material for many a glowing page of the letter in the faith, despite jeers and towards, carpings and criticisms, will afford material for many a glowing page of the letter in the lette lic. The remainder of the letter is ority we are the depositary. The interfor these we are resolved to spend all our strength and our very life. Hence should anyone ask us for a symbol as the expression of our will, we will give this and no other: "To renew all things

in Christ."

THE WAR ON GOD.

In undertaking this glorious task we are greatly quickened by the certainty that we shall have all of you, venerable brothers, as generous co - operators. Did we doubt it we should have to reconstructions of either uncorrections. gard you, unjustly, as either uncon-scious or heedless of that sacrilegious scious or heedless of that sacrinegious war which is now, almost everywhere, stirred up and fomented against God. For in truth "the nations have raged and the peoples imagined vain things "
(5)—(5, Ps ii., 1) against their Creator, so frequent is the cry of the enemies of so frequent is the cry of the enemies of God: "Depart from us" (6)—(6, Job. xxi., 14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will-nay, every effort and every artifice is used to destroy utterly the memory and the knowledge

of God.
THE COMING OF ANTICHRIST. When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks (7)—(7, II. of whom the Apostle speaks (7)of whom the Apostle speaks (1)—(1, II.
Thess. ii., 3). Such, in truth, is the
audacity and the wrath employed
everywhere in persecuting religion, in
combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity! While, on the other hand, and this, according to the same Apostle, is

mankind fighting among themselves so savagely as to make it seem as though strife were universal? The desire for peace is certainly harbored in every breast, and there is no one who does not ardently invoke it. But to want peace without God is an absurdity, seeing that when God is absent, thence, too, instice flies, and prophet: "For behold they that go far from Thee shall perish" (1)—(1. Ps. lxxii., 17). We saw, therefore, that, in virtue of the ministry of the Pontificate which was to be intrusted to us, we must hasten to find a remedy for the State."

THE ELECTION.

A correspondent sends us a communication on Pius X. which appeared in an United States paper. The article in question is from the pen of Rev.

Prophet: "For behold they that go far from Thee shall perish" (1)—(1. Ps. lxxii., 17). We saw, therefore, that, in virtue of the ministry of the Pontificate which was to be intrusted to us, we must hasten to find a remedy for this great evil considering as addressed when justice is taken away it is vain to cherish the hope of peace. "Poace to us that divine command: "Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant" (2)—(2. Jerem. i., 10). But, cognizant of our weakness, we recoiled in terror from a task as urgent as it is arduous.

PICS' PROGRAMME — TO RESTORE ALL THINGS IN CHRIST.

PROGRAMME — TO RESTORE ALL THINGS IN CHRIST.

as many as possible, if we are really urged by the love of peace. it behooves us to devote our care—to lead back mankind under the dominion of Christ; this done, we shall have brought it back to God. When we say to God we do not mean to that inert being heedless of all things human which the dreams of materialists has imagined but to the true and living God, one in nature, triple in person, Creator of the world, most wise Or-dainer of all things, Lawgiver most just, Who punishes the wicked and has reward in store for virtue.

TO GOD THROUGH CHRIST, TO CHRIST TO GOD THROUGH CHRIST, TO CHRIST THROUGH THE CHURCH.

Now the way to reach Christ is not hard to find: it is the Church. Rightly does Christendom inculcate: "The Church is thy hope, the Church is thy salvation, the Church is thy refuge' (6)—(6, Hom. de capto Eutropio, n. 6). It was for this that Christ founded it at the price of His blood, and made it. at the price of His blood, and made it the depository of His doctrine and His laws, bestowing upon it at the same time an inexhaustible treasury of graces for the sanctification and salvation of

RESTORING THE LAWS AND COUNSELS OF THE GOSPELS.
You see, then, venerable brothers, the duty that has been imposed alike apon us and upon you of bringing back to the discipline of the Church human society, now estranged from the wisdom of Christ; the Church will subject it to Christ; the Chirest will adjoin the Christ, and Christ to God. If we, through the goodness of God Himself, bring this task to a happy issue, we shall be rejoiced to see evil giving place and bear for our gladness: "a shall be rejoiced to see evil giving place to good, and hear, for our gladness; 'a loud voice from heaven saying: Now is come salvation, and strength, and the kingdom of our God and the power of His Christ' (7)—(7. Apoc. vil., 10.) But, if our device to obtain this, according to the same Apostle, is the distinguishing mark of Antichrist, man has, with infinite temerity, put himself in the place of God, raising himself above all that is called God; in

taught by the Church, and her teach- of mind, of whom it may well be said taught by the Church, and her teachings on the sanctity of marriage on the education and discipline of youth, on the possession and use of property, the duties that men owe to those who rule the State, and lastly to restore equilibrium between the different classes of seciety according to Christian property.

