

OPENING OF NEW NOVIATATE

On Saturday, September 19th, the new novitiate which had just been established by the Irish Presentation Brothers was formally opened and solemnly blessed by His Grace the Most Rev. Paul Bruchesi, Archbishop of Montreal.

The Presentation Brothers, who came to Canada four years ago at the request of the English-speaking members of the Montreal Catholic School Commission, and with the cordial approval of His Grace the Archbishop, have now five houses in Canada, two in the city of Montreal, one in Sherbrooke, one in Cornwall, Ont., and the new house which was opened on Saturday.

His Grace, who arrived about 3.30 p. m., was accompanied by his Vice-chancellor, Rev. F. McCrory. Those present to meet His Grace included Very Rev. Canon O'Meara, P. P., St. Gabriel's; Rev. J. E. Donnelly, P. P., St. Anthony's; Rev. G. J. McShane, S. S. P. P., St. Patrick's; Rev. M. L. Shea, P. P., St. Aloysius; Rev. Brother Peter, Assistant-General, Cork, Ireland; Rev. Brothers Casimir, master of novices; Berchmans, principal Catholic high school; Wenceslaus, Superior, St. Gabriel's; Columba, Charles, Thaddeus, Cyprian, Christopher, Ireneus, De Lellis, Alexis, Borromeo, Sebastian and Mr. D. Gallery. Very Rev. F. Payette, Cure of Longueuil and Rev. F. Lapierre assisted His Grace during the ceremony.

At the conclusion of the simple but impressive ceremony His Grace was entertained to dinner by the community. At the close of dinner Rev. Brother Peter, on behalf of the Superior-General and the whole Order of Presentation Brothers extended a very cordial welcome—a genuine "cud mile falte" to His Grace. Ever since their coming to this country His Grace has given them many proofs of his paternal solicitude in their behalf.

They were the first community of English speaking Brothers which had ever been admitted into the archdiocese, to aid in the education of the English-speaking Catholic Canadian boys. They were naturally proud of this great privilege, and they hoped to prove themselves worthy of the confidence reposed in them, by training up the boys committed to their care to become good citizens—loyal and devoted to their religion and their country.

He thanked His Grace on behalf of the English-speaking parents of the boys attending their schools who were loud in their expressions of gratitude to His Grace for his broadminded and apostolic spirit in entering with so tender solicitude into the educational requirements of the small minority as to those of the great majority of his flock. He thanked him especially for having granted them permission to open this novitiate. It was naturally very dear to their hearts as it stood for their existence and propagation in Canada. The Novitiate, now in its infancy, required all the paternal and fostering care that could be bestowed upon it to make it the success they all so ardently desired, and he therefore appealed to His Grace and his good priests to influence good subjects might rally to their standard, there to be trained as good Christian soldiers and go forth hence to spread the benefits of a sound religious education to future generations of this country.

showed down His choicest graces and blessings on the new novitiate. He spoke of the pleasure it afforded him to grant permission to the Brothers to establish themselves in his archdiocese. He was not a national bishop. Ever since his appointment to the episcopacy it was his one great aim in the words of St. Paul to "make himself all things to all men." His Grace referred in eulogistic terms to the great work the Brothers had accomplished since their arrival in this country. He assured them that they could always rely on him for sympathy and support. He felt confident that the blessings he had that day invoked on the new novitiate would bear abundant fruit and trusted that God would send them many and holy subjects. "Brother Peter," said His Grace in conclusion, "I want you to go to the English speaking friends of the archdiocese to cause them to make a pupil appeal in behalf of subjects for your order. You have no doubt that before long you will have a large number.

THE EVOLUTION OF NEW ENGLAND PURITANISM

Recent infidel utterances by Dr. Eliot, and the simultaneous conversion to the Catholic Church of a prominent scion of an old New England family, says the Fortnightly Review, have again called attention to the remarkable "evolution" of Puritan Calvinism in America—a process that has been graphically sketched by Professor Barrett Wendell of Harvard in his Literary History of America (Fifth Edition, New York, 1909, pp. 277 sqq.).

