

EIGHT



THE WONDER-WORKER OF PADUA

Clients of St. Anthony will be delighted with the following beautiful episode from the life of the late Austrian Emperor Francis Joseph quoted by Father Hull in the Bombay Examiner, and taken originally from the English Universe. The incident is said to have been related by the Emperor himself. The son of a poor woman had been condemned to death for some crime he had committed, and the mother in her great affliction went about seeking the signatures of all the influential people in her district to obtain a reprieve. The task was completed late in the evening before the day set for the execution, but when she presented herself, tired and footsore, at the palace gate the monarch had retired to rest. "In her despair she went to the village church, and, after praying long and earnestly before the altar of St. Anthony of Padua, she placed the petition upon the altar and returned to her humble abode. In the morning, however, she ascertained that the Emperor had, during the night, signed the doomed man's reprieve. She got access to His Majesty, and he then told her that a monk from the neighboring monastery had, just before midnight, gained access to his chamber and presented the petition, which he signed. The poor woman, quite at a loss to understand to whom she was indebted, told the monarch her experience, and he became as interested as herself. Ordering a horse to be saddled, the Emperor rode to the monastery and asked the Prior to explain how it was a monk had been sent to disturb him at such a late hour the previous night. The Prior assured the Emperor that no one from the monastery had either gone or been sent to the palace, and to prove that what he said was true, he had all the monks called from their cells and brought before His Majesty, who interviewed each of them in turn, but failed to identify his mysterious visitor of the previous night. Before leaving, however, the Prior escorted his august guest over the building, when, on entering the chapel, the Emperor suddenly looked at a large oil painting over an altar, and, intently gazing at it, asked who it was, as it much resembled some one he had recently seen. The Prior said: "Your Majesty must be mistaken, for that monk left this monastery many years ago. It is St. Anthony of Padua." Then said the Emperor, "That is the monk who was my visitor last evening!" This is but one of the countless little incidents woven like a flowery wreath about devotion to St. Anthony. The popular trust in his gentle intercession at the Throne of God is founded upon more than sentiment.—America.

THE CATHOLIC CHURCH

METHODIST PASTOR EXTOLS THE PRINCIPLES OF THE CHURCH AND HER WORK FOR HUMANITY

Ohio State Journal, July 18, 1904

Dr. Dimmick, at Wesley Chapel took for his topic, "What We Owe to the Catholic Church." Among other things, he said:

"I offer no apology for asking you with me to thoughtfully and seriously consider the contribution that the Roman branch of the Church Catholic has made to the common Christianity and to the progress of civilization. "There is, I am aware, much to condemn in the past history of that Church, and we do not surrender what Protestantism stands for by honestly commending what we must recognize as good and therefore of God. It must not be forgotten that the history of Protestantism has not always been free from the spirit of tyranny, and has laid itself open to condemnation, as well as the Roman Church. "For centuries the Roman Church was the only organized representation of Christianity in the world. During all this time she stood as a bulwark of defence against all foes that assailed our holy Christianity. But for her, the Church of God would have perished from off the earth. "During all this century of darkness and heathenism in the world, this Church preserved the essentials to the doctrines of Christianity. We have the fundamentals of Christian doctrine, such as belief in one true God and in His Son, Jesus Christ, Our Blessed Lord. "Roman Catholicism has never wavered from her steadfast adherence to the divine incarnation of the Son of God in His vicarious death, in His resurrection from the grave, in His ascension into heaven and in His divine rulership as the King of Kings and the Lord of Lords over the world. "A church that has given the world the example of so many holy saints

