### FEBRUARY 4, 1905.

### THE LATE FR. BERTRAND WIL-BERFORCE, O. P.

ing

A CONVERT GRANDSON OF THE GREAT ENGLISH EMANCIPATOR.

Father Bertrand Wilberforce, whose death (on the 14th ult.), says the Lon-don Tablet, will be regretted by a wide circle of friends, was the bearer of a name associated in some ways more intithan any other with the reviva of the Catholic religion in England dur ing the nineteenth century. Gladstone wanted to illustrate his contention that the converts to Rome were drawn from the Low Church and not from the High the name of Wilberforce was one to conjure with. Who but knew of "the Clapham sect," and of the diary of William Wilberforce, diary on which, if truth were told, Mr. Gladstone seems at times to have mod elled his own? Three out of the four sons of the Emancipator were among Rome's recruits; and their secession was the more observed inasmuch as the remaining lagging brother became a Anglican communion. Bishop in the Arguean communion. But everybody in the Anglican Church was "Low," or was nothing, at the beginning of the last century; and therein lay the flaw in the Gladstonian But for the Oxford movement, logic. ertainly neither Robert Isaac Wilberforce nor Henry Wilberforce, who were both in Anglican orders, would, humanely speaking, have come into touch with the Church

ith the Church of Rome. Henry Wilberforce was a Kentish ose conversion was immediately aided by an influx of Irish hop pickers to whon his charity was extended durvicar ing an epidemic of fever. That debt of ing an epidemic of lever. That debt of his was repaid a thousandfold, one may say, by the multitudes of missions preached to the exiles of Ireland by his son-the Father Bertrand Wilberforce whose loss we now lament.

His funeral took place from the Dominican Priory at Woodchester on December 17, and his body was buried in the graveyard where his father and mother rest. Father Viocent M'Nall, O. P. resched to the function Mark O. P., preached at the funeral Mass. We quote some interesting reminiscences and character suggestions of the departed priest, who, like his eulogist, was a brilliant writer as well as preacher

The life that has just fled, and in its flight has brought us together for a few moments of common prayer and sympathy, was that of a preacher. Nature and God had fitted hin to speak the word, to deliver a message, to enforce a truth. The very tones of his voice, bell-like and silver-clear, gave him sway over thousands. The blood of Liberators filled his veins. The tongue of masters of his mother to the stock from whence he came that edom, and that he felt him he loved free self but half-free and half-enslaved at the sight of slavery. Nor was it with out influence over his whole life that in the land he trod again and again in his tireless zeal the only slavery he met was the most bitter to him because the most painful to his Master, the slavery of sin. The sight of sin weighed on him like a disease. True, he had eyes to see it, emotions to feel it, a heart to be saddened by it, and boldness to face He could not put it from sight nor yield to it. To have been blind to it or to have cowed before it he must have put an end to those intuitions and have put an end to those in truth and energies which, in their truth and strength, he owed to the 'rock from Add to all this whence he was hewn.' a certain manly self-forgetfulness, a disregard for the comforts of life, a lack of solicitude for to-morrow, a con-viction that life is a duty rather than a pastime, and it will be seen that nature had made him as it had made so many of his name, fitted in life and tongue to speak the truth between man and

"Nor had God long delayed to add His gifts to those of nature. As a boy he received the priceless pearl of faith. He used to look on the days he spent outside the Church with a sense of fear for all the ill that they had wrought in him, and of gratitude for

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took either his sight or his hearing he could be resigned, for he could still stand before the people and preach; but that if God took his sight and hear alike he felt he must die, for he could work no more.

" In his cell, where he set out a few days ago to preach his last sermons and to die, there still remains untouched upon the wall a simple unframed painting of his patron Saint, the Apostle of America, Lewis Bertrant, whose life he wrote so well, and the lessons of whose life he studied so deeply—the friar-artist whose work it is has given us the Saint's drooping head and pale, with ered, haggard countenance. On a ered, haggard countenance. On a scroll near the face are written the words so often on the Saint's lips during his months of agony : 'Here burn; here cut ; here spare not ! But spare in eternity. It was the mo not merely of the patron, but of the client, as all could see who knew him

### during life. AN UNSOLVED PROBLEM.

PROTESTANT PREACHERS WRESTLE IN VAIN WITH THE QUESTION. " DON'T MEN GO TO CHURCH ?"