"The Puritanism that ruled New England for over a century and a half was pure, unadulterated Calvinism. It taught that human nature was wholly corrupted by the original sin; that mankind, having fallen in Adam, are under God's curse and liable to the pains of hell forever; that from this ruined race God, out of His mere good pleasure, has elected a certain number to be saved by Christ, leaving the rest to corruption and damnation. This mournful dogma the Puritans, who believed themselves to be of the small number of the 'predestined,' had brought over from England. When Cotton Mather wrote his Magnalia in the closing seventeenth century, his purpose was to prove that during the first seventy-five years of New England there had flourished and lived and died there so many regenerate human beings that a man of sense might almost statistically infer New England to be specially favored by God."

"But by and by new immigrants came, and the Calvinists found that there was a considerable element of goodness outside of their own church. Besides, the Rationalism of the eighteenth century sowed the seed of doubt in the minds of many. So, even by the time of (Jonathan) Edwards, Calvinistic dogma and national experience were unwittingly at odds. . . . The native human nature of America continued to express itself in forms which could not reasonably be held infernal. In New York, for example, the first third of the nineteenth century produced Brockden Brown, Irving, Cooper, and Bryant. In New England, at about the same time, Webster, Everett, Winthrop, and other eminent men established a tradition of sustained dignity, and the scholarship of the Puritan colonies 'recolored' the stainless pages of Ticknor, Prescott, of Motley, and of Parkman. . . . In a society like this, Calvinistic dogma seems constantly further from the truth, as taught by actual life."

"Gradually, therefore, a considerable number of ministers began insensibly to relax the full rigor of dogmatic Calvinism. There was no formal break at first, but in process of time a school arose which altered the traditional liturgy and adopted a milder form of Protestant belief. This newer Liberalism in theology came to be known as Unitarianism. It was fought bitterly by the orthodox party, but in 1805 the Unitarians succeeded in capturing the chief theological chair at Harvard University, whereupon the orthodox party founded the Theological Seminary at Andover, which until very lately forlornly defended old Calvinism in a region abandoned to its enemies."

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CHINA AND THE WAR

LETTER FROM FATHER FRASER To his father, Mr. William Fraser of Toronto, Father Fraser writes under date September 3rd, as follows: Pientsi, Sept. 3rd, 1914.

I am writing from Tientsin, the city in which I am building a church. It should have been finished long ago, but things go slowly in China, especially foreign work by a band of workmen who are doing it for the first time. I am now putting the finishing touches to the job, and hope to settle accounts with the workmen in a few days. I have been here for over a month, and left word to retain all my foreign mail in Taichow. I soon felt the effect of the war. Glass comes from Belgium and the price went away up just as I had to buy a quantity for the windows of my new church. But our Vicariate has received a set-back much more serious than that. You know all Frenchmen are soldiers, liable to be called to arms in times of war. Our young French missionaries must have received an awful shock when they were all summoned to Shanghai and sent home to fight the Germans. Eight from our Vicariate have gone, and the same is the case with all the Vicariates. I heard the other day that the Bishop of Corea, being a young man, has also been obliged to join the militia and is now on his way to France, travelling in fourth-class quarters together with his missionaries. The number of young missionaries called to join the army must run up into the hundreds. What an awful loss to the missions! Our eight men have gone, I believe, to Tsingtao, a place belonging to the Germans in the north of China. There are 7,000 German soldiers there who are ready to stand a long siege, will not give up, and are quite numerous among the besiegers. Father William (now of Toronto, who was formerly in China) will remember one of them, Father Marquet, who they were curates together in Winchow. The others are, Father Arond, brother of Father William's parish priest in Winchow; Father Salom, whose account of the Bishop's visit to Taichow recently appeared in the Record; Father Dumortier, Superior of our mission in Haimein, from which this district was separated; Fathers Delafosse, Pruvost and Baisard; and Brother Kidal, who was teacher of Latin in the Seminary. Our Seminary has thus lost all its faculty."

