tury of Catholic Progress. By the Tide Came in. By MARION e Words of Wisdom. al Philip Sheridan, Civil War

of War. By MARY T. WAGGAMAN. Four tatue. By Mary E. Mannix. s the Years. By Anna T. Sadlibs.

Romance of An Indian Maiden. aster Lily. By JEROME HARTE, Three Test. By Grace Keon.

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Catholic

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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 6, 1909.

The Current of Life.

Don't look for flaws as you go through

And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them. the cloudiest night has a hint of

It is better by far to hunt for a star Than the spots on the sun abiding.

The current of life runs ever away To the bosom of God's great ocean. Don't set your force 'gainst the river's

course And think to alter its motion. Don't waste a curse on the universe— Remember it lived before you.

Don't butt at the storm with your puny

But bend and let it go o'er you. The world will never adjust itself

To suit your whim to the letter. Some things must go wrong your whole life long,
And the sooner you know it the better.

It is folly to fight with the Infinite, And go under at last in the wrestle. he wiser man shapes into God' plan As the water shapes into a vessel.

IRISH OR INFIDELITY, WHICH ?

Many times during the agitation for a Catholic University it occurred to me that what we wanted was not really a

and the result is, the present colorless institute. Even in granting that, the Government followed its usual policy of sterilizing it of Irish ideals. By careful selection a senate has been constituted that is warranted to render the new university harmless to English interests;

will have to live in lodgings, away from parental or clerical control? The students who come out of our Catholic Colleges, and are for the first time free from all restraint, or who come up to the city, from the dullness of country life, are, perhaps of all people, the least atted to withstand the temptations they rush into blindly. And if that has been proved by sad and bitter experience in the past, what will it be in the future, when hundreds of those boys will be scattered over the city, irresponsible and unrestrained, leading each other into evil, imitating, as University students, the Bohemianism and some-

we had hoped we should get a full-rigged University, one that should in-clude, amongst other things, houses of residence. Well, we have not got such a lone; and it remains, therefore, our duty to safeguard the morality of our students by every means in our power. Religion is one means, and a powerful one, it only the students were in a house of residence; but for young fellows scattered all over the city, flitting from place to place, drawn away by every kind of attraction, and not naturally inclined to religious practices; what an religion do for such as those?

bjectively, Irish comes next to relig-subjectively, it often comes before To those who have never been bap-in the cleansing fire of the Irish movement, I should be speaking in an unknown tongue if I spoke of the new soul that is infused by it; the new interests in life, the new sense of responsibility, the increased self-respect, the love of country and religion, and the loathing for all the vulgarities and indecencies that only a few years ago passed for wit. But what should be quite intelligible is, that, from the first, the Irish movement declared war not only on snobbery, but

religion always excepted, as the Irish novement; and once it takes poss of the University, as I hope it will, there will be created there a public spirit against the fashionable vices hitherto se lamentably common amongst the gentle menly young gentlemen that came from

menry young gentlemen that came from our great Catholic colleges.

My second argument is from the point of view of Faith. For years we have been begging for a Catholic University.

A University, in which our Catholic FURTHER TALK WITH DR. CRAPSEY. young men could study without danger to their faith, was to be the salvation of the country; the "Hope of Israel." Now, how much of that is true? Clongowes and Blackrock are Cath-

there? "Education provided as in the best English Universities; Catholicity a specialty." No doubt many eminent men were pupils in those Colleges. Happily, for themselves, they were successful in life: but as far as Ireland was convended they might be well in the special to see the convention of the matter of the universe and the manner in which primordial matter assumed the form known to us as the universe, the Church has made no definition.

It is a grave mistake to suppose, as it was concerned, they might as well, in is generally supposed by the ignorant most cases, have been Germans or and superficial, that Darwin was the Frenchmen. Catholicity in a College, or University, is not everything; and as far as my experience goes, when you take his nationality from an Irishman, you loosen the bonds of Faith. That

be practising Catholics.

Our new University is not in any sense Catholic by its constitution. What it may become, as theologians say in facto esse, depends on its Irish chargreater dangers will exist for Catholics there than ever existed in Trinity.