as has the Roman Church has made a contribution to the uplift of the race that is incalculable. "No one will deny that she has gone very far in presenting the world with rare Christly lives. "The world would be very poor if there had not lived in it such characters as Fenelon, Pascal, Thomas a Kempis, Savonarola, Faber, Newman and a host like them. Of them the world was not worthy. "Her long list of martyrs, who counted not their lives dear unto themselves, stand as a divine attestation to the power of Christ to save unto the uttermost. "The Church of Rome has given us splendid examples of zealous missionary spirits. Among the successors of St. Paul as world missionaries such names as Xavier of India, Raymond Lull and Lavigerie of Africa; the Jesuits of Canada and the United States and Father Damien must be placed with those like Jordan, Taylor and Thorburn. "She has always been able to get the poorer classes into her fold in large numbers. She is solving the vexed questions: 'How to reach the Masses' and 'How to save the City.' "In every city of our land she maintains large churches. She seems to have little trouble with the downtown portions of the great cities. "The devotion of her people to the Church is an example to our Protestant people. Every Catholic Church has services at 5 or 6 o'clock Sunday mornings and great congregations attend, while there is no Protestant Church in the world that is trying to keep up a service at that hour, for the very good reason that it could not be done. "We do not claim that those early hours are the best for church services, but we simply claim that the Catholic working people get off to church at that early hour while many Protestants cannot get out in the morning at all, on the plea that they work hard all week and need the Sunday morning for rest. "Protestants are mainly drawn to the service by the attractions of the preaching and the music, while Catholics go purely from a sense of duty and for the purpose of worship. "The devotion of the people of the Roman Church is shown by the large contributions they uniformly make to the Church and its benevolent works. They are poorer than the people of almost any other church, yet they build finer churches and at the same time carry on more lines of charity, such as hospitals, orphanages, schools, etc., than those of any other church. Her orders of Sisters are doing a great work for the poor and suffering of humanity. "In this she has set an example that is being followed by other churches. "In her form of government the Catholic Church excels other churches. It may be a little severe and autocratic in some particulars; the truth remains, however, that it is the most perfectly organized Church in Christendom. "With her people the Church has not lost all authority and her people are willing to keep her commandments, at least as faithfully as the citizens of a nation are expected to obey the laws of the government. "I would not want an exact duplicate of her ecclesiastical machinery in the Protestant Churches, still we cannot but admire a Church that is able to hold within its grasp the many loyal and devoted millions which are within the pale of this great Church. "The Church of Rome has been always a strong force in favor of public morals and the family. It has always been against the terrible public evil of divorce. "If the family is the foundation of society, then the institution that preserves the purity of family life is rendering a great service to the world. "We can learn much from the Catholic Church as Protestants. In many particulars she sets us a worthy example. This does not prove that in all matters she is superior to Protestantism. If we thus thought, we would go into her fold. We do think her a part of God's true Church. "We need Rome—purified Rome—in the protection of labor against the iron hand of capitalism, and to fight the great social and political battles of our age. "Let her mighty arm be marshaled side by side with Protestantism, under the strong leadership of such men as Bishop Ireland is and Bishop Watterson was."

HIS PRAYER

Among the prayers written by Cardinal Newman is this one: a profession of faith in the Catholic principle of asceticism.

"O my Lord, Jesus, I believe, and by Thy grace will ever believe and hold, and I know that it is true and will be true to the end of the world, that nothing great is done without suffering, without humiliation, and all things are possible by means of it. I believe, O my God, that poverty is better than riches, pain better than pleasure, obscurity and contempt than name, and ignominy and reproach than honor. My Lord, I do not ask Thee to bring these trials on me; for I know not if I could face them; but at least, O Lord, whether I be in prosperity or adversity I will believe that it is as I have said. I will never have faith in riches, rank, power or reputation. I will never set my heart on worldly success or worldly advantages. I will never

wish for what men call the prizes of life. I will ever with Thy grace make much of those who are despised or neglected, honor the poor, revere the suffering, and admire and venerate Thy saints and confessors, and take my part with them in spite of the world."—New World.

THE IDLE TEARS

Last week a schoolgirl, just thirteen years of age died in Chicago. The coroner has decided that the child met her death as the result of a wound inflicted by a revolver. He does not know, nor do the police, whether the girl committed suicide, "for love of a fourteen year old schoolboy," or whether she was murdered in a fit of jealousy, by a girl of twelve.