The Bishop says that this year the donations from France towards the missions will be greatly diminished. So we will suffer in more ways than one. Yours etc., JOHN FRASER.

EDUCATION OF THE PRIEST

Time and again we have taken occasion to cite instances to show that the old-time rigidity against the Catholic Church is gradually disappearing, and that much of what is left is losing its bitterness. Now comes The Methodist Recorder with this tribute to the clerical studies of our priesthood: "It is becoming more and more evident that the ecclesiastical ministry of the Catholic Church is marvellously successful. One reason for this success is that the Catholic Church requires that her ministers shall be of worthy origin; she also insists upon a good education and a long preparation of her candidates for the priesthood."

"Pope Pius X., on the occasion of the fiftieth anniversary of his ecclesiastical ministry, published a letter wherein he prescribed a still higher degree of education for the candidates for the ecclesiastical state, and rendered more difficult dispensation for the reception of Holy Orders by candidates who are under age. This regulation is directly contrary to the practice of the Methodists, who desire that their pastors shall exercise the ministry as early as possible, whether prepared or not."

"The Catholic Church has never decreed that the age of forty is too advanced to permit of the admission of a candidate to Holy Orders. She recognizes that at this age a man possesses wisdom and knowledge that may enable him, as a more efficacious, to lead souls to their eternal salvation. "The Pope's letter as we have said, demands an even higher degree of education for her ecclesiastical ministry than hitherto. What would Methodist preachers say if, before having been ordained ministers of their church, they had been required to pass four years at a college and six additional years in serious studies at a theological seminary? I may say serious studies, since for two years there they study philosophy, and for four years more theology, the Holy Scriptures, exegesis, canon law,

Gregorian chant, Hebrew, the natural sciences, oratory, and the Italian, French and German languages. "Is it surprising, then, that the Catholic Church wields a great influence?"—St. Paul's Bulletin.

A CATHOLIC STORY

One has had to deny so often, for one reason or another, the popular fiction of the day that it is a pleasure to meet with a story he feels he ought to recommend. Such a novel is "The Haunted Heart," in the current number of Munsey's Magazine, by Agnes and Egerton Castle. It is not an avowedly Catholic novel; one does not look for that in a secular magazine. But for all that it is essentially a Catholic novel, far more Catholic than some we could name that have made their appeal to Catholic readers under false pretences.

We do not call it a Catholic novel merely because the chief character of the book is a Catholic priest, a convert at that; though in the case that would be sufficient reason. For the priest character in this story is drawn with a sure hand. There are a few lines that the critical Catholic might wish to eliminate, but all in all it is the portrait of a flesh and blood priest, a human priest, and above all a spiritual priest, so different from the ghostly figures that even some Catholic writers, who ought to know better, put in their stories. Even for that "priest in fiction" the novel would be well worth reading. But it is in its portrayal of the divorce evil, in its preaching of the Catholic ideal of marriage that the story has a claim to be considered a Catholic novel. All over it is written "The wages of sin is death." It is the wrecking of a house where there is no love of God, where marriage is viewed as something that may be put aside at will, and where resort to the divorce courts brings only suffering and death. In these our times when more and more the sanctity of marriage is being ridiculed, when the annual returns from the divorce mill show an increased business that makes even the non-Catholic gasp at the thought of what a few years will bring if there is not a return to Catholic ideals such a story of the evil of setting up one's passions against the law of God has its certain message. And that message is in the words of

the Protestant heroine of this story referring to the stand of the Catholic Church against divorce: "What a blessed creed! Oh, why were we not all born in that old faith of our ancestors?"—The Pilot.

ONE CONVERT'S IMPRESSIONS

WHY MGR. BENSON SOUGHT AND FOUND THE TRUE CHURCH

"I studied the Gospels and through them I was led to the conviction that the Catholic Church was the Church of Christ," said Monsignor Benson, in an address on his conversion. "My studies resulted in the gathering of three impressions: "First—the Catholic Church interprets the Bible more simply than any other Church, and surely the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing for it is in the Gospels that I found the substantiation of the Church.