Subject to the condition that there are to be no religious tests, the Senate has the appointment of the professors.

steerling it of Irish ideals. By careful selection a senate has been constituted that is warranted to render the new unicytesity harmless to English interests; and as unobjectionable to Protestant years as concession to Catholics as a concession to Catholics included, to give an air of impartiality the others are our oid friends, the "icadinate of the protessor may be anything or prejudices as a concession to Catholics and medical professions, the nemicial dances allows offensions the religious and medical professions, the nemicial dances allows offensions and protessor may be anything or prejudices as a concession of the minist dances allows offensions and the professor may be anything or prejudices as a concession. The allows the contrary the contrary the contrary the contrary that the professor is an allowed to the professor was the author of the professor was been a catholic. The Governors of the Church made the subject of their presidents of the United States, not one hall medical professions, the nemicial dances allows offensions and the professor. The system of the contrary the contrary that the professor is a contrary to the professor is an extend will leave the decision to the friends will, after the manner of their kind, flat that they have pressing engagements elsewhere, and will leave the point of view of morality, the second professor is an all infections will be different to the professor is an all infections will be different to the professor is an all infections will be different to the professor is an all infections will be different to the professor is an all infections will be different to the professor is an all infections will be different to the professor

They have a very significant way of their own for showing that they will not revelation." tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

And now comes the question: are the tudents who come from our Catholic Colleges the sort of students to make it uncomfortable for any professor who would sneer at their religion, or cast Some of them are of that class who would regard it as a grievance, and a comeregard it as a grievance, and a come-down, to have to go to the new Univers-ity, and not rather to Trinity. Others are of the "society" type, half-Protest-ant in sympathy, to whom strong religi-ous feelings of any sort would be bigotry: and there are others. I am sorry to say who would not regard with disfavor, nay would secretly approve of, criticisms and attacks on the Catholic clergy, or, worse still, would allow themselves to be caught by the glamour that unbelief possesses in the early stages, before it has poisoned the soul. My estimate of the Catholic colleges and their effect on their students has been strengthened, during the present controversy, by the testimony of almost all who have written testimony of almost all who have written against making Irish compulsory. Dr. Clancy, for instance, is afraid lest the Catholic students should, even after five years' grace, enter into Trinity, unless Irish be made compulsory there also. Dr. McWalter openly states his belief that if Irish be made compulsory, the label property of teaching error under Irish be made compulsory there also.

Dr. McWalter openly states his belief
that, if Irish be made compulsory, the
Catholics will, undoubtedly, flock into
Trinity, or Belfast University. Has it
come, then, to this, that after half a century's agitation for our rights, after

We cannot see how the act of "seek"Seeking as heresy."

We cannot see how the act of "seek"Catholic seeking as heresy." Trinity, or Belfast University. Has it come, then, to this, that after half a cenauggestive plays, and immoral literature; all of which constitute the greatest danger to the morality of the young. No other moral force has proved itself, or will prove itself, so powerful for good,

Therefore, I conclude, that if Irish is not made compulsory, and things go on, as they have been going, in the Colleges, our great National University will be a great National flasco. In a few years it will have become the centre of rationalistic thought in Ireland, and, by

FURTHER TALK WITH DR. CRAPSEY.

"Dr. Crapsey outlined the view of the Church, which was a doctrine of

pecial creation."
Here the doctor errs. The theory of special creation as opposed to the theory of evolution is not a doctrine of the Church; nor is evolution a doctrine of olic Colleges. Suppose for a moment that either of these got a charter from Government, and was raised to the status of a University, would it be the salvation of the country? Would all Irish parents hasten to send their sons there? "Education provided as in the country in th

originator of the theory of evolution. It was discussed, and profoundly discussed, centuries before Darwin was born; and as a matter of fact Darwin never claimed to be its originator. His may help to explain how it happens that so many of our Catholics who go to Trinity, and many who do not, cease to the "void and empty" of Moses—to its present form was brought about by the agency of natural selection and the survival of the fittest. This, according Catholic University, but an Irish one. Given an Irish University, and the Catholicity would take care of itself; given a Catholic University, merely, and there would, inevitably, exist within it the same dangers to the faith that exist in Trinity, if not greater. However, the country was united in its demand for a Catholic University, and the result is, the present colorless and the result is, the present colorless is intitute. Even in granting that, the after bringing matter into being leave its development into forms, genera and species, to be gradually brought about

