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LONDON, SATURDAY, AUGUST 14, 1909,

THE SHELL'S STORY.

I found a shell upon the sand, A rough and rugged shell, I laid it in my open hand And scanned its roughness well, "Uncomely thing," I said; but, turned, I saw its inner pearl, Wherein an infant rainbow seemed Its glowing form to curl, I found a character; 'Twas rough And rugged to my eyes,
But, turned, I found its pearl enough
To flash the sunny skies.

F. T

THE APOSTLESHIP OF PRAYER.

The League of the Sacred Heart, the Apostleship of Prayer, is too well known and too widespread in its influence throughout Canada, the United States, as in every country of Christendom, to need special mention here, still, for the benefit of the benighted few, we may say that it is the great crusade of modern times directed against the anti-Christian spirit. It is the noble public profession of Catholic faith-its motto, "Thy Kingdom Come"-its banner, the Sacred Heart. Its protectors are, with the Holy Father at their head, the Bishops and most of the clergy of the Church. Among its Associates are nearly all the religious orders, who unite with an active, zealous body of laymen and women in the great work of the Apostolate of Prayer. So simple are its obligations that the busiest man, or the most care-burdened woman, may readily undertake them. In this lies the secret of its popularity. Let us then try to spread this grand devotion by every means in our power, bearing in mind our Lord's promise to Blessed Margaret Mary : those who do this will have their names written in His Sacred Heart.

RELIGIOUS TRAINING.

We are convinced that without religion there can be no perfect education in fortune we sink into a condition of morthe true sense of the word. That is to bid despair. We are too apt to forget say, no complete and harmonious de that in nature the tide must fall as well energies. velopment of the intellect and heart of gious truth, being definite and certain the opportunities we have. like any other truth, is as su ceptible of being taught as languages or mathematics. Hence the catechism should be used as a text-book in every class of every college, school or university.

TOO MUCH CHARITY. The subject of pauperizing fellowbeings by unwise charity is both too taught that "early to bed and early to broad and too intricate for brief discussion: but in a general way it may be wise," only to learn later that there is laid down as a fact that people who are worthy of charity do not want it, that they infinitely prefer self-respecting self-support; and that those who are early who are particularly the healthy time the most important thing in all the unworthy are only further degarded by or the wealthy, or even the wise. There world. Work done in this spirit will be unearned bounty. It seems to be a law is no inherent virtue in these lauded with God's help, in some way effective, of being, that the acceptance of charity practices. It is wise to have all the and will count, although it may be in itweakens and degrades as surely as the sleep one needs, and this will be conduself trivial. most vicious drug, and if th's fact could cive to health-keeping and wealth-get only be made plain to the thousands of ting. But the hour for such sleep de kind hearted givers over the world, mul pends on what one has to do. If one's titudes of willing paupers would be forced to regain self-respect, now hope- the early morning hours, be on hand to lessly lost to them. "But,"it will be urged, "there are many instances where worthy persons are forced by circumstances into positions where charitable relief is the only possible relief." True, but such persons are not willingly so circumstanced, are always glad to find a way out when possible, and besides, they form but a small proportion of the pauper class, in fact, should not be classed with that element. The best charity is that aid which helps the poor to help

NEEDED-PIOUS AS WELL AS

LEARNED LEADERS. All the great events in human history have been largely the outcome of man's thinking. Now, as a general result of historical observation, it may be stated there is no being in the world so negthat it is the masses who act, whilst it is only the few who think. Their for him. thought is like the stream hidden away in the mountain, but flowing ever downward until it forms the stately river or the rushing torrent. Thus the thoughts of the few great minds become, in times the germs and mainstay of public opinion-the petent factors working silently but surely for the good of the race. This idea leads us to understand how and sweeping away dama ing preju- about him, but perhaps that something Assumption in a chapel of a church