cording to the measure given to each, from exerting ourself to hasten the work of God—and not merely by praying assiducusly: "Arise, O Lord, let not man be strengthened" (14)—(14, Pz. ix., 19)—but, more important still, by affirming both by word and deed and in the light of day. God's supreme dominion over man and all things, so that His right to command and His authority may be fully realized and respected. This is imposed upon us not only as a natural daty, but by the common interest of mankind. For, venerable brothers, who can help being appalled and afflicted when he beholds, in the midst of a progress in civilization justly extolled, the greater part of mankind fighting among themselves so savagely as to make it seem as though strife were universal? The desire for peace is certainly hardotal ministry; thus these are called another Christ, not merely by the comanother Christ, not merely by the com-munication of power, but by reason of the imitation of His works, and they should therefore bear stamped upon themselves the image of Christ.

the youthful candidates to holy orders, urged by the love of peace.

JESUS CHRIST THE ONLY MEANS OF SAVING SOCIETY.

But, venerable brothers, we shall
never, however much we exert ourselves, succeed in calling men back to
the majesty and empire of God, except
by means of Jesus Christ. "No one,"
the Apostle admonishes us, "can lay
other foundation than that which has
been laid, which is Jesus Christ." (2)

Server what Paal wrote to
Timothy: "Impose not hands lightly
upon any man" (12—12, I. Tim. v.,
22) bearing carefully in mind that as a
general rule the laithful will be such
as are those whom you call to the priesthood. Do not, then, pay heed to private
interests of any kind, but have at heart
only God and the Church and the eternal
only God and the Church and the eternal But, venerable brothers, we shall never, however much we exert ourselves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ. "No one," the Apostle admonishes us, "can lay other foundation than that which has been laid, which is Jesus Christ." (2) (2, I, Cor. iii. 11). It is Christ alone, "Whom the Father sanctified and sent into this world' (3 3, John x., 36) "the splendor of the Father and the image of His substance," (4 4, Hebr. i., 3) true God and true man: without whom nobody can know God for salvation "neither does any one know the Father but the Son, and he to whom it shall please the Son to reveal him" (5 5, Matt. xi., 27). Hence it follows that to restore all things in Christ and to lead us back to submission to God is one and the sanap aim. To this, then to lead us back to submission to God is one and the same aim. To this, then, snares of a certain new and fallacious science, which savoreth not of Christ, but with masked and cunning arguments strives to open the door to the errors of rationalism and semi-rationism, against which the Apostle warned Timothy to be on his guard, when he wrote: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and opposition of knowledge falsely so called which some promising have erred in the faith" (1) -(1. Tim. vi., 20).

PRIESTS MUST BE APOSTLES FIRST AND

PRIESTS MUST BE APOSTLES FIRST AND SCHOLARS AFTERWARDS.

This does not prevent us from esteeming worthy of praise those young priests who dedicate themselves to use ful studies in every branch of learning, the better to prepare themselves to defend the truth and to refute the calunnies of the enemies of the faith. Yet we cannot conceal, nay, we pro-claim in the most open manner possible. that our preference is, and ever shall be, for those who, while cultivating ecclesiastical and literary erudition dedicate themselves more closely to the welfare of souls through the exercise of those ministries proper to a priest zealous of the divine glory. priest zealous of the divine glory. It is a great grief and a continual sorrow for our heart "(2)—(2, Rom, ix., 2) to find Jeremiah's lamentation applicable to our times: "The little ones asked for bread, and there was none to break it to them" (3)—(3, Lam. iy., 4). For there are not leaving some iv., 4). For there are not lacking among the clergy those who adapt themselves according to their bent to works of more apparent than real solidity-but not so numerous, perhaps, are those who, after the example of Christ, take to them-selves the words of the prophet: "The spirit of the Lord had annointed me, hath sent me to evangelize the poor, to are, through reading of worthless books, led to believe that the court of Louis XIV. which Richelieu graced and ennobled was the abode of swashbucklers with never an idea above gallantry with never an idea above gallantry with never an idea above gallantry is issuing from the anguish of mot say that. In Richelieu's day there were saints and sinners, and the sinners, not adepts and the sinners, not adepts are with a sincers and the sinners, not adepts are with local and monthly and the sinners and the sinners, not adepts are with finance of feeding the flock of Christ charge of feeding the flock of Christ in the place of God, raising this is to be fulfilled, we must use himself and has, with infinite temerity, put this is to be fulfilled, we must use himself all knowl-bring about the utter dissuch wise that although he cannot be wise that although he cannot appearance of that enormous and detestable wickedness, so character-bring about the utter dissuch wise that although he cannot be wise that although he cannot appearance of that enormous and detestable wickedness, so character-bring about the utter dissuch wise that although he cannot appearance of that enormous and detestable wickedness, so character-bring about the utter dissuch wise that although he cannot appearance of that enormous and detestable wickedness, so character-bring about the utter dissuch wise that although he cannot be writtened for the day of the day of the control of the substitution of the captive and sight to the blind "(4)—(4, Luke iv.) and the site of our time—the substitution of many there are who misself all knowl-bring about the utter dissuch wise that although he cannot be read to the form the appearance of that enormous and detestable wickedness, so character-bring about the utter dissuch wise that although he cannot be read to the form the appearance of the early and the sum of the place of God, he has contenued for t