This proposition, which the Doctor tells us is a doctrine of the Church, is a proposition condemned by the Church. It is the teaching of Catholic theologians that reason, independently of revelation, can come to a knowledge of the exis-tence of God. Revelation presupposes would sneer at their religion, or cast a revealer. Hence if reason could not doubts on revelation? I am afraid not. could not accept anything as a revela-If we have no idea of cause, reason forbids us to accept anything as an effect. Belief in the existence of a revealer is an essential condition to a belief in revelation. Belief in the existence of God the revealer must exist first in the mind before belief in revelation is possible to reason. When the Doctor says it is a Catholic doctrine that God instituted the Church as an infallible teacher, he says truly; but if a man knows not that God exists how can he know the Church as His agent? How can that which is not have an agent? A knowledge of God's existence then precedes all other knowledge con cerning Him and His agent the Church, and our relation to both. "In a way the Church forbade the

Yes, they do, but not for information, which they do not suspect they need. They ask them to give opportunity to nd the world with their vast reser voirs of what they imagine to be information, to show how much more they know than the rest of mankind.—N. Y. Freeman's Journal.

BULWARKS OF OUR SOCIAL ORDER. REV. DR. RUSSELL OF WASHINGTON MAKES

STRIKING ADDRESS ON INFLUENCE OF HIERARCHY ON CIVILIZATION.

A striking address was delivered a few days ago by Rev. Dr. William T. Russell, of St. Patrick's church, Washington, at the consecration of Right Rev. Owen B. Corrigan astauxiliary Bishop of Baltimore. In speaking of the influence of the hierarchy upon social order, [Father | Russell said:

order, Father Russell said:
"It is to be especially noted that the Bishops of the Church, while upholding and sanctioning the authority of the husband and father, have ever been the most valiant defenders, the strongest advector to the most variety of the property of th nost stupendous sacrifices; for them has their peace and protection and the impregnability of their position are the fruits of her most splendid victories.

"Whilst unalterably opposed to an-archy and socialism, ever and always the Catholic Bishop had stood valiantly with his people to maintain their sacred vested rights. It is hardly necessary to recall that it was a Catholic Archbishop (Stephen Langton) who led the barons and people of England to demand the return of their ancient liberties, forced from them by the Norman conquerers, and who wrested from the tyrant, that patent of English civil rights which we enjoy to day—the Magna Charta. Nevertheless, the Catholic hierarchy has ever been first and foremost in upholding its in Auence, in defending with its transcendant powers all rightful authority and jurisdiction. "In illustration of this fact we need

not turn to the storied past; our own history, which is but of yesterday, affords a sufficiently brilliant example. Of our

ority, notwithstanding the fact that they were pagans and persecutors of the faithful.—New World.

RELIGION AND LIFE.

Press despatches from various cities have been telling of the progress of a movement, started by a college student, which has for its purpose "to live two weeks as Christ did." There have been many comments, but we have none better than that of the Omaha True Voice, which is as follows:"
"One would think from all this rather

irreverent, if not blasphemous discus sion about the attempt of a few Protest ant Church members in Cleveland, Ohio to live for two weeks as they think our Divine Lord would have lived, that no one ever sincerely tried to live a Christian life before. What have these so-called Christians, who think they have made a new discovery, been doing, any-way? Have they ever tried to live as Christians before? If they did what must have been their conception of a Christian life?

"Just now they seem to have come to a realization that a Christian life regards conduct—that thoughts and words

should be thought to be new. In reality Lord walked on earth. For nearly nine teen hundred years the Church He sages who visited this country a few tury's agitation for our rights, after having refused for all those years to enter Trinity, invitingly opened, and rather suffered untold sacrifices for Faith and conscience-sake; has it come to this in the end, that all those sacrifices have been in vain, and our Catholics of today are ready to endanger their Faith and to make shipwreck of it, in many and to make them and millions of Catholics have been teaching these traths, and millions of Catholics have been teaching these traths, an

be. "Sin boldly, but believe more firmly," was the recommendation of the first 'Reformer.' The result of such

the other direction. Protestants are going from one extreme to the other. Now it is conduct that is regarded as

"In the first place, why are they striving to live after the manner of our Lord? Is it because it is commanded or is it simply an exercise that gives pleasure? If the former, why limit the experiment to two weeks? It is just as to various points and impressed upon binding six months hence as it is to-day. It is a queer kind of obedience to the catastrophe.—Sacred Heart Review. moral law that will promise faithfulnes wocates, the most unfaltering champions of the rights of the wife and child. For them has the Catholic Church made her the catholic Church made her them has the catholic Church made he new life is simply a pleasureable exercise, why boast about it? Others might get as much pleasure out of some-

"But despite all the confusion of ideas in the minds of those who are mak-

ing the experiment or are talking about it, we trust it will do good.