LONDON, ONTARIO, SATURDAY AUGUST 14, 1969

dices. Such men as Brownson, Ozanam. Ampere, the late Dr. Ward, are real bulwarks of Christian truth and piety. The bent of their genius is all for good: and those of us who could never reach the loftiness of their conceptions feel, nevertheless, the influence and the charm of their leading. And the same is true as to branches of science which they did not touch. If, therefore, God would grant us great men of sciencelearned men, who are pious as well as learned,-it would be a great blessing to

That genial joker, Dr. Osler, has suggested that perhaps chloroform would be the best thing for a man to take who made the world were all produced by men under forty. But as a man is only as old as he feels-as old as he makes himself-there are many of us who will never be in danger of chloroform.

nen, who do not know what old age is, worse. in spite of the fact that they have spent some years past the prescribed span on this earth, for the purpose of making people happier. Dr. Osler himself would not have thought of chloroform if he had met these. There are certain old young men who ought to be threatened with chloroform. Some of them burden of the ages upon their shoulders. Not yet twenty, they seem eighty, and if they go on in like ratio, by the time

and sixty-a perilous age. threatened with chloroform, no matter when they were born, are the chronic that this is the best part of the best age. | mastered, superior training makes itself What is so common among men these times as the disposition to see only the dark side of the events of life. If it is not always high tide in our course of as rise. We do not realize that it is the We hold, furthermore, that reli- part of wisdom to make the best use of

POOR RICHARD'S ALMANAC

REVISED. Poor Richard would need to make many changes in his almanac if he were to issue it to-day, if he expected it to be accepted as a store-house of wisdom. Think of the thousands who have been rise makes a man healthy, wealthy and little merit in this but its rhyme. They have learned, also, that it is not the people who go to bed early and arise do as that it should seem for us at the business or work can best be done in use them, and vice versa. These remarks are suggested by the iconoclastic words of a certain professor of a North-Western University, who bravely attacks the antiquated doctrine voiced in the proverb, especially as applied to students. He says: "Nowadays the great scholars pore over their books at night. In the morning one's eyes are not clear, his head still is numb from sleep, and he is in no condition for mental work." Thus one by one the old landmarks fall victims to the new thought and the modern college pro-

A PLEA FOR THE BOY.

There is nothing in the world so well worth looking after as the boy, and lected as the boy. There is scant room

We chaperone our girls - and not too carefully - but we leave the boy to choose his associates and his environments with much advice and very little guidance. Girls are naturally gentle and companionable, most of them, at least, and they win their way to and are welcome in all homes, but we do not know of many homes where boys are inimportantati is to have men of science, vited. About the only door that swings men of genius, thoroughly imbued with with sure welcome for him, about the Christian principles, so that their only chair that is placed near the fire knowledge and their teaching may be- for him, about the only spot where he is come the fountain source of Christian sure of a cordial greeting, is where you goodness among the people. Such men do not desire him to go. It is one can mould and shape the masses almost of the hardest things in the world to at their will. Slow work, it is true, but get hold of a boy-to get a sure grip on sure to succeed in sowing good principles him. You think you know something

What he needs and what he will have is wholesome, healthy, helpful companionship which holds the boy up to his best. If the twentieth century shall succeed in

boy succeeds in finding himself. WHY?

finding the boy it will be because the

Sixty-nine students were dropped as a result of failure at the recent examinations This is six less than last year which marked the largest number of failures recorded. One half of the number were freshmen, though all classes were represented. The explanation is finds himself verging on the seventh given that too many students are predecade, and that the events that have pared by special tutoring for entrance examination who are not equipped mentally, morally, physically, to carry on the work, and many others enter college with an erroneous idea of the work and expect to make it a loafing place, a We have in mind several young old gambling hall, a drinking saloon, and

A MISTAKE.