New York San. A large number of Protestant preachers and other people of Westchester anty are discussing the proplem.

Why don't men go urch ? Conferences have little crusades insti tuted. The first public discussion of the question was held in the Young Men's Christian Association at White Plains on Christmas afternoon. Every-thing, from the lack of encouragement determination on the part of womankind, down to social and fraternal organizations, came in for a share of the blame

" Spinsters, widows and wives come straggling into church in twos and threes, sometimes accompanied by children, while the men who come directly under their influence, are loanging at home in smoking coats or taking their coffee or something else in bed," was the complaint of one parson, who then asked how many knew what was the verage male church attendance in White Plains. This particular parson was primed, and so was the flow of Bootne, of the White Plains Baptist Church. The latter added :

"On Sunday, Desember 18, there by actual count in the five Protestant churches in White Plains just two hundred and forty-four males over the age of twelve." Where were the rest of the ten thousand members ?" was asked.

The Rev. T. J. Robinson, of the Presbyterian church, remarked that a 'number of the sisters had been on

The spinsters, widows and wives whose men triends and relatives were revelling in smoking jackets and "other things" were once more reproached, and then Dr. Hite, of the Methodist denomination, offered, as an answer to the riddle, that it was because of the increase and popularity of fraternal societies. Several of the ministers endorsed Dr. Hite's view, one of them saying : " You see, there is always the danger of some exalted ruler with a glib tongue who, in order to bring grist to his own mill, will try in an insidious way to impress upon th the members of his organization that if they live up to the principles of their

society, lodge or whatever it may be, they will prove themselves all that is required of them as men and Chris "Fraternal organizations are all right. They often do much to advance the material prosperity of good men,"

was volunteered. ... But the fractional organizations are the work of men, while the Church is the work of God," and the Rev. Dr. Hite added, " but all of that does not solve the question why don't more men go to church ?

said the priest, "and I was asked to

the detriment of a young man's man

the detriment of a young main stan-hool to ask or to encourage him to join a society in which he would only be tolerated and in which he would not receive the tall rights of membership The centle.

on account of his religion. The gentle-man who approached me first said that the Y. M. C. A. was a Protestant asso-

the I. M. C. A. was a Protestant asso-eiation, and I asked why they did not confine their work to Protestant young men. The Catholic Church with her societies and sacraments can manage to

five Protestant churches of

Following this some of the "Why. of our pontificate. men don't go to church " conferees asked Father Richard J. Keele, rector of St. John's Roman Catholic Church, at White Plains, what he would do in ALOYSIUS CARD. MACCHI, was submitted to this Secretariat of the Sacred Congregation of Indulg ences and Sacred Relics in testi-more whereof etc. the matter of young men of his denomination affiliating with the Y. M. C. A. Some time ago I was approached by one of the members of the Y. M. U. A.,"

# THE CATHOLIC RECORD.

## A NEW INDULGENCED PRAYER

The subjoined document will bring joy to the hearts of the devout clients of our Immaculate Queen and serve as a pleasant souvenir of the great jabi lee year of 1904. Our Holy Father. most anxious to keep alive in the hearts of his children devotion to our Elessed Lady, has attached an indulg

each Hail Mary the Invocation on If you need help, please ask some of Mary, by thy Immachiate Conception. purify my body and sanctify my soul." the e users what Liquozone does. The indulgence attached to this plous Don't blindly take medicine for what medicine cannot do. Drugs never kill medicine cannot do. Drugs never kill we disine cannot do. Drugs never kill medicine cannot do. Drugs never kill we disine cannot do. Drugs never kill medicine cannot do. Drugs never kill we disine cannot do. Drugs never kill medicine cannot do. Drugs never kill we disine can

rising and retiring. The Indulgence is also applicable to the souls in Purgatory. The little prayer so warmly recommended by the Holy Father de serves to be universally adopted. Christian mothers and instructors could easily teach the children under their care to practice it.