"It is impliedly a recognition of the Catholic doctrine that faith without good works is dead. We only hope that those who are trying the two weeks' experiment will continue it longer, and that they will in the end recognize that the Catholic idea of life is the true one—that conduct enters as a large factor n religious life and that the grace of greatest aids to good conduct."

NOT THE TRUE CHURCH,

From time to time the Protestant Episcopal church in America claims to he the Catholic Church, or a branch of the Catholic Church, or a branch of the Church of England which also occasion-That the P. E. church is neither the

Catholic Church nor a branch of it was unintentionally proved in open court here in Chicago during the week.
The Rev. Dr. Kemp, Protestant Episcopal minister on trial charged with a
heinous crime and shameless sin, suddenly rose, and, to the amazement of the

ately revealed a confession made to him Under no circumstances would any Under no circumstances would any Pope Pius X, and while here will perform his services at the Vatican. Catholic priest have been guilty of such infamy. Rather than do so, any priest would suffer his tongue to be torn out. his hands to be cut off and his body burned at the stake. Priests cheerfully have gone to martyrdom before now rather than reveal the secrets of the confessional. In the state of Kentucky, some years ago, Father Lambert Young spent months in jail rather than violate the sacred tribunal. No than violate the sacred tribunal. No wonder the Chicago prosecuting attorney was shocked and astounded. He declared this the first instance of the kind that had ever occurred in a Chicago court. Probably it is the first time the like has occurred in an American court. To put it mildly, it is mortifying to reflect that the lips of a minister profession. ter professing Christianity should have done such shameless thing.

charges against another Protestant Episcopal minister. St. Paul says there are some things which should not even be mentioned among Christians. However, the sacrilege of revealing the secrets of the confessional is entirely too shocking to be passed over. Whatever the court may determine with regard to Rev. Dr. Kemp is not our concern. That man already has written himself down unworthy to wear a clerical garb. He ought to be ashamed of himself since most certainly he has shamed humanity If he were a real priest he would not be of such thing. - Chicago New guilty o World.

The Value Of Meditation.

Many a time we have heard persons say that when they were utterly fatigued and almost on the verge of nervous prostration from the strenuous work and harrying worry of the bustling life of Chicago, they have derived an un-speakable restfulness and calm of soul from passing a fewminutes in a Catholic Church. The perfect stillness of the place, the sanctuary flame symbolizing the love in the hearts of the parishioners gards conduct—that thoughts and words and actions may be good or bad and that that vivid sense of the Real Presence, their morality enters into the religious life of men.

"The surprising thing is that this But even Protestants feel the spell of should be thought to be new. Inreality the situation. The influence of meditatit is as old as the Catholic Church itself tion on all the powers of the mind, and which goes back to the days when our indirectly on the nervous system can Lord walked on earth. For nearly ninescarcely be exaggerated. Some Hindoo "The so-called Reformers of the sixtent century in their scheme of religion, made salvation depend on faith alone. If a man believed firmly he was a member,—The Beacon.

saved, no matter what his conduct might | Messina's Prelate With His People The Archbishop of Messina, deaf to all offers and inducements to leave the city so devastated by earthquake, is doctrine was, naturally enough, the divorce of religion from morality. Conduct had nothing te do with the religion professed by men.