Application is often made by parents to our colleges for "a special training," which will fit the student immediately for business. Experience, however, proves that but a very sorry substitute for education is to be found in the have not graduated, but they bear the almost exclusive development of a single faculty. The most successful businessman is not he who has learned merely to read, write and cipher; but they are forty, they will be one hundred he who has first had all his powers developed by a liberal education and who is thus enabled to bring a ten-fold synics, the pessimists, those who deny learned only by practise, but these once

> or other, it is wiser to aim at the full development of the whole man and to

> > TAKE HEED.

Whoever discourages the youth, whoever takes the heart out of his small young mind a process of destruction that may extend to all its energies. For "A man lives by believing something not by debating and arguing about many things. A sad case for him when all that he can manage to believe in, is something he can button in his pocket. Lower than that he will not get." Faith then, is life, faith in God, and faith in oneself. It does not so much matter what thing we choose to

BEWARE! The evil tongue is ever active, carry. ing discord and strife into towns, cities, communities and families, severing the strongest bonds of friendship, stirring up hatred and vengeance, causing disturbance along its path and marring comfort, peace and happiness. It is a deadly poison which blights and destroys. It is like an infectious disease. Venom lurks in its praise, malice in its applause, peril in its silence and death in its stabs.

Men are as much of a failure who live by the brain as are men who live by the auscles. The standard of success is as low in literature as it is in merchandise or mechanism. Men celebrated in poetry and song, in history and the fine arts, in romance and the sciences, have but a measured success. Few hold on to the end with permanent renown. The same great lesson of failure is taught in the professions that is taught in trade. Running through the life of man is a vein that brings a cloud over the bright horizon, and sends down many a "sun while it is yet day." One of the saddest books in the language is "The Infirmi. ties of Genius." Those who think that the path of learning is without thorns or would like to know what those suffer who earn a year or two of popularity by the pen, would do well to behold the skeleton that is hidden in every scholar's closet. They will find that it is not the " undevout astronomer," but the author who is mad.

THE ASSUMPTION.

There is a notable painting of the

is very little, and very likely he knows more about you than you do about him. Florence. It is veiled, and forty-two the so-called religion of the future. God help humanity when it has to deal with the so-called religion of the future. silver lamps are ever burning around it. companionship. We must see that it is On the veil, lifted only for a privileged few, is painted the head of our Saviour -the work of Andrea del Sarto, and orthy of him; but that which is behind the veil is reputed the work of an angel, r as one of the old legends has it, St. Luke was the painter and came down to earth in aid of a certain artist commisoned to represent the Assumption of from a certain neighboring university Our Lady. When all was pictured, save the beautiful face of the Blessed Virgin, the young artist-some say it was one Bartolomeo, otherwise unknown to fame - humbly distrustful of his powers and still meditating upon the subject he longed worthily to portray, fell asleep. He awoke to find the sweet countenance before him, and divinely fair, as it had been painted by a hand

ARCHBISHOP MOELLER ON ELIOT.

When asked about Professor Eliot's new religion of the future" Sunday Archbishop Moeller said:

"The Catholic Church has stood through the storm and stress of two thousand years, and if the world is here in ten thousand years the Catholic Church will be here. Christianity, or at least the Catholic section of Christiantv. is stronger to day than it has ever

"There is nothing new in Dr. Eliot's There is nothing new in Dr. Effot's idea of putting the state above the individual, or in his statement that 'it will think first of the common good.' It is a very old idea, that of the deification of the state, and was in vogue in ancient Rome, even to the extent of one of the Emperors being proclaimed God. The state then was everything; the indivi-dual nothing. The Latin races have no conception of a republic and of liberty mental activity to mercantile pursuits.

The details of business life can be preciate. Their idea of a republic is a government where the majority ruleslearned only by practise, but these once mastered, superior training mates itself left.