POPE PIUS X. FOR A PERPETUAL REMEMBRANCE. St. Alfonsus Mary de Ligori was ot only a strenuous defender of the Immaculate Conception of the Blessed Virgin Mary, but likewise an indefat igable promoter of devotion to the Most Blessed Virgin conceived with-out sin, and especially did he spread

Hail Mary the following invocation : "O Mary, by thy Immaculate Conception, purify my body and sanctify my soul." He affirmed that this practice is efficacious for preserving chastity priests and missions; Liverpool has on the occurrence of the fiftieth year on which our predecessor, Pius IX., of hanny memory declared the most from the stain of original sin, we have judged it most opportune to commend to the Christian people the laudable practice of St. Alphonsus, and in order that richest fruits my number of missions; Por

Therefore trusting in the mercy of the Onnipotent God, and in the author-ity of His blessed Apostles Peter and Paul we remit in the u-ual form

of the Church, three hundred days, both morning and evening, of the pen ances enjoined upon them or otherwise in any manner whatsoever due to all and each of the faithful of both sexes who shall devoutly recite at least with contrite heart, either morn ing or evening, three Hail Marys, adding to each Hail Mary the loregoing invocation. We grant that these re-missions of penances may also be ap

of suffrage to the souls plied by way of the faithful who have departel this united to God in charity. All things to the contrary notwith standing, these presents are to be valid for all future times. We command, however, that the original of

unless it be these presents, (which done, it is our will shall otherwise be null and void), be submitted to the ecretariat of the Sacred Congregation of Indulgences and Sacred Relics according to the decree issued by the same Congregation on the nineteenth day of January, 1756, and approved by our predecessor, Benedict XIV., of bappy memory on the twenty eight

 $d_{2}y$  of the same month. Given at Rome at St. Peter's under the fisher Given at man's ring on the fifth day of Decem ber, MCMIV (1904) the second year

mony whereof, etc. Given at Rome from the same Sec retariat, Dec. 6 1904.

It is the provide the function of the function of the function of the section which he z-shously recommended as a most powerful means of preserving chasticy and the numberless tempta functions. This devout practice consists of three Hail Marys in bonor of the function, adding after each Hail Mary the lavoe tion "Oh Mary, by thy function, adding after each Hail Mary the lavoe tion". This devout practice consists of three Hail Marys in bonor of the function, adding after each Hail Mary the lavoe tion "Oh Mary, by thy function, adding after each Hail Mary the lavoe tion". This devout practice consists of three Hail Marys in bonor of the function and friends are among them. And half the people you meet — when in any the lavoe tion "Oh Mary, by thy function consists of the e users what Liquozone does.
If you need help, please ask some of the each section. You are a served.
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germ disease. Liquozone has, for more than 20 years Asthma Asthma Astanas – Aræmia en the constant subject of scientific d chemical research. It is not made Bronchitis Blood P and chemical research. Bronchus Blood Poison Bright's Disease Bowel Troubles Coughe-Colds by compounding drugs, nor with alcohol. Its virtues are derived solely from gas Bowel Treubles Malaria-Neurale Coughe-Celds Malaria-Neurale Consumption Pite-Preumonia Colic-Croup Piteris-Qainas Constipation Rheumatism Cutarh-Cancer Scredua-Syphilis Discute y-Diarrhoea Dard-uff-Dropey Some Troubles -largely oxygen gas-by a process re

among the faithful the practice of daily reciting both morning and even-ing three Hail Marys, adding to each Hail Mary the following invocation :