those who are slaves of sin and error. What gentleness was that shown by the Divine Master! What tenderness, what compassion toward all kinds of misery! Isaias has marvellously described His heart in the words: "I will set my spirit upon Him; He shall not contend nor cry out; the bruised reed he will not break. He will not extinguish the smoking flax" (10)—(10, Is. Ixii., I foll.). This charity, "patient and kind" (11)—(11, I. Corxii., 4), will extend itself also to those "patient and kind" (11)—(11, I. Corxii., 4), will extend itself also to those who are hostile to us and persecute us. "We are reviled," thus did St. Paul protest, "and we bless; we are persecuted and we suffer it; we are blasphemed and we entreat" (12)—(12, I. Cor. iv., 2). They, perhaps, seem to be worse than they really are. Their associations with others prejudice the counsel, advice and example of others and finally an ill advised scheme has dragged them to the side of the imthemselves the image of Christ.

BISHOPS AND THEIR SEMINARIES.
This being so, venerable brothers, of what nature and magnitude is the care that must be taken by you in forming the clergy to holiness! All other tasks must yield to this one. Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright so that may flourish equally in sound teaching and in spotless morality. Regard you seminary as the delight of your hearts, and neglect on its behalf none of those provisions which the Council of Trent has, with admirable forethought, prescribed. And when the time comes for promoting the youtful eardidates to holy orders, the work of the provisions which the comes for promoting the youtful eardidates to holy orders, the work of the improvest, "and we bless; we are persecuted and we suffer it; we are blassecuted and we unfer it; we are blassecuted and we entreat" (12)—(12, I. Cor. iv., 2). They, perhaps, seem to be worse than they really are. Their counsel, advice and example of others and finally an ill advised scheme has dragged them to the side of the improves the total and they really are. Their counsel, advice and example of others and finally an ill advised scheme has dragged them to the side of the improve at their wills are not so depraved as they themselves would seek to make people believe. Who will prevent us from hoping that the flame of Christian charity may not dispet the darkness from their minds and bring to the total and the process. It may be that the fruit of our labors may be slow in coming, but charity wearies not with waiting, knowing that God prepares His rewards not for the results of toil but for the good will shown in it.

It is true, venerable brothers, that

It is true, venerable brothers, that in this arduous task of the restoration of the human race in Christ, that neither you or your clergy should ex-clude all assistance. We know that God has commanded every one to have a care for His neighbor (12, Eccl-xvii., 12). For it is not priests alone but all the faithful, without exception, who must concern themselves with the interests of God and souls—not, of course, according to their own views, but always under the direction and orders of the Bishops; for to no one in the Church except you is it given to preide over, to teach, Church of God which the Holy Ghost has placed you to rule" (14)-(Acts 28). Our predecessors have long since approved and blessed those Catho lies who have banded together in societies of various kinds, but always religious in their aim. We, too, have no hesitation in awarding our praise to this great idea, and we earnestly desire to see it propagated and flourish in town and country. But we wish that all such associations aim firstly and chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little avail to discuss questions with nice subtlety, or to discourse elequently of rights and duties, when all this is unconnected with practice. The times we live in demand action-but action consisting entirely in observing with fidelity and teal the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of all kinds of charitable works, and, moving and drawing men than words and sublime dissertations; and it will easily come about that when human respect has been subdued and prejudices and doubting laid aside, large numbers will be won to Christ, becoming in their turn promoters of His knowledge and love which are the road to true and solid happiness. Oh! when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the Sacraments are frequented, and the ordinances of Christian life is fulfilled, there will certainly be no more need for us to labor to see all things restored in Christ. Nor is it for the attainment of eternal welfare alone that this will be of service-it will also contribute largely to men's temporal welfare and the advantage of human society. For when these conditions have been se-cured, the upper and wealthy classes will learn to be just and charitable to those below, and the latter will be able to bear with tranquility and patience the trials of their hard lot; the citizens

CONTINUED ON FIFTH PAGE.