Instead, therefore, of confining the student to any special drill, commercial student to any special drill, commercial we call the student to any special drill, commercial we call the student to any special drill, commercial we call the student to any special drill, commercial we call the students are strong men.—In this country. Even here we see in what we call the stronger to me. we call 'patriotism' a tendency to put the state above the individual—the sacraments are for the individual and this end utilize all his educational the religion is for the individual. There has been a constant Socialistic effort against the individual ever since Christianity was founded, along the same Tines as mapped out by Dr. Eliot, and it

has always failed. "There has never been, by the Chrisenterprises and shadows his bright fancy with ill predictions, begins in that by Dr. Eliot, nor has the Catholic Church ever recognized any 'intermediary' be-tween man and God except Christ. We do not look upon Him as a 'remarkable human being' but as the divine source of all power and therefore as King of Kings. We also believe in 'the com-munion of saints,' and that there are certain persons cast in heroic mold through whom we may ask favors, just as I might ask you to obtain a favor for me, and ob-tain it through your merit. There is little, if anything, new in Dr. Eliot's address. There is nothing new in the extract from it. Religion will continue to exist and will continue to be based on 'authority,' despite his prediction." SISHOP MCFAUL ALSO DEALS WITH THE

NEW FAD. A few days ago the daily papers announced that former President Charles
W. Eliot of Harvard was about to found
a "new religion" which he claimed would be the religion of the future.

Eliot stated that "it will be bound by no creed or dogma," and that it "will attack all 'orms of evil."

Some jokers say that it was because he was so anxious to start in the Ameri can Republic this "great boon humanity that Dr. Eliot refused the Ambassadorship to Great Britain which President Taft was rash enough to offer o such a crank as Eliot. On Sunday last Bishop McFaul of

Trenton was interviewed on Eliot's "new religion." Here is what the distinguished Catholic divine has to say of the ex-Harvard Professor and his

"It appears that Dr. Eliot," said Bishop McFaul, "has now assumed the role of a prophet. I am sorry for this, always I have esteemed Eliot highly and have observed that modern prophets are not very successfull n their prognostications.

"In my comments upon reported assertions of the doctor my point of view must be that of a Christian and a Catholic. Dr. Eliot, I am informed, is a Uni-tarian, and therefore denies the Trinity and the divinity of Jesus Christ. Con sequently he is not a Christian. It is easy, therefore, to draw the conclusion that our ideas upon religion must be very different. It has become fashionable in the last

few years to speak of the Church in a very wide sense, and as including the doctrines of various non-Catholic denominations, some of which are contradic tory to one another.
"THE CATHOLIC CHURCH ONLY."

"THE CATHOLIC CHURCH ONLY."
Thus some, in speaking of the Church, would include Christians and non-Christians, or Catholics, Episcopalians, Baptists, Methodists, &c., and Unitarians under the term 'church.' When I speak of the Church I mean the Catholic Church governed by the successor lic Church, governed by the successor of St. Peter and the Vicar of Christ in Rome. I consider her alone the Christian Church in the strict sense of the

It would be ludicrous, were it not so pitiable, to hear a man of Dr. Eliot's reputed learning and character, outlin-

Catholics always held that religion is a necessity, and it has been just as necessary in the past, just as necessary in the present as it ever will be in th future. We have not to wander about in the midst of doubt and confusion looking fied with that which we possess, like the Unitarian and other denominations.

The doctor says the religion of the future will be bound by no dogma or and the control of th

creed. In that case it will be a sort of a nondescrip, jelly-fish religion. It will be hard to find, not easily caught, and difficult to retain. In fact, few even will be able to recognize it when brought into contact with it. "OF PRESUMED LEARNING."

"I am amazed when I hear men of presumed learning talking of religion without dogma or creed. It is like talking of building a house without a founda-tion. How could any religion exist unless it had fundamental principles. He says the workings of the religion of the future will be simple. Yes, I should

say so, in more senses than one.
"It will attack all forms of evil. In
that case it will not differ from the
Christian Church. She has been at-Christian Church. She has been attacking all forms of vice for nineteer centuries, and she stands as the only institution which offered an effective barrier during the ages to evil of every description. It is true she has not succeeded in extinguishing evil, but she has greatly limited its influence and its progress, and she is still warring against it as courageously as when she uprooted the unspeakable vices of ancient paganism.

ancient paganism.