upon life is slight. No symptom that indicates any of the little ailments of childhood should be allowed to pass for against the assaults of the devil. Now twelve more priests and four more missions ; Middlesborough has nine priests and four more missions ; New a moment without proper attention. The little ailment may soon become a of happy memory declared the most ort has two fewer priests, but Blessed Mother of God to be exempt twelve more missions; Northampton ort has two fewer priests, but serious one, and then it may be too late has four more priests and one more to save a precious little life Own Tablets are kept in the house, the bas five fewer danger of serious trouble can be averted, and the minor troubles promptpriests, but ten more missions; Ply-month, two less priests, with the same Plyand in order that richest fruits may number of missions; Portsmouth, twenty-result therefrom, we have resolved to one more priests and only one more ly cured. An occasional Tablet to the well child will prevent illness. The result therefrom, we have resolved to unlock also the heavenly treasures of the Church, the administration of which Almighty God has committed to us. Therefore trusting in the mercy of an edditional priest and the former num-Tablets are absolutely safe and contain no poisonous soothing stuff-they give children healthy sleep, simply because they banish the cause of sleeplessness an additional priest and the form ar num ber of missions. Fuctuations of popu-

Mrs. F. B. Bishop, Lawrencetown, N. S., says: "I have found Baby's Own 5., says: "I nave round Baby sown Tablets just as you represent them—the very best of medicine for young chil-dren." You can get the Tablets from druggists or by mail at 25 cents a box, lation find expression in such figu and the attraction of the great centers -as fatal, some think, as the attraction of the candle to the moth-receives yet another illustration. by writing the Dr. Williams' Medicine

" and the zeal " Scotland's barning Co., Brockville, Ont. of Catholics, translated into statistics, shows that, whereas she had five hundred and six priests a year ago, she has now five hundred and twenty-one ; and is, besides, one mission to the good.

A PILL FOR GENEROUS EATERS — There are many preses of healthy appealie and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have purtaken lies like load in their sum achs faile w One so millited is unfit for business or work of any kird I noths condition Parmiele's Vegetable Pills will bring relie f. They will as such that assimilation of the aliment, and used screen ting to direction will resource healthy digestion. Westminster easily leads the in the number of its newly-ordained pries:s during the year. They readh a total of twenty one, and include Father Benson, a son of the late Archbishop of Canterbury. Another, Father Vincent Magrath, has, like Father Benson, al-ready given evidence of being possessed of a ready pen and literary taste. Last year the Jesuits were far ahead among the regulars in the matter of ordinabut this year it is noticeable tions; but this year it is noticeable that the Benedictines show a list of twelve, thus treading closely on the beels of the society with its roll call of

For Thin thirteen. Catholic legislators have made a forward step during the year of the most satisfactory sort. Wherefour Catholics sat in the House of Commons five sit sat in the House of Commons five sit now; Mr. Rowland Hunt having won the Ludlow division, and thus increas-ing by twenty-five per cent. the fourth party consisting of Mr. T. P. O'Con-nor, Mr. James Firzlan Hope, Colonel Lord Edmund Talbot and Sir John Austin. If the rumor is true Babies

other constituency will maintain at full other constituency will maintain at fur strength this auxiliary of five. The main body of fighters, whose excellent weapons of wit and logic have never wone to rust and are likely to be put into hot action before long in the in-terests of Catholic education, number seventy one now, as they did a year ago. The Catholic vote in the House ago and a control upon ago. The Cautonic vote in the upon of Lords could now be counted upon as thirty-four, instead of thirty-two of a year ago, if it could be counted upon at all; but recent experience has shown that divisions affecting grave interests of large classes of the com munity have not been voted in by more han a devoted fraction of the Catholic For all purposes of legislation peers. For all purposes of legislation the Catholic peers might at well have been left under the civil disabilities that their fathers were assisted by O'Connell to remove.-London Tablet.