"Now the pendulum is swinging in "Now the pendulum is swinging i the city under the escort of Count Zilthe other direction. Protestants are going from one extreme to the other. Now it is conduct that is regarded as all-important. 'Believe what you please, but do right,' is the motto we see to-day. But do those who use it understand what it means? The Cleveland experiment would seem to indicate that they are in considerable doubt about the Archbishop's house had experiment would seem to indicate that they are in considerable doubt about the archigence in the city before the earth-quake. The Archbishop's house had experiment would seem to indicate that they are in considerable doubt about the city under the escort of Count Zil-archight and experiment would seem to the city under the escort of Count Zil-archight and the city under the escort of Count Zil-archight and experiment would seem to the city under the escort of Count Zil-archight and experiment would seem to the city under the escort of Count Zil-archight and experiment would seem to the city under the escort of Count Zil-archight and experiment would seem to the city under the escort of Count Zil-archight and squares, climbing over heaps of weekage and fallen walls, they visited the Archbishop of Messina, who is practically the only authority left of those who use it understand when the city under the escort of Count Zil-archight and squares, climbing over heaps of weekage and fallen walls, they visited the Archbishop of Messina, who is practically the only authority left of those who use it understand walls, they visited the Archbishop of Messina, who is practically the only authority left of those who were in the city under th they are in considerable doubt about been transformed into a hospital, and on which the injured lay. Nothing could induce the Archbishop to leave

1581

CATHOLIC NOTES.

Dr. Welsh, Roman Catholic Arch-bishop, of Dublin, has been elected as chancellor of the new University of

In the week following Christmas two widely-known Irish priests passed to their eternal reward. They were Right Rev. Mgr. Loftus, Archdeacon of Achonry, and Very Rev. P. J. Glynn, O. S. A., better known as Prior Glynn.

This week Archbishop Ryan cabled to His Eminence Cardinal Merry Del Val, the Papal Secretary of State, the sum of \$11,200, collected in this arch-diocese for the earthquake sufferers in Italy and

The famous Springhill college, Mobile, Ala., one of the oldest Jesuit colleges in the southern states and which was wellknown in the United States and Europe, was destroyed by fire Monday, Jan. 18. There was no loss of life.

Archbishop Harty of Manila, P. I., has just returned from a remarkable inland trip through the province of Batangas, extending over a period of thirty-two days, during which he visited twenty pueblos and conferred the sacrament of onfirmation upon 52,839 persons.

Rev. Francis H. Gavisk, rector of St. John's church, Indianapolis, will go to Washington to attend the conference on behalf of dependent children. The con-ference was called by President Roosevelt, and Father Gavisk was one of two persons in Indianapolis who received invitations to be present.

William J. Onahan, of Chicago, is staying at a quiet hotel in so-called Old Rome, where he looks out on the back of the glorious Pantheon and is near the magnificent Church of Minerva. Mr. Onahan is a private Chamberlain to

At present there are twenty-five religious orders and congregations engaged in winning Africa to Christianity. These societies have 2,574 missionaries, priests, brothers, and nuns occupied in the work. The Dark Continent is divided into seventy-one Vicariates and

The two Episcopalian Sisters of St. Mary whose conversion to the Catholic Hitherto the New World has had nothing to say of the Kemp case, or of its predecessor which involved similar the cummunity, and Sister Elise, have now been received as Sisters of the Blessed Sacrament, an order founded by Mother Katherine Drexel in 1889 for work among the Indians and colored people. Rev. Father Forner, while driving over the prairie south of Macklin, Sask., visiting some of his parishioners, got lost in the storm and drove for two days and two nights without finding food or shelter. On the third day he sighted the residence of Wm. Scott, after he had given up all hopes of living through the ordeal. When taken in he was almost exhausted, and it was found that his feet,

hands and face were severely frozen.

The Catholics of North Dakota are up in arms against the text-book on the history of pedagogy used by the State normal schools in the State, and the first volume of the collection of the State Historical Society of Dakota. Through Right Rev. Shanley, Bishop of Fargo, a petition has been sent to Governor Burke protesting against an expense in taxation which they claim makes them appear ridicul-

Archbishop Arrigo of Messina, who was reported killed in the earthquake was rescued. He says: "I was in my was rescued. He says: chapel at the moment of the catastrophe. When I endeavored to make my way out, I found all the exits blocked with wreek-age. I knelt before the figure of the Saviour, awaiting death, which I momentarily expected. I remained in the attitude of prayer through the rest of the night and the following day, when a res-

cue party reached me."

The thinning ranks of the surviving "angels of the battlefield" the consecrated women who risked death from bullet or diocese while ministering in camp and hospital to the soldiers of the Civil War, lost a notable figure on Friday week, when Sister Antonia Asmutadied in St. Joseph's Hospital, Philadelphia, aged sixty-two years, Sister Antonia was a native of St. Louis, and for forty-six years a member of the Sisters of Charity. Thirty-seven of her years in religion were spent in Philadelphia.