"Let me assure the doctor that to the Catholic Church alone has the promise been made by her Divine Founder, that she never shall fall, and that she shall be the Church of the future until the onsummation of ages.

"All signs point to the fulfillment of this promise, for we Catholics now num-ber between 15,000,000 and 20,000,000 in the United States, and we are making converts to the Catholic Church from the non-Catholic body at the rate of over 25,000 a year. Besides, race sui-cide is not fashionable among our people. Among us there are not more 'deaths' than 'births.'"

ALWAYS THE CHURCH.

There is nothing unusual in the news that comes from Spain this week. The Anarchists, Socialists and Red Liberals in Barcelona, made bold by Spanish reverses in Morocco, valiantly rose up, attacked and stoned the convent of the Little Sisters of the Poor. Made more brave by this explait, they not present brave by this exploit, they next proceed ed to attack and burn two other re-ligious establishments. Filled with valor, they burned a church to crown their labor of a day.

The cable says that Barcelona is in a condition of unrest. Very probably, indeed. Barcelona is always a seethe of unrest. There is no other city like it in Europe. In many respects it is like our own Chicago, except that here there are no churches burned—as yet. Barcelona has more murderous anarchists, Red Liberals, Black Radicals, Socialists and hell stirrers than any other city in the world. And the animus of all these gentry is constantly obvious. Whatever happens they sally forth and stone a onvent and attack a church.

The devil knows his enemies. beloved children show their filial love by doing their father's bidding. They know the Church is their enemy—that it always will be; therefore they always make the Church suffer. Their hatred may be counted upon for generations to some. Eventually, however, the Church will conquer them as it conquered the Cæsars. Whatever may happen to them, her continuity is assured. Christ is with her. She cannot fail.—Catholic

A REMARKABLE CURE.

PILGRIM AT ST. ANNE ABLE TO WALK AFTER THIRTY YEARS.

Quebec. July 30 .- A little, weazened decrepit, old beggar made his way up through the immense crowd which daily surge around the shrine of St. Anne de Beaupre, in a little wooden box mounted on two rollers, propelled by two short sticks. The crowd gave way before the man and his friends, who were intent on having the crippled man touched with

tne sacred relics.

In the chapel of St. Anne de Beaupre repose what all true Roman Catholics believe to be parts of the bo'y of St. Anne. Upon being touched with these relies they believe that a cure may be

The beggar's weazened face was made radiant by his strong faith in the curative properties of the relics. He pleaded to be taken to the priest at once.

The old man had not set his foot to the ground for thirty years. His shriv-elled legs were curled underreath his body. He lives entirely in his cart. He had not walked since an injury to his spine sustained when twelve years

It was then about 9 o'clock, *fter a few hours' wait he was borne up to the priest who stood calm and dignified before him.

The beggar mumbled a few prayers and The

Albaus, Vt., for a number of years.

Listen, friend, and I will tell you Why I sometimes seem so glad, Then, without a reason changing, Soon become so grave and sad.

Half my life, I live a beggar, Ragged, helpless and alone; But the other half a monarch, With my courtiers round my throne.

Half my life is full of sorrow. Half of joy, still fresh and new; One of the these lives is a fancy, But the other one is true While I live and feast on gladness,

Still I feel the thought remain. This must soon end-nearer, nearer, Comes the life of grief and pain.

While I live a wretched beggar, One bright hope my lot can cheer; Soon, soon thou shalt have thy kingdom, Brighter hours are drawing near.

o you see my life is twofold, Half a pleasure, half a grief; bus all joy is somewhat tempered,

Which, you ask me, is the real life, Which the dream—the joy, or woe? Hush, friend! it is little matter, And, indeed—I never know.

CATHOLIC NOTES.