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to a baby; that is why

all the good God had wrought through them. Reception into the true Church was to him the breaking of a snare, the passing from a storm swept sea into the and rest of a harbor, the dawning of day after weary hours of night. Later on in life he was given the crowning privilege of the priesthood. Bas his wholeheartedness would not bear the honor by itself. He coveted the virtues rather than the powers of a priest. Having received one, he be-sought God for the other, until the Giver of both, in answer to his prayer, at him the call to a life of cloistered sent him the call to a fire of constructor self sacrifice. He came from the world to the cloister to learn; in God's own day he was sent back to the world back as one who being in the world back of the wards with himself nearer to God. Wards with himself nearer to God. Then came the last gift of all. 'Take no thy cross; and follow Me.' It was no the communication from Him from whom he could not refuse to learn the highest could not refuse to learn the highest nerhaps, that the men of his parish wore smok-that the men of his parish wo was sent back to the world to teach lay before him in the wake of the Crucified, never did his truer, higer will turn aside from the suffering and expressed the opinion that if the report will turn aside troat the saltering and toil and patience that, in the mind of St. James, are so needed for those who speak to sinful men of their sin. St. James, are so needed for those who than pagans." "But," he added, "the speak to sinful men of their sin.

modern pagan, after all, is not such a bad fellow as the world looks at trings. He lives in a Christian community and " It is now many years since sickness came upon him. He looked upon it as life something less painful than enjoys the benefit which organized messenger of death. Indeed it made death. And there were times—you have seen them, my brothers—when ancy flickered low. There were times, too, when he thought he could not live, when he would have been glad to have seen them, or a bow of acknowledgment of these gilts, but unfortunately his number is in-creasing daily." "Why don't men go to church ?" die. But there never was an hour or a moment that we, his brethren, ever saw when he was ready to accept life on condition of not toiling tor soils. Credit is due to the rivalry caused by

he was thinking of and speaking of to the ministers of Westchester county very near to him in kindred and sym-pathy, to whom he wrote that it God begin to look up with the new year.

JOSEPH M. CAN. COSELLI, Substitute.

help in this movement and aid in gain-ing recruits for the Y. M. C. A. I responded that I could not act, and Examined : Abp, of Baltimere, Baltimore, December 28, 1904. though sorry, I felt that it would be to

## THE CHURCH IN ENGLAND.

IT NOW HAS 3.800 PRIESTS - MANY FRENCH EXILES -CATHOLICS IN PAR LIAMENT.

The number of priests in Great Britain England and Scotland] this (1904) Inristmas is 3,794. Last Christmas it vas 3,711. The increase of 83 is a tes f growth; partly, no doubt, growth rising from an inflax of most desirable aliens; but partly from natural nativ

aliens; but partly from natural native development; in any case, growth. Of these 3.794 priests, 2.514 are of the secular clergy, and 1.280 of the regular clergy — figures which, when ompared with the returns made Msgr. Johnson last year, show that the acrease is more largely, as might be expected, with the regulars than with the seculars. The number of churches chapels and stations in Great Britan The number of churches, which was 1,954 last year, has now for the first time since the reformation topped 2,000. The act number given by Msgr. Johnson is 2,008.

Unlike most figures, Mgr. Johnson's are fascinating -perhaps partly because they total out so well on the right sid . Each item invites to separate study The growth in the number of clergy in the diocese is not perhaps always trustworthy a measure of progress as the growth in the number of missions for in some cases the ranks of the c erg are swelled by French exiles who do not on condition of not toiling for sonls, Once his disease was at such a pitch that both sight and hearing was taken away, and he was left to the solitude of his own thoughts, which he filled with untring muologues with God. What and the temptations of smoking jackets, the ministers of the the ministers of Westchester county in solution of not toiling for sonls. Credit is due to the rivary caused by the comparison of the Catholic and the comparison of the Catholic and how our language and do not nder take missionary work. Westminster is richer by thirteen gries and two mis-sions then it was twelve months at o; Eit angham by eleven priests, but its Hexham has two priests the fewer, but

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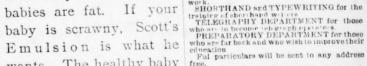
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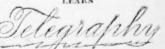
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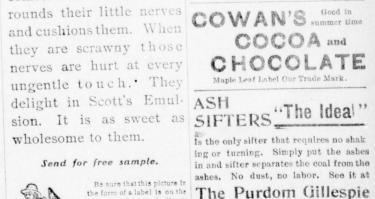
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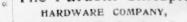
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