The story is gruesome, sordid, Parents now weep, and their too-late tears evoke a sympathy which we give, but feel misplaced. "She was particularly fascinated by plays in which a 'vampire woman' figured in blood and thunder adventure," comments the Chicago Tribune. "We loved the 'movies,'" testifies the child suspected of murder. "I liked Theda Bara. I think she's wonderful." These children, boys and girls just beginning their teens, consorted whenever and wherever they wished. They bound themselves in a secret society which "usually met on the curbstone." Together they read cheap novels and were absorbed by vile magazines; they played on the streets at night, and frequented places of low amusement. They had their sickly discussions of "life's problems," and weighed the merits of suicide as a sure release from the embarrassing entanglements of their intrigues, these babies who should have been safely housed in the sanctuary of the home, learning the lesson that manly world and womanly sweetness can be founded only on truth and purity. They were not slum children, but they were apparently, children.

The sanctuary of the home! Is it only a memory to-day, an historical reminiscence, like the right of sanctuary once claimed by the fleeing outlaw? In the magazines, the newspapers, on the streets, in places of amusement, our children are surrounded as never before, by all manner of incitement to evil. Where can these hunted children turn if not to the home? And if there is no home, what is left them but destruction?

The "never social consciousness," so much in the mouths of soi-disant reformers has many possibilities of good. But it is only a slogan of hell if in the least degree, it leads fathers and particularly mothers, to forget that the first duty of parents is not to clean up the streets or the slums, but to take care of their children. Make the home a sanctuary, and we shall be spared the idle tears of hysterical mothers and broken fathers, repenting too late the criminal carelessness that has destroyed the body and soul of the most precious thing on earth, an innocent child.—America.

THE TABLET FUND

Toronto, May 19, 1917.

Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal:

Table listing donors and amounts: Previously acknowledged... \$1,356 74; A Friend... 1 75; Thos. Connolly, Cedarville... 5 00; Rev. T. P. Hussey, Sebringville... 10 00; John M. Crowley, Medicine Hat, Alta... 2 00; Mrs. F. W. Hutchinson, Oakville... 5 00; Margaret Kelly, Sebringville... 2 00; Mr. John Buckley, Toronto... 5 00; Mrs. Wm. Jackson, McDonald's Corners... 1 00.

If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful. Respectfully yours, W. E. LAKE, 93 Pembroke Street, Toronto.

LESSON TAUGHT BY THE ROSARY

An incident in connection with the rosary is related about the late Father Maturin. Some years before he became a Catholic, his duty as an Episcopalian clergyman took him to a hospital in Philadelphia one morning. Walking through the surgical ward, his attention was attracted by the luminous expression on the face

of an aged Irishwoman, who was thanking the nurse for giving her a rosary. The visitor paused by the bed, and taking a bead between his fingers asked: "What do you say on this?" "I say the Hail Mary, sir," replied the owner of the beads. "You Catholics think everything of the Hail Mary, don't you?" he asked. "Yes, sir, and so did the Angel Gabriel," put in the quick-witted and devout nurse. Questions and answers followed briskly, and the two simple, unpretentious women had given him a truer and deeper conception of the mystery of the Incarnation than had ever had before. The narrator of the incident asks: "Were these simple women God's instruments to lighten the darkness of the great scholar and prepare him to receive the greatest of all graces, the priceless gift of faith? Did he compare the knowledge, wisdom and understanding of the faithful women—a free gift of the Holy Ghost—with his learning so laboriously attained in the schools."—Sacred Heart Review.

GREAT SCHOLAR SPEAKS ON BENEFITS OF CONFESSION

Leibnitz, in his "Systema Theologicum" "This whole institution, it cannot be denied, is worthy of Divine wisdom and if, in the Christian religion, there be any ordinance singularly excellent, and worthy of admiration, it is this, which even the Chinese and Japanese admired; for the necessity of confessing at one detours many, especially those who are not yet obdurate, from sinning, and administers great comfort to the fallen; inasmuch that I believe a pious, grave and prudent confessor to be a powerful instrument in the hands of God for the salvation of souls; for his counsel is of great avail in assisting us to govern our passions; to discover our vices; avoid occasions of sin; to make restitution and reparation for injury; to dissipate doubts; to raise up a broken spirit; and, in one word, to remove, or mitigate, all the evils of the soul. And if, in human beings, there is scarce anything better than a faithful friend, what must it be, when that friend is bound by the inviolable religious obligation of a Divine Sacrament, to hold faith with us, and assist us in our difficulties?"—Our Sunday Visitor.