The Duke of Norfolk has given the \$300,000 he received for the Holbein picture, over which there has been so auch controversy, to the support of

The German Catholics of New York The German Catholics of New York City number nearly 400,000 and they are going to organize a Young Men's German Catholic Association on the lines of the Y. M. C. A. In the city of Fargo, N. D., business

was suspended from 10 o'clock until noon while the Solemn Pontifical Requiem Mass for Bishop Shanley was being celebrated in the cathedral. The first woman to be graduated from

The first woman to be graduated from a Jesuit university was given the degree of bachelor of science at Marquette University last week. The woman thus honored was Miss Grace Wolcott of Michigan. Among the students of the Propagan da at Rome recently ordained to the priesthood, was a young Zulu, the son of a prominent chief who is still a pagan.

He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian and English. A despatch from Lexington Kentucky, tells us that the two daughters of Col. Milton Young, young ladies who were the leaders of the highest social set in that city, have entered the Sacred Heart Convent at Albany, N. Y. Another daughter, Miss Marie Young, entered

the same convent two years ago. The Catholic charities of New York city benefit largely by the distribution of the \$200,000 bequeathed for the purpose under the will of Mrs. Graves, who was formerly the wife of Henry Plant, the railroad magnate, and share also in \$81,000 left to charity by the will of Frank J. Walgering of the same city.

A few weeks ago two stands were the Paulist Church, New York City, for the sale of good Catholic reading. These desks are under the supervision of the Catholic Truth Society of New York, and a quantity of interesting and instructive reading is offered at a very

A parish of over 14,000 square miles without a single Catholic Church has fallen to the lot of a young priest now stationed at Cody, Wyoming. He is forced to say Mass in all kinds of places —in private houses, dance balls, watch-houses and camps. He has one full set of vestments and an extra one, which he carries on his journeys from place to

John Mitchell, ex-president of the United Mine Workers of America, said last week in Milwaukee, "I am reliably informed and believe that, during the executive session of the commission appointed to settle the anthracite coal strike of a few years ago, Bishop Spald-ing fought and pleaded harder to secure redress of the wrongs of the working-

The magnificent memorial church, which is being erected in Birmingham through the generous contributions of word wide admirers of the late John Henry Newman, is nearing completion and will probably be consecrated dur-ing the present summer. Its cost is some \$150,000. It has been built out-side the old oratory, so dear to the heart of the late Cardinal.

The Duke of Norfolk has a rent roll of \$1.350,000 a year. His London estate in Norfolk street, Surrey street and Arundel street, Strand, was erected on the site of his ancestors' town houses by speculative builders after the great fire speculative builders after the great fire in 1666. The original leases expired in eighty years, but those houses were still standing in 1887. The sluke gives liber-ally to every Catholic enterprise and dispenses charity with a munificence that earns for him the love of God's

There are 56,000 devoted Catholic wo The beggar mumbled a few prayers and said his rosary. Then the receptable containing the sacred relics were placed near his shrivilled lips. He kissed the relics and the priest applied them to his shrunken limbs.

The rear to 5,000 devoted Catholic Work which finds expression in the labors of such organizations as the Sisters of Charity, Sisters of Mercy, the Little Sisters of Mercy, the Little Sisters of Charity, Sisters of Charity, Sisters of Charity and Mercy, the Little Sisters of Charity and Mercy, the Little Sisters of Charity and Mercy and Mercy, the Little Sisters of Charity and Mercy his shrunken limbs.

The story told by his friends is that he stood up transfigured and limped out of the chapel, dragging after him the now useless cart; that his cure, not entirely complete was marvelous.

Mercy, the Little Sisters of the Foot. They have over 600 colleges and academies for women, 700 institutions of chartity, and 300 parochial schools; they have 1,000,000 orphans, patients, strays, waits and aced people to care for 70,000 girls in the realizable properties. complete was marvelous.

He has been a character around St. their colleges and academies, and 800,000

1608 Dream-Life.