"Second—I found that the Catholic Church believed the Bible more than those who claimed that it was the sole rule of faith.

"Third—I found that the Catholic Church fulfilled what Christ has said of His Church, that it would be unpopular for it had ever been my experience that in questions of controversy all others generally agreed to disagree with Rome.

"Finally—came to the last argument that fixed my decision, and finished my struggle. Christ had spoken to St. Peter, telling him that he was the Door, the Foundation and the Shepherd. The Door had said to Peter 'Knock, and it shall be opened unto you.' The Foundation had said, 'Thou art Peter, and upon this rock I shall build My Church.' The Shepherd had said, 'Feed My lambs, feed My sheep.' The Church of Christ then must be the one that taught as He had taught—with authority. I had not found it in the Church of England; I did find it in the Church of Rome."—Boston Pilot.

In fifteen months, 39 Anglican clergymen in England have been received into the Church.

Fine Old Gentleman Suffered 40 Years With His Kidneys

He even had Hemorrhages from the Kidneys, so you may know how bad he was. Yet today, at 67 years, Mr. Allen is able to do a good day's work or enjoy a long drive without the least pain. This is what Gin Pills did for him. They will do as much for you if you have any Kidney or Bladder Trouble.

"I feel it my duty, for the sake of those afflicted with similar troubles, to send you these few lines about Gin Pills. I am about 67 years old and have been troubled with Kidney Trouble since I was 25 years old. This was brought on by my getting over-heated and then sitting on cold steps in a draught.

GIN PILLS FOR THE KIDNEYS. At last, I had Hemorrhages of the Kidneys. I went to three doctors and tried most everything on the market but got no relief. I got very weak, had pain and lameness in the back; often, I had to lie down during the day and it hurt me to be on a wagon. I began to think bleeding continued for 16 months until I just happened to try Gin Pills which has now put an end to the trouble. Now I can look back over 15 months of my relief from suffering and anxious care. I can do a lot of chores, drive all day, have no pain, although I am still taking 2 pills a week as they seem to make things easier."

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DIED CRAWFORD—Suddenly, at Perth, Ont., on Sept. 15, 1914, Mr. Patrick Crawford, aged fifty-two years. May his soul rest in peace. COONEY—In this city, on Monday, October 13, 1914, Mr. William Patrick Cooney, aged fifty-two years. May his soul rest in peace!

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NUNS BEST WOMEN NURSES

In an address on "The Medical Department in the Civil War," delivered by the late Dr. S. Weir Mitchell before the Physicians' Club of Chicago, some time ago, and published in a recent issue of the Journal of the American Medical Association, may be found testimony which should overwhelm with shame, if they are capable of that feeling, the calumniators of the Catholic Sisterhoods. It is as follows: "Very soon the question of women nurses arose. There were women like the Schuytlers, the Lowells and Miss Wormly, of whom I think with grateful remembrance. When we were in the neighborhood of great towns we had many volunteer women nurses. Some were terribly in earnest, utterly ignorant and quite incapable of discipline. Others, if more efficient, were not punctual and came and went as they pleased. A large proportion were early credited in the papers for patriotic services, and were seeking that notoriety which is the motive force of so many of the aspirations—and shall I say of the aspirations?—of our own restless days.

"Our best women nurses were the too limited number of Roman Catholic Sisters."

TO EXPOSE SINS OF SMART SET

Father Bernard Vaughan, S. J., of London, announces that he is going to undertake a campaign this summer against the night clubs, with a special view to exposing the sins of the smart set who resort to these clubs after the cafes and hotels are closed by law and keep up their revelry until early morning. The celebrated preacher says he will denounce the evil not only because of its own inherent wickedness, but also because it is an unjust discrimination against the poorer classes.

MISS MARIA DONAGHY, WHO LEFT THE town of Fenbrook within the last ten years will learn something to her advantage by sending her present address to Box N, CATHOLIC RECORD Office, London, Ont. 189-3

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