SPIRITISM BOOSTED BY THE WAR

Catholic Press Association

London, April 26, 1917.—The subject of national importance which Father Bernard Vaughan, S. J., discussed from the pulpit of Westminster Cathedral on Sunday evening proved to be the dangers of spiritualism. Father Vaughan told his large audience that the origin of these messages from the dead which mourners were so anxious to receive after sudden partings caused by the War, were certainly demoniacal, as the dead did not communicate with the living. He warned those present against the consequences of this traffic with the spirits of evil, which so often led to ultimate despair, insanity and suicide. The evil one which is unhappily on the increase.

NEW BOOKS

"The Story of the Acts of the Apostles," by Rev. Denis Lynch, S. J. This book is unique, on one hand it is an intimate and detailed study of the development of the early Church on the other, it is in great measure an enchanting account of a personally conducted tour of the East under the leadership of the Apostle of the Gentiles. For those who desire a broader knowledge of apostolic times and customs, this work will be of great assistance; while it will also greatly please those who wish an entertaining narrative of the early spread of the Faith. Published by Benziger Brothers, New York. 8 vo., with 16 full page illustrations and map. Net \$1.75, postage extra. "The Rest House," by Isabel C. Clarke. Published by Benziger Brothers, New York. Price \$1.35.

BILLY SUNDAY ON THE CATHOLIC SCHOOL

Billy Sunday is quoted in the New York press as having paid the following "tribute" to the Catholic Church in his "Mothers' Sermon": "The Catholics are right when they say, 'Give us the children until they are ten years old and we don't care who has them after that.' The Catholics are not losing any sleep over the loss of men and women from their church membership. It is the only Church that ever showed

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Tenders Wanted

Tenders for installing a hot water heating plant and radiators at St. Francis Xavier's College, Antigonish, Nova Scotia, will be received by the undersigned up to June 19th, 1917. Persons tendering are required to examine the building to ascertain size of same; to make allowance for all heating apparatus already in the building; to specify the kind of heating apparatus intended to be installed and the kind of radiators; and to guarantee to heat the building to a temperature of 70 degrees in weather 25 degrees below zero. The work is to be completed on or before Sept. 15, 1917. The lowest or any tender not necessarily to be accepted. H. P. MACPHERSON, St. Francis Xavier's College, Antigonish, N. S.

Tenders for installing a plumbing system in the Gymnasium at St. Francis Xavier's College, Antigonish, Nova Scotia, will be received by the undersigned up to June 19th, 1917. Plans and specifications may be seen at College Office, Antigonish. The lowest or any tender not necessarily to be accepted. H. P. MACPHERSON, St. Francis Xavier's College, Antigonish, N. S.

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Four Great Loves, by Cardinal Manning. Happy-Go-Lucky, by Mary C. Crowley. A collection of Catholic stories for boys, including "A Little Hero," "The Boy Who Wasn't," "The Boy and His Friends," "The Boys at Bolton," and "A Child's Story." The Boys at Bolton, by Clara M. Thompson. A story of American life founded on fact.

Hearts of Kings, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others' good, are keyed on the dramatic story of Henry VIII. The story is well written, and a romance evidently told. Hawthorne, by Clara M. Thompson. A story of American life founded on fact.

History of King, by Isabel Cecilia Williams. History and fiction combined; very interesting. In the story of King, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others' good, are keyed on the dramatic story of Henry VIII. The story is well written, and a romance evidently told. Hawthorne, by Clara M. Thompson. A story of American life founded on fact.

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